

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
October 2024

Referencing and Contact Details

Te Mata o te Tau Monograph Series Vol 1 No 7

Published in 2024 by Te Mata o te Tau;
The Academy for Māori Research and Scholarship.
Old Registry Building
Massey University
Private Bag 11 222
Palmerston North
New Zealand

October 2024

ISSN 1177-9195 (Print)
ISSN 1179-5409 (Online)

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Suggested Citation

Te Mata o te Tau (2024). Matariki, Vol 1, Number 7. CW Cunningham,
F Te Momo and MK Durie (Eds). Te Mata o te Tau - Academy for Māori
Research & Scholarship, Massey University: Wellington.

This document is also available on the Te Mata o te Tau website:
<http://temata.massey.ac.nz/publications.html>

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

Our Twentieth Anniversary was a memorable occasion, celebrated at Government House, Wellington, in regal style through the manaakitanga of Dame Cindy Kiro, our twenty-second Governor-General, the first Māori woman to hold the position, and a Foundation Fellow of Te Mata o te Tau. Her Excellency's welcoming address opens this monograph.

Our keynote speaker was Emeritus Professor Sir Mason Durie, both a Foundation Fellow and Foundation President (Puna Tātai Hono) of the Academy.

This Monograph - the seventh in the Matariki Series – celebrates that event and also profiles the Foundation Fellows. It begins with the Governor-General's address, followed by a typically thought-provoking paper on Te Tiriti-o-Waitangi and Aotearoa New Zealand, by Professor Sir Mason Durie.

Honouring our Foundation Fellows, we provide extracts from their doctoral theses, together with the Abstracts of those new fellows who graduated in 2023.

The Foundation Fellows' doctorates are presented in the order of the photograph, which appears on page 6 (left to right). Absent from that photograph are five of the Foundation Fellows (Drs Keenan, Palmer, Ruwhiu and Soutar, and Associate Professor Bevan-Brown) whose abstracts are also included. Impressive is the range of disciplines that their research covers: Māori health, Māori sport, Chemistry, Education, Psychology, Māori identity, Art, History, Social Policy, and Te Reo Māori. Professor Black's

thesis is notable as the first to be submitted entirely in te reo Māori. Professor Sir Mason Durie's doctorate was also noteworthy as the first D.Litt at Massey awarded by examination (most are honorary doctorates).

While we are now approaching 1000 Māori doctoral graduates in Aotearoa New Zealand – Massey has graduated over 100 in the last decade – there are still comparatively few senior Māori post-graduate students. One of the earliest programmes supported by Te Mata o te Tau Māori was a Māori Doctoral Programme administered by the Office of the AVC (Māori) for the decade 2001-2010. The programme aimed to support 25 Māori PhDs at Massey to completion. By the end of 2010, fifty-two graduates had been produced.

At the end of this monograph is Professor Sir Mason Durie's original paper describing the anticipated activities of the Academy. Our celebration reflected on our achievements, which align very strongly with his original plans of twenty years ago.

We look forward to the next two decades of Te Mata o te Tau as we move to the next generation of Māori Researchers and Scholars.

CWC
October 2024

RECEPTION FOR TE MATA O TE TAU

The Rt Hon Dame Cindy Kiro, GNZM, QSO

*This speech was given at the Reception to celebrate
the 20th Anniversary of Te Mata o te Tau
hosted by Her Excellency the Governor-General
on 11 October 2023.*

(Reproduced with Permission)

E nga rau rangatira mā, e huihui nei, tēnei aku mihi nui ki a koutou. Kia ora mai tātou katoa. I would like to specifically acknowledge Emeritus Professor Sir Mason Durie, Professor Arohia, Lady Durie, and The Chancellor of Massey University, Michael Ahie, and Mrs Janine Ahie

It doesn't seem like 20 years since Te Mata o te Tau was launched. As one of the founding Fellows – and a former colleague to many of you here tonight, I am honoured to mark this milestone with you all, and to join you in celebrating Māori research excellence and scholarship.

We can all be proud of the long line of scholars and researchers who have been supported by the Academy over the years. The vision of the academy was that of Emeritus Professor Sir Mason Durie, who deserves our special thanks and gratitude for the part he played in establishing the Academy's kaupapa of whanaungatanga and interdisciplinary exchange. He was ably supported by people such as Professor Chris Cunningham and, Professor Te Kani Kingi, Dr Maureen Holdaway and others.

This evening, we pay homage to Sir Mason for his wisdom and leadership – and the inestimable contribution he has made to Māori scholarship.

As someone who has benefited from his influence, I have committed to use my opportunities as Governor-General to promote the value of education, research and scholarship in informing decisions we make as a country as part of his legacy.

You will be pleased to note that I frequently cite my own experience, beginning at Massey University, as an example of the transformative power of tertiary education. It changed not just mine, but also my family's life.

In addition, I was enabled to make my own contributions to the kete of knowledge and enjoy a deeply satisfying academic career, as well as a number of NGO and public service leadership roles.

For me the pursuit of knowledge has always been about understanding the world and its people better, so that we may make well informed decisions for the betterment of those most in need, and for ordinary people. As J. William Fulbright said

“The rapprochement of peoples is only possible when differences of culture and outlook are respected and appreciated rather than feared and condemned, when the common bond of human dignity is recognized as the essential bond for a peaceful world.”

When a researcher hits a road block, or is trying to weather criticism or scepticism of their work, they may falter. That is when the manaakitanga of our colleagues and wider research networks is crucial.

We can all be thankful to have experienced that support from Te Mata o te Tau.

We have also benefitted from its championing of mātauranga Māori knowing that our world is an infinitely richer and more fulfilling place when there is more than just one way of knowing the world. There is Māori foundational knowledge that has legitimacy beyond only that which is widely promulgated. In dealing with the challenges we now face including environmental collapse and demographic shifts, I was able to take this insight with me when I became Chief Executive of the Royal Society Te Aparangi and now, in my role as Governor-General.

Whatever our role, wherever we work, we have developed a set of skills that can and do contribute to the public good.

Our ability to foster critical thinking, rational debate and evidence-based approaches is particularly vital at this time when pedlars of misinformation and disinformation are working so hard to undermine confidence in expert knowledge.

I encourage you in your commitment to research and scholarship, and to your quest for a deeper understanding of humanity and our place in the world.

Your work will encourage and enable more informed and effective approaches to the issues of our times.

In talking about knowledge, I am also mindful of what Sir Richard Taylor recently said to me about his belief in the power of creativity and how crucial this is to New Zealand thriving in the future. He said you can't teach passion and creativity, but you can identify it and nurture it, honing the skills necessary to translate that into an art form and industry. The imagination is a powerful tool.

Thank you all for your contribution to our shared research community, and I wish you every success, with the support of Te Mata o Te Tau, in the years ahead.

TE MATA O TE TAU FOUNDATION FELLOWS



L to R: Professor Dame Farah Palmer, Dr Maureen Holdaway, Professor Te Kani Kingi, Professor Chris Cunningham, Rt Hon Dame Cindy Kiro, Professor Lady Arohia Durie, Professor Emeritus Sir Mason Durie, Professor Taiarahia Black, Professor Bob Jahnke.

The Foundation Fellows were elected to the Academy at its inception in 2004.

TE TIRITI O WAITANGI AND AOTEAROA NEW ZEALAND

Emeritus Professor Sir Mason Durie

Introduction

Although the Te Tiriti o Waitangi has been inconsistently recognised and at times dismissed altogether, it is nonetheless embedded in the life of the nation. Moreover the past two or three decades it has contributed to a spectacular transformation of New Zealand society. As a result, despite unjust alienation of land, threats to cultural survival, and quite substantial matters yet to be resolved, Māori have faith in Te Tiriti as a confirmation of rights and an affirmation of status. While the significance of the Treaty has been argued from several perspectives – historical, legal, social, political and cultural – fundamentally it has come to be about the way in which New Zealand values its indigenous people and their participation in society.

Te Tiriti in the life of the nation

The suggestion that Te Tiriti is embedded in the life of the nation, could appear to be at odds with the Treaty's uncertain status and questionable relevance. The Treaty cannot, for example, be legally enforced unless it is contained in legislation; and even apart from appearing in relatively few statutes, its actual impact depends on how it is written into the law. A statutory Treaty provision can be so worded as to elevate Treaty principles above all else in an act (as in the State Owned Enterprises Act 1986), or to simply acknowledge the Treaty but without creating any binding obligations (as in Ture Whenua Māori Act 1993). The Pae Ora (Healthy Futures Act 2022) was more explicit in outlining the significance of a Treaty

clause. It spells out seven Treaty obligations on the Crown that will contribute to the health of Māori.

Nonetheless, it is clear that Te Tiriti does not have any consistent place within the major institutions of society. Schools and universities, hospitals and prisons, churches and local bodies have largely discretionary Treaty policies and practices. While frequently they display a Treaty conscience, in the event they are often uncertain about the application of the Treaty – if any – to their work. Moreover, the private sector carries no Treaty duty, unless contracted to the Crown to undertake specific tasks. The day to day practices of professional groups such as doctors, lawyers and accountants are essentially unencumbered by Te Tiriti and for builders, shop assistants, IT technicians, and shearers the Treaty has no obvious relevance.

The Treaty's uncertain status is further evident at national levels. In the absence of a written constitution there is no single document that makes a clear statement about the place of the Treaty in modern New Zealand. As a result over the years successive governments have taken it upon themselves to either extend or diminish the reach of the Treaty to suit political agendas. For their part the courts in the nineteenth century were inclined to dismiss the Treaty as 'a simple nullity' though in recent times have interpreted the Treaty according to its principles and the weight given to those principles within statute. Essentially courts are still guided by the dictum that the Treaty can only be addressed if it is contained in municipal law. Rarely has a decision from the bench been based on the Treaty's wider constitutional significance as 'part of the fabric of New Zealand society' (as it was in *Huakina Development Trust vs. Waikato Valley Authority*, 1987).

Given the lack of constitutional clarity, limited enforceability, and a degree of political and societal ambivalence, the conclusion that the Treaty of Waitangi is 'embedded in society' might well be contested.

There are, however, two reasons for reaching that position. The first is related to time. Far from Treaty awareness diminishing over the years, the opposite has occurred; New Zealanders generally are more aware of the Treaty than were their parents and grandparents. Although they may not agree with its relevance or application, the level of understanding is high compared to fifty years ago and much higher than it was twenty-five years ago. Further, although the working lives of teachers, lecturers, researchers, doctors, lawyers as well as employees in the commercial sector, are not immediately touched by Te Tiriti o Waitangi, to some extent the scope and context within which their various businesses unfold intersect with both the Crown and Māori and are therefore not entirely divorced from the Treaty's application.

But a second reason for asserting that Te Tiriti is embedded in the life of the nation hinges on long-standing recognition of Māori as participants in the nation's constitutional processes. The absence of a written constitution does not necessarily mean that the Treaty is not part of New Zealand's constitutional conventions. When for example the Royal Commission on the Electoral System raised the possibility of abolishing the Māori seats if MMP were introduced, a delegation of Māori leaders persuaded the Government of the day to retain the seats. Even before then, however, political leaders, including the late Sir Robert Muldoon, had accepted a convention that the seats would never be abolished without Māori agreement. While unwritten undertakings do not carry with them the force of law, or for that matter the views of successors, they are based on well-established conventions, derived from the Te Tiriti o Waitangi. Conventions that have lasted for over 180 years cannot be lightly put aside.

Te Tiriti o Waitangi and Societal Transformation

Despite the uneven responses, Te Tiriti remains a touchstone for Māori. It could be argued that Māori confidence in the Treaty is seriously misplaced, especially in light of the countless broken

promises so vividly rehearsed in hundreds of claims against the Crown. Nor do lower standards of health, education and household incomes give Māori reason to have faith in the Treaty's guarantees of 'equal rights and privileges'.

But more than 180 years after it was signed, Māori remain convinced that Te Tiriti o Waitangi will be as critical for future generations as it was for those who actually signed it. Te Tiriti has the potential to protect resources, including cultural resources, but also to afford recognition to Māori as distinctive proprietors and partners in local and national development.

Ironically, the champions of the Treaty have switched places. In 1840 the Crown was enthusiastic about the Treaty, actively promoting it among the tribes. Tribes on the other hand were relatively uninvolved in the process and were somewhat bemused by the Crown's fervour; they were not at all convinced that there would be benefits. In modern times, however, it is Māori who are fervent about promoting Te Tiriti and frequently they accuse the Crown of indifference to it. The rationale for Te Tiriti has also undergone some reversal. In 1840, the essential reason for the Treaty, and the point which required tribal assent, was to give legitimacy to the Crown to colonise the country. In 2023, the right of the Crown is more or less taken for granted, and the more frequent question is whether Māori can retain their customary rights and, at the very least, control and manage their own affairs without Government prescribing how that should be done.

A significant factor in Māori advocacy for Te Tiriti is linked to the position of Māori in New Zealand generally. During the decades when the Treaty played relatively little part in the nation's affairs, Māori were increasingly excluded from the major institutions of society and the economy. Participation in non-compulsory education was low, decision-making roles at local and national levels were extremely limited, and active engagement in business was virtually non-existent.

Signs of change came after the establishment of the Waitangi Tribunal in 1975 and were accelerated after the raft of reforms in 1984 which saw the Treaty incorporated in both legislation and policy and extended to include areas that had not previously been emphasised. In contrast to the view that the Treaty's scope was primarily limited to land, the role of the Treaty in social policy formed a significant part of the work of the Royal Commission on Social Policy. In 1987 the Commission found that Te Tiriti was highly relevant to health, education, broadcasting and other social services and suggested three key principles: partnership, participation, protection. Later, other principles also relevant to social policy were suggested including good faith (Court of Appeal 1987), mutual benefit, compromise, consultation (Waitangi Tribunal), tino rangatiratanga, equity, options, partnership (Wai2575 Māori Health).

Notwithstanding the substantial areas where agreement has yet to be reached, more than five decades since Treaty of Waitangi legislation, and despite inequities that are far too prevalent, it is possible to describe the resulting changes as transformational. From a position of relative exclusion, Māori participation within society has undergone radical reform. There is now active participation in tertiary education, the governance and delivery of health services, parliamentary decision-making, economic growth, environmental management, conservation, heritage management, the IT industry, and the professions. Moreover, the settlement of Treaty claims against the Crown has given a number of tribes the means to embark on new journeys and forge new partnerships with the private sector, local authorities and international corporations. Māori have become major players within the fishing industry and successful entrepreneurs in a range of small and medium business enterprises.

Equally significant, accelerated Māori participation in society has been matched by rejuvenated Māori participation in te ao Māori – the Māori world. The predicted extinction of te reo Māori as a spoken language has been averted; a new generation of fluent Māori

speakers has emerged; a Māori television channel enables Māori viewers to be part of extensive tribal and community networks; Māori provider organisations incorporate cultural values and priorities into their practices; and wananga, runanga as well as other authorities provide focal points for tribal and community cultural, social and economic development.

Although many factors have contributed to the transformations since 1975, it is unlikely that they would have occurred to the same extent or at the same pace, were it not for the application of the Te Tiriti o Waitangi to policy and practice. From that perspective, far from being misplaced, Māori confidence in Te Tiriti as a vehicle for change and positive development is well founded.

The arguments, based on the assumption that Te Tiriti is primarily about our history, or about uniformity and sameness, and the celebration of cultural diversity, overlook two important starting points. First, Te Tiriti was never intended to be a memorial to the past. A major objective was to set in place an agreement that would accelerate development and provide a basis for facing the future with greater resolve and consensus. Māori were intended to be part of that future and to play a role in shaping it. Second, as development occurred, Māori intellectual and physical resources would not be compromised and Māori people, as indigenous New Zealanders would not be unfairly disadvantaged. While the second point might be construed as a prescription for all subsequent ethnic minorities, the key underlying concern is related to indigeneity rather than to culture or ethnicity.

Te Tiriti o Waitangi - a principled approach

While there is more than one approach to recognising and endorsing the intent of Te Tiriti o Waitangi, a focus on Treaty principles has been employed across a range of situations. There are nonetheless significant disadvantages of the principle approach. They

include the possibility that the principles have not been jointly determined, the significance of the actual words of the Treaty may be diminished, the principles may bear little resemblance to the text, and maybe become fixed and used rigidly.

But notwithstanding the disadvantages, there are definite advantages to using principles to implement Te Tiriti. Principles can overcome the use of outdated or uncertain phrases (e.g. unqualified possession), they do not rely totally on the texts, they can be aligned to an actual situation, they can overcome the discrepancies between the Māori and English texts, allow for change over time and address relevance to contemporary matters.

The key Treaty principles that can provide a practical framework for enhancing the best outcomes for Māori include the principles of rangatiratanga, kawanatanga, partnership, participation, and protection.

Rangatiratanga and Kawanatanga stand out as important markers for any Treaty discussion. The Rangatiratanga principle recognises Māori authority, Māori self-determination and Māori leadership. In 1840, the focus was on tribal leaders, but in modern times Māori leadership is endorsed across a range of contexts – community, men and women, health, education, land, environment, marae, and sport. Rangatiratanga does not depend on government, professions, local authorities, or parliament but on the right of Māori to be self-determining. It is sometimes referred to as a ‘by Māori for Māori’ approach.

The Kāwanatanga principle recognises the right of the Government to govern. In 1840, the Government was the Crown, initially managed in New South Wales and then in the British Parliament. Later the authority was transferred to the New Zealand parliament. Currently Kāwanatanga has also come to include Crown ministries, Crown departments and agencies, and delegated authorities (e.g.

universities, schools, public health services). It is clear in Te Tiriti that the Crown's authority must also ensure that obligations to Māori are addressed. In effect, the Crown's authority is not independent of Te Tiriti.

Common to all perspectives of Treaty principles is the principle of partnership. Essentially, although it might take many forms and serve various needs, partnership is about a committed relationship between Māori and the Crown. Three markers characterise the relationship. First, it recognises the independent authority of each partner. Rangatiratanga for the Māori partner has come to include a range of independent Māori entities as well as iwi and hapu – tribes and subtribes. Over time, Kāwanatanga has come to include Crown agencies as well as Parliament and Government ministries. Second, a Tiriti partnership expects that each partner will benefit from the partnership - mutual benefits will be evident in the outcomes. Third, a Tiriti partnership endorses shared leadership. Both parties will agree on the agenda, the timeframe, the responsibilities, and the overall purpose of the partnership.

The recent health reforms have seen the emergence of Te Whatu Ora- Health New Zealand, and Te Aka Whaiora- the Māori Health Authority. They work closely together as partners for health, but because each is accountable to the Crown through the Minister of Health, and notwithstanding their close working relationships, the partnership is not a Tiriti partnership. On the other hand the relationship between Iwi Māori Partnership Boards and both Te Whatu Ora and Te Aka Whaiora recognises Iwi-Māori independence from the Crown and has the characteristics of a Tiriti partnership. Increasingly, the Treaty has been recognised as a basis for strengthening the relationship between tangata whenua and tauiwi.

A further principle towards implementing the intent of Te Tiriti is the principle of participation. Participation recognises the right of Māori to participate in all aspects of society, as Māori and as

citizens of Aotearoa New Zealand; equitable participation in health, education, housing, employment, business, commerce, decision-making, local governance and national governance. Ensuring equitable participation in society will increasingly shape policies within hospitals, schools, tertiary education institutions, and regional governance. But a further challenge will be to recognise that Te Tiriti not only assures societal participation (as spelled out in article three), but also guarantees Māori participation in Te Ao Māori (article two). Fluency in te reo Māori, connections to whanau and to whakapapa, marae participation, access to whenua, cultural embracement, and a sense of inclusion will rightly become expectations of Māori in the future.

The principle of protection recognises the Crown's obligation to actively protect Māori interests. Those interests include land (whenua tupuna), preventive health and wellbeing measures such as vaccinations, employment and early intervention. Often protection will be best served through the establishment of Māori community partnerships with Whānau Ora, Māori Health providers, Māori wardens, the Māori Womens Welfare League, Māori professional organisations such as Te ORA, and Māori education entities.

Te Tiriti Tomorrow

Given our history and the progress the nation has made in addressing the position of Māori, however incomplete, extinguishing indigenous rights is an unlikely scenario. It does nonetheless raise the further question as to whether New Zealand can adopt a proactive approach that does not depend on claims against the Crown, or judicial decisions, or socio-economic disadvantage, but is focused more on making certain that Māori resources, culture and society can be strong into the future. In that respect Te Tiriti is about future opportunities. In contrast to the view that the Treaty imposes a burden on the Crown and adds to the increasingly long

list of risks that must be managed by Crown entities and public institutions, Te Tiriti also provides an opportunity to create a future together. Having developed understandings and forged new associations while hammering out Treaty settlements, it would be disappointing if those relationships were not further developed and transferred from an adversarial platform to an arena where the future can be contemplated with a degree of eagerness. Nor, by itself, does an analysis of TeTiriti within a risk management framework lead to any useful endpoint other than satisfying key performance indicators. Clearly, opportunities for Māori and the Crown to jointly plan for the future and to do so within a climate of enthusiasm and trust have received much less attention than efforts to correct past mistakes or avoid any fiscal or legal risk.

Looking ahead, it is highly likely that New Zealand's way of life as we know it will be increasingly squeezed. Quite apart from the Australian influence, predictably the western traditions that came to New Zealand in 1840 will be modified by the cultures and traditions from the east. Eastern world views will be reflected in commercial practices, decision-making, the public-private balance, education, the media, and technology.

But the distinctiveness of New Zealand as a fair and just society and a competitive economy will not depend entirely on either the west or the east.

There is the opportunity for the nation to remain grounded in what might be called the Aotearoa tradition. In that tradition Māori will interact with other New Zealanders, not on the basis of grievance but on the skills, knowledge, resources and values that each can bring. In short the yet-to-be-realised promise of Te Tiriti o Waitangi is about the way in which we will prepare for the future and the unique stamp we will place on Aotearoa New Zealand as a distinctive modern economy within the Pacific.

MĀORI GIRLS, POWER, PHYSICAL EDUCATION, SPORT, AND PLAY: “BEING HUNGUS, HORI, AND HOHA”

Professor Farah Palmer
PhD (2002), University of Otago

This research investigated how meanings associated with race, gender, and class relations in New Zealand mainstream schools are produced, reproduced, and challenged within the arenas of school sport, physical education, and physical activity. The study focused specifically on Māori girls’ and young Māori women’s experiences in these arenas in order to determine how race, gender, and class identities interact, and also provided Māori girls and young women with an opportunity to be heard in research. The effects of historical and contemporary discourses, policies, and practices in New Zealand sport and school were reviewed.

Theoretical perspectives and methodologies such as critical theory, kaupapa Māori research, feminism, postmodernism, and cultural studies informed the research. Qualitative methods of study such as critical ethnography, document analysis, participant observation, semi-structured interviews, and self-reflective diaries were used in order to observe, investigate, and empower the Māori girls and women, teachers, and the school involved.

By utilising social reproduction concepts such as hegemony (Gramsci), discourse (Foucault), and cultural capital (Bourdieu), initiatives in schools that related to Māori girls and young women were investigated at three different levels; the fantasy discourse level, the implementation level, and the reality discourse level.

The many identities and ideologies of those involved in the transformation from fantasy to reality had an effect on what was ultimately produced, reproduced, and challenged. These were also implicit and explicit ideologies operating in school sport, physical education, and physical activity arenas that worked to reproduce gendered dualisms, racial stereotypes, and class differentiation.

By focusing on power relations at the structural and personal level, instances where Māori girls and young women practised ‘power over’ others, or the ‘power to act’ were discussed. Māori concepts such as *whakaiti*, *whakamaa*, *whakahiihii*, *tautoko*, *aawhina*, and *manaaki*, as well as more colloquial terms such as being *hungus*, *hori*, and *hoha* highlighted the attitudes, values, beliefs and behaviours of participants involved in the study and were used to inform the different levels of analysis. Difficulties in closing the gap between what was hoped for and what actually happened were discussed, and political and practical implications were suggested.



At the time of writing, Professor Dame Farah Palmer is Pou Akonga (Executive Director) of Māori Student Success at Massey University.

A MĀORI MODEL OF PRIMARY HEALTH CARE NURSING

Dr Maureen Holdaway
PhD (2002), Massey University

While the philosophy and policy of primary care nursing are consistent with Māori development objectives, the practice can fall short of this ideal. This thesis identifies and examines the shortfall in terms of Māori women's expectations and identifies ways in which traditional nursing practice among Māori communities may be enhanced. The research highlights the need for nursing to broaden our concepts of health, community, and public health nursing, to focus more on issues of capacity building, community needs, and a broader understanding of the social, political, cultural, and economic contexts of the communities we work with. This research used a critical ethnographic method underpinned by a Māori-centered approach to explore health as experienced by Māori women. The primary data collection involved, a period of intensive fieldwork within the community, use of in-depth interviews, attendance at hui, and a review of literature and policy documentation. The findings of this research articulate a model of health that is a dynamic process based on the restoration of, and maintenance of cultural integrity, and is based on the principle of self-determination. Primary health care is a process of enabling Māori to increase control over the determinants of health and strengthen their identity as Māori thereby improving their health and position in society. The findings support a substantive Māori model of Primary Health Care Nursing that provides a framework for theoretical research, which will lead to further conceptual refinement. The model also provides a framework for education curricula and nursing practice that will enhance nursing's ability to meet the needs of Māori.



At the time of writing, Dr Holdaway is retired from Massey University, enjoying her extended whānau in Palmerston North.

HUA ORANGA – BEST HEALTH OUTCOMES FOR MĀORI

Professor Te Kani Kingi
PhD (2002), Massey University

Poor mental health is recognised as a major threat to Māori well-being. Over the past three decades Māori admissions to psychiatric facilities have increased dramatically and have coincided with increasing socio-economic disadvantage - gaps which exist between Māori and non-Māori, as well as progressive alienation from te ao Māori (the Māori world). Hua Oranga (translated literally as the fruits of health) is both the title of this thesis and the name given to the tool which it describes. The tool is a measure of Māori mental, health outcome and is based on Māori perspectives of health, Māori philosophies, aspirations, and world views. It is a tool designed for clinical and care settings, and measures the efficacy of treatment, or health interventions. The tool employs a triangulated method of outcome assessment and considers the views of tangata whaiora (Māori mental health consumers), clinicians, and whānau (family members). A series of five clinical-endpoints have been identified to allow the tool to be applied with greater precision. By itself the tool will not address all of the complex problems associated with Māori mental health - nor is it designed to do so, indeed that is well beyond the brief of this investigation. What it does however, is to illustrate the utility of seeking outcomes of cultural significance, the employment of Māori perspectives to shape outcome measurement, and the implications for treatment and care. At a broader level, the tool has the potential to contribute to the development of more effective strategies, policies, and service design. To this end, Hua Oranga will contribute to improved health outcomes for Māori.



At the time of writing, Professor Te Kani Kingi is the Executive Director of Research and Innovation at Te Whare Wananga o Awanuiarangi.

FORMAZANS: A STRUCTURAL AND SPECTROSCOPIC STUDY OF 3-SUBSTITUTED-1,5- DIPHENYLFORMAZANS

Professor Chris Cunningham

PhD (1988), Victoria University of Wellington

A series of thirteen isomeric 1,5-diphenylformazans have been structurally characterised both in the solid state and in solution by the combined techniques of x-ray crystallography, nuclear magnetic resonance, Raman, mass and absorption spectroscopies.

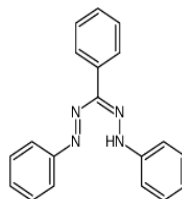
1,5-Diphenylformazan is known to exist in the anti, s-trans configuration in the solid state and this is shown to be the solution dominant species. In aprotic solvents an equilibrium involving the anti, s-trans and syn, s-cis configurations is evidenced. 3-Methyl-1,5-diphenylformazan has been characterised by an x-ray crystal analysis. $C_{14}H_{14}N_4$ belongs to the monoclinic space group P2/c, $a = 8.133(1)$, $b = 19.085(4)$, $c = 9.364(2)$ Å, $\beta = 105.93$ degrees, $U = 1397.6(5)$ Å³, $Z = 4$. The anti, s-trans configuration of the solid state is also preferred in solution where it is in equilibrium with the syn, s-cis configuration.

3-Ethyl-1,5-diphenylformazan exists in two isomers in the solid state, both of which have been characterised by an x-ray crystal analysis. The red isomer of 3-ethyl-1,5-diphenylformazan belongs to the orthorhombic space group P212121 and adopts the syn, s-trans configuration in the solid state. The orange, light stable isomer of 3-ethyl-1,5-diphenylformazan belongs to the monoclinic space group P21/c and adopts the anti, s-trans configuration in the solid state. The rate of return of the photo-activated orange isomer to

the dark-stable red isomer follows first order kinetics dependent upon the total concentration of the formazan and the water content of the solvent.

3-Tertiary-butyl-1,5-diphenylformazan has been characterised by an x-ray crystal analysis. $C_{17}H_{20}N_4$, belongs to the monoclinic space group P2/c, $a = 11.235(3)$, $b = 20.117(5)$, $c = 14.176(3)$ Å, $\beta = 92.14(2)$ degrees, $U = 3202(1)$ Å³, $Z = 8$. The syn, s-cis configuration of the solid state is maintained in solution.

1,3,5-Triphenylformazan is shown to exist in two red forms in the solid state. The syn, s-cis and syn, s-trans isomers are both present in the crystalline sample. These isomers are also evident in solution with the syn, s-trans configuration becoming more dominant in aprotic solvents.



1,5-Diphenylformazan reacts with bromine in solution in a single reaction to give di(3-bromo-1,5-diphenyltetrazolium)-decabromide and 3-bromo-1,5-di-para-phenylformazan, both of which have been characterised by an x-ray crystal analysis. $C_{13}H_{10.6}N_4Br_{5.3}$ belongs to the triclinic space group P1, $a = 8.572(1)$, $b = 9.711(1)$, $c = 14.166(3)$ Å, $\alpha = 75.18(1)$, $\beta = 89.84(1)$, $\gamma = 70.42(1)$ degrees, $Z = 2$. Stacks of anti-parallel pairs of 3-bromo-1,5-diphenyltetrazolium cations are interleaved by pairs of Br¹⁰²⁻ anions. The polybromide represents a new type of polyhalogen network for bromine, Br¹⁰²⁻, the Raman spectrum of which has been recorded for the first time.

$C_{13}H_9N_4Br_3$ belong to the orthorhombic space group Pnma, $a = 7.343(2)$, $b = 32.793(12)$, $c = 5.912(1)$ Å, $Z = 4$. The formazan adopts the anti, s-trans configuration in the solid state. 3-Chloro-1,5-diphenylformazan has been characterised by an x-ray crystal analysis. Preliminary results indicate that the formazan adopts the anti, s-trans

configuration in the solid state. 3-Mercapto-1,5-diphenylformazan is shown to exist in the anti, s-trans configuration in CDCl_3 , solution.

3-Methylthio-1,5-diphenylformazan is shown to exist in an equilibrium mixture of syn, s-trans and anti, s-trans configurations in solution. The ratio of the two isomers is approximately equal. 3-Ethylthio-1,5-diphenylformazan exists in two isomers in the solid state, one of which has been characterised by an x-ray crystal analysis. Preliminary results indicate that the orange isomer of 3-ethylthio-1,5-diphenylformazan. $\text{C}_{15}\text{H}_{16}\text{N}_4\text{S}$ belongs to the monoclinic space group $\text{P}2_1/\text{a}$, $a = 11.027(6)$, $b = 8.627(7)$, $c = 15.487(8)$ Å, $\beta = 93.70(5)$ degrees, $U = 1470$ Å³, $Z = 4$, and exists in the anti, s-trans configuration on the solid state. The orange and red isomers are both present in an equilibrium mixture in solution. The red isomer is shown to exist in the syn, s-trans configuration in the solid.

3-isopropylthio-1,5-diphenylformazan is shown to exist in an equilibrium mixture of anti, s-trans and syn, s-trans configurations in solution. 1-Methyl-1,5-diphenylformazan has been characterised by an x-ray crystal analysis. $\text{C}_{14}\text{H}_{14}\text{N}_4$ belongs to the monoclinic space group $12/1$, $a = 28.402(7)$, $b = 5.640(1)$, $c = 15.688(4)$ Å, $\beta = 97.34$ degrees, $U = 2493(1)$ Å³, $Z = 8$. The formazan adopts the anti, s-trans configuration in the solid state. The formazan retains its configurational integrity in both protic and aprotic solutions.

The excitation profile of the Raman active phonons based upon coupled vibrations of the formazan backbone indicate a maximum corresponding to the absorption spectra in both the solid state and in solution. Preliminary results of a kinetic investigation of some primary metal dithizonates indicate that the thermal-path return is strictly first order. The mechanism would appear to be essentially similar to that operating in 3-ethyl-1,5-diphenylformazan. The mass spectra of the series of formazan follow similar splitting schemes irrespective of the solid-state configuration.



At the time of writing, Professor Chris Cunningham is Director of the Research Centre for Māori Health & Development, and Director of the Research Centre for Hauora & Health, both at Massey University's Wellington campus.

KIMIHIHA HAUORA MĀORI – MĀORI HEALTH POLICY AND PRACTICE

Dame Cindy Kiro
PhD (2001), Massey University

Health reforms in New Zealand during the 1990s introduced a new term to our lexicon, ‘by Māori for Māori providers’. These providers are an expression of a policy attempt to marry two distinctive government intentions in respect of Māori. One intention was the inclusion of Māori to address political concerns such as tino rangatiratanga (Māori control over Māori lives). The other was the devolution of responsibility for Māori health outcomes to the Māori community itself, in line with other neo-liberal policies adopted between 1984 and 1999.

This research examines the effects of the health reforms announced in 1991 in respect of Māori health policy and Māori health services within the Auckland region. In particular, the research is concerned with how North Health enacted these reforms. North Health was the northernmost Regional Health Authority responsible for the largest Māori population in New Zealand, the largest metropolitan centre, and areas of high Māori health need in Northland, South Auckland and West Auckland. They developed a distinctive approach to Māori health policy that would have pervasive and lasting effects on health policy in the rest of the country. In particular, their identification of three strategies for Māori health purchasing, including support for by Māori for Māori providers, mainstream enhancement and Māori provider development, formed the basis of Māori health services within Auckland for many years.

This thesis is not an attempt to tell the story of the Māori health providers who form the basis of the case studies. Many have started this process themselves. Rather, it is an attempt to place their experiences within the broader context of public policy analysis during a period of considerable change in New Zealand. It also provides an opportunity for understanding the ideas of North Health as the health services purchaser. These ideas remain as significant influences on current Māori health policy through the Health Funding Authority. Furthermore, this more contextualised analysis is consistent with the Ottawa Charter's emphasis on healthy public policy. Such policy must take account of its impact on the well-being of populations within society. This policy is not limited solely to that of the health sector, but includes all public policy that impacts on health such as housing, education, income maintenance and other significant social factors.

While a great deal has been written about the health reforms in New Zealand, little has been written about the implications of these reforms for Māori. Even less has been written about the specific experiences of Māori providers and the policies that underpin Māori health services and health in New Zealand. The research found that there has been considerable innovation on the part of Māori policy makers and purchasers in an attempt to shift resources to Māori communities to provide services themselves. This was part of a broader move within government policy to devolve responsibility for service provision and risk to communities of interest from the late 1980s to 1999. Strategies to promote by Māori for Māori providers enabled Māori communities (especially iwi communities) to become more directly involved in health decisions and service provision, but they also allowed weakened government accountability for Māori health outcomes. While Māori providers have displayed considerable innovation and energy in establishing services. They have developed a distinctive community development approach

that is at the forefront of changes in primary care incorporating community health workers, extensive community networks and health promotion programmes. However, these elements are often under-valued within their services and they remain heavily dependent upon the GP service at the core of their health centres.

Mainstream enhancement among large health providers has been largely an afterthought considered too difficult and without the political rewards of independent Māori providers. Yet the overwhelming majority of Māori continue to use mainstream services and therefore require urgent reorientation of these services to better meet their needs. The provision of local Māori services is an essential complement to what already exists and these should be strengthened and promoted because they provide suitable primary care models of care for all New Zealanders. However, this approach must be part of a broader population based and macro policy approach that informs government policies that impact on Māori health and wellbeing. The provision of highly targeted primary care services will not change Māori health status without the accompanying shift in macro-environments such as labour market participation, cultural pride and greater egalitarianism.



At the time of writing, the Rt Hon. Dame Cindy Kiro is 22nd Governor-General of New Zealand.

TE RERENGA O TE RĀ, AUTONOMY AND IDENTITY: MĀORI EDUCATIONAL ASPIRATIONS

Professor Arohia Durie
PhD (2002), Massey University

Te Rerenga o te Rā, *Autonomy and Identity: Māori Educational Aspirations* explores the many factors that impact on Māori educational aspirations. Both historical and contemporary trends and patterns are analysed including comparative case studies of two other indigenous peoples, in order to identify the reasons why there is disjunction between educational policies and Māori aims.

The first part of the thesis comprises an historical and contemporary analysis of the relationship between Māori and the State, including a comparative exploration of indigeneity. The second part comprises a critique of Māori education research and argues for an indigenous methodology for understanding the lived reality of Māori 'at school'. The third part comprises critical policy analysis and draws conclusions as to Māori educational aspirations. An extensive examination of policy, together with interviews with forty Māori men and women formed the basis of this research. Major educational policies are reviewed alongside wider policies and politics in order to demonstrate the connections between the position of Māori within Aotearoa - New Zealand, and the likelihood of meeting educational aspirations.

The use of narrative is a standard method of information transfer in a Māori cultural context and was deliberately chosen as a research method for that reason. The stories about education from participants, about their own times at school, and about the pursuit

of their own goals, add a personal element that bring life to the findings and spirit to the inferences.

There is no single factor that will predictably lead to the fulfilment of aspirations but several major conclusions have been drawn. The first is that any analysis of Māori educational performance requires a consideration of the wider policy frameworks within which educational practice is conducted. It is of limited value to assess classroom interaction without being cognisant of the context that gives shape to the practice. The thesis draws a strong link between the degree of Māori enthusiasm for education and the extent of the state's recognition of Māori in its policies and the legislation.

The second major conclusion is that socio-economic standing, while an important measure, is not by itself a sufficient indicator of Māori aspirations. Attention is drawn to the difference between attaining socio-economic parity with non-Māori and being able to live as Māori.

The third is that the retention of a cultural identity is a critical determinant of Māori satisfaction and the ability to determine directions for the future is another. Both identity and autonomy are seen as significant prerequisites for the development of an education system that is aligned with Māori objectives.



At the time of writing, Professor Arohia, Lady Durie is enjoying retirement in Aorangi, Feilding with her husband Sir Mason and extended whānau.

E TAURANGI TONU TE HAU: A MĀORI DEVELOPMENT TRILOGY

Emeritus Professor Sir Mason Durie
DLitt (2002), Massey University

Professor Mason Durie was awarded the degree of Doctor of Literature by examination in 2002, the first time the degree had been awarded in this manner at Massey. The degree recognised a major contribution to knowledge within the broad field of Māori development. Three sole authored books published by Oxford University Press between 1994 and 2001 formed the basis of a scholarly suite, *E Taurangi Tonu te Hau: a Māori Development Trilogy*. *Whaiora Māori Health Development* (1994, second edition 1998) scoped impacts of change on Māori health and consequent responses by Māori; *Te Mana te Kāwanatanga The Politics of Māori Self-Determination* (1998) examined several aspects of contemporary Māori experience including demographic trends, political representation, economic and social advancement and self governance; *Mauri Ora The Dynamics of Māori Health* (2001) analysed Māori models for social organisation, healing, family development and the delivery of health and social services.

The Trilogy provided a comprehensive and critical account of contemporary Māori development, brought together much of the relevant literature from a wide range of sources in a balanced and reasoned manner, and integrated insights from several disciplines to build a lucid profile of the position of Māori in modern New Zealand.

Probably the most significant contribution of the Trilogy lies in the shaping of Māori development as a three dimensional area of academic study. The methods appropriate to the study of Māori development were highlighted and positioned on three axes: a

process axis, a determinants axis; and an outcomes axis. On all three axes, Māori views, values and aspirations were embedded as part of a substrate from which conclusions could be drawn.



At the time of writing, Professor Emeritus Sir Mason Durie is enjoying his retirement in Aorangi Feilding with his wife Lady Arohia and extended whānau, having retired from Massey University in 2010.

KĀORE TE AROHA-- : TE HUA O TE WĀNANGA

Professor Taiarahia Black
PhD (2000), Massey University

Te Ora Ē noho anā nō i te koko ko Ōhiwa, kia whakarongo rua, Aku taringa ki te Tai o tuarā e o Kanawa, E āki ana mai ki uta r o Ōhakana. Ki te whānau a Tairongo, Kai Tāuwhare rā ko te kopua-o-te ururoa, Ko te kai rāria noa mai te raweketia e te ringaringa, Me whakarangi-pūkohu e au ki Tītītangi ao ki te Te Aitanga-ā-Wheturoa, Kia whītikiria taku hope ki te maurea whiritoi, Kia noho au ki Puhi-nui tonu ki Te Maungarongo a Te Rangiāniwaniwa, Ka mawhiti tonu rā taku haere ki ngā tihi tapu ki Maungapōhatu kia Taiturakina; Kia titiro iho au ki Ruatāhuna ki Manawarū ē ko Te Aitanga-ā-Tūhoe.... Ko te hua o te wānanga o a Tūhoe kōrero tuku iho hāngai ki ana waiata tawhito te pūtaka o tēnei tuhinga roa kia auhi noa mai te wairua o ngā tūtakinga kōrero kia riro ko ēnei kōrero tuku iho hei matua hikihiki, whakataratara i te hinengaro, i te wairua, e mau ai tēnei o ngā whare whakairo kōrero o te hua o te wānanga a Tūhoe. Kia kaiaohia aua kōrero ki te ura mai o te motu ki runga i ngā pae maunga o Huiaarau tau iho ki a tātau e pōkai kaha nei, e tau awhi nei ki runga i te mata o tēnei whenua ātaahua. Ka paenga rā ngā tau ka kitea, ka rangona tēnā pu kōrero, tēnā whare whakairo kōrero, whakairo waiata. Mea rawa ake kua whakangaro atu ki te tira e tauwhare mai rā. Hika rawa ake, kua mawhiti kē te haere ki te mākau nui o te iwi e tūraha mai rā, tē whakaaratia! Kia rangona, kia kitea noa e tātau te mata kōrero kia eke rā ki runga, taihoa rawa ēnei taonga e ngaro, taihoa rawa nei taonga e haukotia. Ka huri whakauta ki te hua o te wānanga, ko te waiata tawhito tēnā, ko te momo rerenga kōrero i hua mai ai i roto i ngā noho tahitanga a te tangata. He kupu ēnei hei whakaata i te

hinengaro, wairua, te taiao, ngā rākau, te wai, te moana, ngā whetu, te whenua, ngā pakanga, te kawa o te marae, te noho tahitanga a ngā tūākana\ tāina\ tuāhine. Te reo o mātua, o kuia, koroua, ngā kaipupuri i te ahi kā roa o te wā kāinga. Inā hoki ko nga āhuatanga o te tangata tēnā tōna hanga, tōna whakatipu, ōna whakaaro, tōna ngākau, tōna wairua, me ngā momo hāhi i tipu ake ai te pono, ka titiro iho te tika i te rangi ka oti nei he waiata e tipuria ai te hua o te wānanga ki roto i a tātau katoa. Waihoki ko aua waiata nei te ahi whakakā roa o te ngākau, kei kona ōna timatatanga, engari kāore nei ōna whakamutungā. Ka pikitia ake te toi huarewa kia kite noa atu i te kaha o te whakaaro. Ko te wāhanga nui ia kia hapaina tēnei tuhinga roa, hei whakaoho, hei tuku, hei tātari i ngā whiriwhiringa kōrero ā-tuhi, ā-wāha kei roto i te whare kōrero o te whānau, hapū, iwi e timata ai, e mau ai te hua o te wānanga o te whaitua whenua. Tae atu ki ngā takahanga whakaewa ka oti nei he waiata tawhito hei kaiarataki ki ngā tihi maunga o te whakaaro. Ko te kapunga whakaaro ko te whātoro, i te tātari i te kupu, ki te whakamārama i te hua o te wānanga hei tumu whakarāe kōhikohi mōhiotanga ki runga, ki raro ki ngā tai timu o te hua o te wānanga. I roto i tēnei tuhinga roa ka takea mai te wānanga i te kore, i te pō, i te ao mārama e tohea ai ngā kete e toru o te wānanga hei anga tohutohu, piki tūranga whakaakoranga ki hea mai nei! Mai i roto i aua kete ka nanahu te hinengaro kōkoi o tātau tīpuna mai anō i te ao Māori. Ko te ao mārama tēnā, ko te ao whenua tēnā, ko ngā pakanga tēnā, ko ngā tinihanga ēnā, ko te apakura, ko te hakamomori ka hua nei te wānanga. Nō reira he mahi, he kaupapa nui tā tēnei tuhinga roa ki te whakakao mai i ngā waiata e mohio ana tātau hei papa kōrero, hei wānanga mā te hunga kei te piki ake i ngā takutai moana o te whakaaro, o tēnei ao e wehi mai nei ki a tātau.

Kāre e mihi kei te hopo te iwi, te hunga mau i ēnei waiata ki runga i o tātau marae kei ngaro memeha noa ēnei taonga a tātau. Ae! Kei te tika tā rātau hopo. Inā hoki kua riro kē te reo whakaarorangi i te oro o te waiata i ngā tai nenehawa, whakapōrearea e hukahuka

mai nei. Ahakoa tēnei kei te whakaara ake ēnei waiata i runga tonu i te kaha o tēna, o tēna ki te whakaara. Kei te tahuri nui mai te hunga rangatahi, taiohi ki ēnei waiata koia tēnei te tūmatanui o tēnei tuhinga roa, hei tāhu whakaea mo te hinengaro, mo te ngākau o aua whakatipuranga e hiahia nei rātau ki ēnei taonga. Mā te karakia hei waere te whenua, mā te taki i ngā kōrero mo ngā atuā te whakataukī, te whakapepeha ka pupuke mai te hihiri o te mahara i ō tātau tipuna kōkoi e whakakitea nei tātau i ēnei rā ki aua tohu. Ka huia rnai aua pitopito kōrero katoa hei kākahu maeneene ki roto i te kupu o te waiata tawhito, kā mau. He whakaatu tēnei tuhinga roa kei te ora tēnei o ngā momo whare pupuri kōrero i te pū; i te more, te weu me ngā pātaka iringa kōrero o te ao ō Tūhoe ō neherā, tae noa mai ki ēnei rā. Kāti he wā anō i roto i taua ora ka tōia te whakaaro ō Tūhoe, ō te Māori e tauiwi hei tinihanga māna.

Engari e kitea ai i roto i tēnei tuhinga roa, ko te toki hei kaupare atu i taua tinihanga ko te kōrero i tuarātia rā: ‘Hokia ki o maunga kia purea koe e ngā hau o Tāwhirimātea’ Koia tēnā te kaupapa o tēnei tuhinga roa he tātari i te hānuitanga, te taiwhakatū o taua kōrero: Hokia ki o maunga... Ma taua kōrero Hokia ki o maunga ... ka rangona te mātaotao o te hua o te wānanga o te pakanga o te whenua, o ngā pikikōtuku i tukitukia, kātahi ka kōrero ai ki roto i tā Tūhoe whakatau i ana whakaaro, e taea ai te ruruku ka puea ake. Koia tēnei ko te mana i roto i ngā whakatakotoranga kōrero e mau ai te kurataininihi, te kurataiwawana o te whakaaro. He hua wānanga tēnei e whakaatungia ai e te hinengaro ngā takahanga motuhake, me te hāngai o ā rātau kupu mo ngā whakaaro e tau nei ki tēnei Ao Hurihuri. Nā ngā mahi a ō tātau tipuna, te para i te huarahi kia takahuritia ai ngā mahi kikino o te riri Pākehā i tū ake ai ngā poropiti o aua tau kikino i rnurua ai ngā whenua, i tukua ai te iwi ki raro. I tū ake ai rātau te hunga poropiti ki te rapu i te ora i te kaupapa tōrangapū mo ngā whenua i hahanitia. Mai i ēnei kaupapa ka hau te rongo o te waiata tawhito hei tūāpapa whakaohoho, whakanekeneke i a tātau katoa, ahakoa ko

wai. Whā tekau katoa ngā waiata o tēnei tuhinga roa rna i tēnā kokona o Tūhoe, rna i tēnā kokona o Tūhoe e kawē ana i te hua wānanga hei whakaata, hei kōwhiri i te hunga i kaha i rna tonu te ngangahau i ngā totohe kōrero, totohe tangata, totohe whenua. I kona ka hua te wānanga ka tohea te riri ka mau, i ea ai tētahi wāhi o te mamae. Koia tēnei ko te whakaatu i te kaha o te tohe i te pō, i te awatea. Ko te kawa o te marae te ātamira whakatāhu, tuku i aua hua wānanga i nei rā e rangona ai te kōrero ā-iwi, te hī o te mita o te reo waiata hei hokinga atu ki te nohoanga o te kupu. Ko tētahi anō kaupapa o tēnei tuhinga roa he whakahoki mai anō i te rnatapihi o Matariki, kia meinga ai ki te kairangi o te kawa o te marae, ka tau ki te whenua i maringi ai te toto. Ko ēnei hua wānanga te oro o te ngākau o Te Ūrewera, te whītiki o te kī mo te tuakiri mo tēnā whakatipuranga, rno tēnā whakatipuranga. Ae! Mā te hua wānanga a Tūhoe e whakaea te mamae e puta ai te pātai.

Ko wai rā au? I ahu mai taku wānanga i whea? E ahu ana au ki whea? No te rā nei kua riro mā tēnei tuhinga roa e whakaatu ētahi o ngā hau kikino i whakawhiua kirunga i te iwi e te kāwanatanga i a ia e āki mai ana mo ngā rawa a te iwi, hei tuku he tangatakē. Nō reira i tikina ai te tauparapara a Te Kapo o te Rangi hei whakatauiria i te takenga mai onā kōrero mai i te koko ki Ōhiwa ki te pō, ki te pouri, ki te ao mārama. ‘Hokia ki maunga’ ko te tangata, ko te iwi, ko te hapū, ko te whānau te tīmatanga o te hua o te wānanga. Koia tēnei tētahi anō kaupapa o tēnei tuhinga roa, he āhuru i aua pukenga tautōhito kōrero kia mau te rangi, kia mau te hā, kia rangona te hua wānanga, oho ake ki te ao ka oti nei he waiata tawhito hei hoa haere whakamua. Ko te kōpae o te whare tēnā e tautokona ana hoki te ahu whakamuatanga o ngā mōrehu kōrero e arohatia nei e tātau. He huarahi atu tēnei hei āwhina, hei tohu i te kei o te waka ki ngā ngaru kokoti e pukepuke mai nei. Ko te whakapae o tēnei tuhinga roa e titikaha ai ki te hinengaro o Tūhoe me mau ana momo kōrero ki ngā momo hangarau o tēnei ao hurihuri kā tika. Kua roa ēnei taonga e ārikarika ana hei whakarei i te kupu kōrero

ki te hunga mate, ki te tira e tatari rnei rā i te waharoa o te marae ki te whakaeke. Kei roto i te wairua o tēnei mahi ka tukua āianeī ēnei taonga kia kore ai tātau e taka ki roto i te korekore o te hinengaro, hei whakamahi mā te tamaiti o Tūhoe e hiki ake nei i ngā pae tata, i ngā pae tawhiti. Ko tēnei tuhinga roa te kura kimihia o te ura rnei o te motu i tua atu o Huiarau. Kia hau ai te rongō o a tāitau kōrero ki mua i a tātau hei homai i te aroha kia au ai te matatū tonu, ka maranga kei runga. Kia taria te roanga o te kōrero. Ae! Me hoki rā kā tika: Kā hoki nei au ki te mauri o taku waka a Mātaatua Ko Pūtauaki ki a Ngāti Awa Ko Tāwhiuau, ko Tangiharuru Ko te rae rā o Kohi ki a Awatope Ko Mānuka tūtahi ki Whakatāne, kia Apanui Ko te mauri haria mai nei hei whakaoho i taku moe Ē kō kō ia e ara ē!



At the time of writing, Professor Black is a Professor at Te Whare Wānanga o Awanuiarangi. His thesis was the first Massey Thesis undertaken in Te Reo Māori.

HE TATAITANGA AHUA TOI : THE HOUSE THAT RIWAI BUILT, A CONTINUUM OF MĀORI ART

Professor Bob Jahnke
PhD (2006), Massey University

Prior to the 1950s, visual culture within tribal environments could be separated into customary and non-customary. In the early 19th century, customary visual culture maintained visual correspondence with prior painted and carved models of the pre-contact period. In the latter part of the 19th century, non-customary painted and carved imagery inspired by European naturalism informed tribal visual culture. This accommodation of European imagery and practice was trans-cultural in its translation to tribal environments.

In the 1960s, an innovative trans-customary art form evolved outside tribal environments, fusing customary visual culture and modernism. This trans-customary art form, which maintained visual empathy with customary form of the 19th century, was introduced into the tribal environment, initially, in a painted mural in 1973, and subsequently in a multimedia mural in 1975.

In 1989 and 1990, this trans-customary Māori art practice informed the art of the Taharora Project at Mihikoinga marae in Ohineakai. In this Project, the 1970s transcusomary Māori art precedents were extended with non-customary form and practice.

The thesis employs taitaitanga kaupapa toi as a paradigm for Māori cultural relativity and relevance en-framing form, content and genealogy.

Annexed to this paradigm are a range of methods: a taitaitanga

reo method for interpreting Māori language texts; a taitanga korero method, conjoining a kaupapa Māori and an iconographic approach, for interpreting meaning in tribal visual culture, and a taitanga whakairo method, incorporating stylistic analysis as formal sequence, semiology and intrinsic perception, for analysing a continuum of stylistic development from the Rawheoro School of carving to the Taharora Project.

The Taharora Project constitutes the case study where tribal visual culture and contemporary art within tribal environments are contextualised in a trans-cultural continuum. The critical question that underpins this thesis is how do form, content and genealogy contribute to art that resonates with Māori?

The thesis concludes that trans-cultural practice in contemporary art can resonate with Māori if the art maintains visual correspondence or visual empathy with customary tribal form. In their absence, cultural resonance can be achieved through a grounding of the content, informing the art, in a paradigm of Māori cultural relativity and relevance, a taitanga kaupapa toi.

The genealogy of the artist is a further determinant for resonance.



At the time of writing Professor Bob Jahnke is Professor of Māori Visual Arts, Toioho ki Āpiti, Whiti o Rehua School of Art at Massey University.

HAERE WHAKAMUA, HOKI WHAKAMURI, GOING FORWARD, THINKING BACK: TRIBAL AND HAPŪ PERSPECTIVES OF THE PAST IN 19TH CENTURY TARANAKI

Dr Danny Keenan
PhD (2002), Massey University

This thesis advances a range of historical processes and frameworks through which tribes and hapū constructed their knowledge of the past. The thesis, in so doing, constructs an intellectual landscape upon which tribes and hapū assembled and managed that knowledge of the past. It focuses specifically on the nature of tribal and hapū history in Taranaki, though aspects of this study may apply to tribes and hapū in other parts of New Zealand.

The thesis suggests ways in which tribes and hapū in Taranaki organised that knowledge of the past, and the reasons why. The thesis first suggests a distinction between tribal narratives and tribal histories.

Tribal narratives provided accounts of the past in largely unmediated form. From these, tribes constructed tribal histories assembled for specific purposes. Such constructions were achieved through certain customary frameworks and processes.

Whakapapa and mana are advanced as the two central factors influencing the shape and focus of these histories, whakapapa as primary organising device with mana serving as primary organising principle.

This is illustrated by an examination of how various tribes of

Taranaki constructed such mana histories comprising whakapapa selections of celestial descent (mana wairua), mortal forebears (mana tūpuna) and occupation of the land (mana whenua). Such histories were important because they validated tribes in the past and present.

The thesis examines select tribes in Taranaki establishing their mana whenua presence on the land over time. Major landmarks of Te Atiawa whānui in the north especially illustrate how the sense of mana whenua was constructed over and attached to an ancestral landscape. After 1841, changes in the perceptions of landscape are noted following large-scale immigration. Some implications arising from such changed perceptions as they influenced new law and public policy are detailed.

Thereafter, the study focuses on how the tribes sought to maintain and assert their mana whenua in the new environment based on the authority of their tribal histories as source of tribal mana. These validated continuing independence of activity commensurate with longstanding tribal precedence and practices, a source of authority that underpinned tribal activity from 1841 to at least 1900 (when this study concludes). Such frameworks of past knowledge continued to override new imperatives introduced into the Māori intellectual domain after 1841. The Māori past has normally been examined in a race-relations context.

This thesis proposes an alternative theoretical basis for the examination of tribal and hapū history in the last century. An afterword considers the wider implications of this study for Māori and New Zealand historiography.

HEI ORANGA MO NGĀ WĀHINE HAPŪ (O HAURAKI) I ROTO I TE WHARE ORA

Dr Stephanie Palmer
PhD (2002), University of Waikato

This thesis had four-main objectives. In the first instance, it aimed to improve understanding of psychosocial variables which may mediate the quality of Māori childbirth experience, namely: social support, coping strategies, cognitive appraisal, ethnic identity and psychological wellbeing. Secondly, it aimed to examine the relationship between these variables and the quality of childbirth experience. Thirdly, this thesis aimed to develop and pilot-test an instrument for the measurement of waiora among Māori. And fourthly, this thesis aimed to test whether waiora was a predictor of participants' childbirth experience.

Thirty-one self-identified Māori women took part in the research. All participants gave birth at Thames Hospital in Hauraki during 1994. Attention is drawn to various ethical and methodological issues which have importance in the development of kaupapa Māori and Māori centred health research paradigms, such as, the role of koha, the validity of kanohi-ki-te-kanohi recruitment strategies and the need for collaborative decision-making processes.

Prenatal waiora, ethnic identity, cognitive appraisal, coping strategies and social support predicted both quantitative and qualitative indicators of perinatal outcome. Obstetric technology was a very strong predictor of maternal postpartum perceptions and feelings of satisfaction or wellbeing. A preliminary model of the relationship between prenatal and perinatal predictors of Māori childbirth experience is presented.

This research identifies the need to develop knowledge on psychosocial mediators of Māori childbirth experience. It is likely, however, that the quality of Māori childbirth experience will benefit from strategies which foster feelings of waiora and ethnic identity. The likelihood of a relationship between waiora and te ao Māori childbirth resources may hold particular interest for Māori. A range of strategies to improve the reliability and validity of Hōmai te Waiora ki Ahau as a tool for the measurement of waiora have been identified. As an outcome measure, this tool may have value in a range of contexts.

TE PUAWAITANGA O TE IHI ME TE WEHI : THE POLITICS OF MĀORI SOCIAL POLICY DEVELOPMENT

Dr Leland Ruwhiu
PhD (1999), Massey University

As an area of inquiry Māori social policy gives rise to several critical viewpoints - Social policy directed 'at, to, on or with Māori' in comparison to Māori social policy formulated, developed and implemented 'by Māori for Māori'. This thesis provides both an in-depth historical and contemporary analysis of the development of Māori social policy in contact times with Pakeha/Tauiwi. At the same time it also investigates the interrelationship between traditional and recent Māori interpretations of Māori wellbeing.

Exploration into the politics of Māori social policy development coincides with and is intricately connected to, an analysis of Māori wellbeing. Māori social policy which is centred on Māori conceptual/theoretical knowledge, wisdom, and experience is examined and critiqued.

A key feature of this thesis has been its introduction of several theoretical frameworks in order to make sense of Māori wellbeing. These analysis frameworks assist in identifying the key characteristics, underpinning principles and specific goals of Māori social policy. In addition, issues associated with researching Māori are explored. This includes an overview of general research principles, approaches and methodologies. Identification of key principles, approaches and methodologies underpinning Māori research is then presented.

The thesis concludes with a framework for developing Māori

social policy which meets the welfare needs of all Māori. It argues that Māori social policy is about Māori wellbeing, and Māori wellbeing draws strength from the past, present and future - Te Puawaitanga o te ihi me te wehi.

NGĀTI POROU LEADERSHIP : RĀPATA WAHAWAHA AND THE POLITICS OF CONFLICT: “KEI TE ORA NEI HOKI TĀTOU, ME TŌ TĀTOU WHENUA”

Dr Monty Soutar
PhD (2000), Massey University

The primary focus of this thesis is to explore the reasons for Ngāti Porou participation in the wars in New Zealand during the 1860s. Early writers surmised that the alliances between tribes like Ngāti Porou, Te Arawa and the lower Whanganui iwi and the settler government were due primarily to a sense of loyalty to the crown. Repetition by later historians has reinforced this notion in New Zealand folklore and historiography. While recent retrospective histories reveal a growing awareness that the motivation behind the alliances was more complex, no analysis of tribal motives worthy of the confidence of Māori has yet been recorded.

This thesis initially sets out to determine whether the historical orthodoxy is founded at least for Ngāti Porou. It presents evidence showing that significant aspects of the Ngāti Porou story have been misunderstood and misrepresented by writers who have been unable to source or who have felt it unnecessary to properly canvass Ngāti Porou views and records. To date, tribal historians have on the whole refrained from presenting a tribal perspective, not because the information does not exist, but from a desire to keep such knowledge in the tribal arena where it is most relevant. Continued irritation, however, caused by historical publications that fall short when trying to comprehend the nature of Māori participation, has resulted in a freeing up of information by those

who jealously guard their family's manuscripts, and others who retain the oral testimonies within the tribe, so that a re-examination is made possible.

This thesis also generally seeks to link Ngāti Porou's involvement in war with leadership patterns that emerged within the tribe during the period 1865 - 1872, though this dimension of Ngāti Porou history is not canvassed exhaustively here. In times of crisis existing leadership patterns were challenged and as often as not new leaders emerged to lead the tribe. Perhaps the finest military leader produced by Ngāti Porou during the Hauhau encounters was Major Rāpata Wahawaha. His role in shaping Ngāti Porou's modern identity is a major theme running throughout this thesis. It is argued that his leadership and philosophy characterised the contribution by Ngāti Porou to theatres of war that followed the 1860s. It is proposed that such a contribution was both strategic and calculated to achieve gains for Ngāti Porou. Moreover, the wider question is raised: why, since the 1860s, has Ngāti Porou been so ready to join the battlefield and to stand alongside the Crown? The thesis contends that far from being motivated solely by loyalty to the Crown, Ngāti Porou entered into an alliance with the Crown in order to protect and to advance tribal interests.

CULTURALLY APPROPRIATE, EFFECTIVE PROVISION FOR MĀORI LEARNERS WITH SPECIAL NEEDS: HE WAKA TINO WHAKARAWEA

Associate Professor Jill Bevan-Brown
PhD (2002), Massey University

How can Māori learners with special needs have their needs met in a culturally appropriate, effective way? What challenges exist and how can they be met? A multi-method approach was used to answer these questions. This involved a review of Aotearoa/New Zealand and international literature; a written survey of 78 people from 56 special education, Māori and disability organisations; interviews with 25 organisation personnel, 38 parents and whānau and four Māori learners with special needs; a six year case study of one learner; and four consultation meetings with 50 people from six kōhanga reo.

To assist in evaluating the cultural effectiveness of programmes and services, a cultural audit checklist and process were developed and trialed in 11 educational establishments. Feedback on the cultural audit was also obtained from the kōhanga reo focus groups.

Research data revealed that despite recent improvements, Māori learners with special needs are not being adequately provided for. Major challenges are a widespread shortage of culturally appropriate resources, services, programmes and people with the necessary cultural, language and professional expertise and the existence of beliefs and attitudes detrimental to Māori learners with special needs.

Recommendations to meet these challenges include a substantial increase in funding to overcome identified shortages; the establishment of compulsory bicultural training for all relevant occupation groups; and the introduction of proactive measures to enable Māori to enter special education-related occupations.

The research data also revealed that programmes and services should be based on Māori perspectives of special needs and incorporate Māori concepts, knowledge, skills, attitudes, language, practices, customs, values and beliefs; focus on areas of importance, concern and benefit to Māori; involve and empower parents, whānau, the Māori community and the learners themselves; be of a high quality; accessible; result in equitable outcomes for Māori learners; and be delivered by people with the required personal, professional and cultural expertise.

The cultural audit was seen as an effective means of helping educational establishments evaluate and improve their programmes and services for Māori learners with special needs. However, findings also indicated that for long-term, widespread improvement to be achieved, genuine power sharing and societal-level changes in the ideologies, systems and circumstances that disadvantage Māori are needed.

UNPACKING ETHNOLOGY WITHIN CONTEMPORARY PARADIGMS (THE PRACTICE OF PACKAGING, TRANSFER, AND DELIVERY)

Dr Fraser Henare-Findlay
PhD (2023), Massey University

This thesis examines multi-layered notions of Māori identity and descriptions of Māori contextualised against a personal artistic response to being Māori. The art of packaging, transfer, and delivery is presented as an artistic embodiment of Māori identity, illustrating how popular beliefs shape not only the construction of identity but also influence cultural institutions and affiliations. Examples of Māori identity are discussed throughout the study to illustrate how artists and established practices embracing Māori concepts advance Māori identity. The packaged artworks explore the theme of identity by weaving together narratives and concepts that draw attention to the displaced and disconnected perspective of what it means to be Māori. They also shed light on the subjugation and stereotyping of Māori culture and identity. This sense of displacement is intricately linked to the process of postage, delivery, and receipt.

Ethnology, which is essentially the comparative study of ethnicity to understand the characteristics of different peoples (races) and the differences and relationships between them, is featured in the thesis title and in the packaged artwork that constitutes the practical component of the thesis. However, it is not extensively discussed within the thesis itself. This is not due to its lack of importance as a field of study but rather because the packaged artworks primarily feature various characters who have been either created for the

screen or have developed personas within the music industry. Most of these characters are ‘constructed’ identities, meaning they have been shaped to adopt the attitudes of the screenwriter. These diverse characters have played a significant role in shaping my own identity and have contributed to who I am today.

In this study, a comprehensive examination of Māori identity, art, and the prevalent impacts of stereotyping and discrimination will be conducted through a diverse range of methodological approaches. These multifaceted methods will not only inform the creative and theoretical dimensions of the artwork but also highlight the relationship between Māori identity and the researcher. Key methodologies, such as Kaupapa Māori research and Autoethnography, will be applied, with a particular focus on incorporating personal experiences and reflections into the research process, inspiring and clarifying the intended significance of the artwork.

ASSEMBLING THE LAND OF MILK AND MONEY: THE WORK OF MONEY IN NEW ZEALAND'S DAIRY INDUSTRY

Dr Michael Mouat
PhD (2023), Massey University

Academic and media narratives about the New Zealand dairy industry have reinforced a portrayal which emphasises its steady, almost inevitable evolution into 'the backbone' of New Zealand's export economy. In these narratives rising export revenues have been taken as proof of the valuableness of the dairy industry. However, in this thesis I argue that these currently prevalent understandings of the dairy industry uncritically accept a definition of money as just being a commodity that simply facilitates exchange and measures value. Drawing on my concept of moneyness, my thesis re-investigates money as a form of work and contributes to a different understanding of the dairy industry that re-narrates it as an effect of the way this money work practically assembles and reassembles sets of relations. My moneyness analysis highlights how previously inconspicuous relations became stabilised through the work of tax, loans, and shares, by following moments of controversy to where the way money and the dairy industry worked were practically changed. The work of tax shows how solving the problem of state revenue also translated value into other relations which made the early dairy industry valuable as a sterling accumulation machine. The work of loans shows how the dairy industry became creditable because of the way relations between the state, financial system and dairy industry have been maintained. The work of shares shows how overcoming various problems has arranged and re-arranged cooperative dairy industry

value, making it stably commensurable with national value. The effect is to present a historical arc of New Zealand's dairy industry as characterised by a dynamism that is locally arranged and historically adaptable. The thesis concludes that the creative practices of moneyness have continually stabilised the dairy industry, not in spite of disruptions but because of them.

THEORISING MĀORI HEALTH AND WELLBEING IN A WHAKAPAPA PARADIGM: VOICES FROM THE MARGINS

Dr Christine Elers
PhD (2023), Massey University

This thesis explores communication infrastructures at the margins of Indigeneity to understand Māori health and wellbeing meanings, challenges, strategies and solutions, articulated by whānau whose voices have been ignored, or not sought. Māori health and wellbeing understandings, forged amidst ongoing colonial processes of socioeconomic and health inequities, are best articulated by Māori with these lived experiences. The communication platforms established by the settler colonial state are infused with power dynamics that determine the communication rules including who can speak, what can be said and how that should be delivered. The privileging of communicative spaces to experts, leaders, and community champions, shaped by the underlying ideology of whiteness that organises the settler colonial state, forecloses the space to those not fitting these categories.

Māori health and wellbeing meanings emphasise the totality of Whakapapa as a basis for communicating health and wellbeing. Kaupapa Māori theory, and Whakapapa as a super-connector of relationships both in the spiritual and physical domains, anchored the research. Rooted in Māori epistemology, the enduring intergenerational relationship between health and land formed the basis for the participants' understandings of health and wellbeing.

Positioned also in dialogue with the Culture-Centered Approach

(CCA), we foreground whānau voices through the co-creation of voice infrastructures at the margins of Indigeneity, with whānau members candidly sharing lived experiences navigating health and wellbeing through the establishment of the Feilding advisory group. The interplay of land, rivers and health is a dominant theme. Strategies for improving health and wellbeing include co-creating communicative infrastructures, such as platforms for voices to emerge at the margins of Indigeneity. The campaigns documented buttress the importance of regaining stolen land, (re)connecting to land through the collective establishment of māra kai with the advisory group. Indigenous communication infrastructures disrupt hegemonic, top-down configurations of health and wellbeing campaigns, providing the impetus for localised strategies to emerge into mainstream communicative spaces. Voice and the right for the “margins of the margins” to be listened to by the Crown are also included as taonga in article two, Te Tiriti o Waitangi. The co-creation, resource sharing and decision-making about communicative infrastructures can be harnessed to drive health equity.

THE EFFECTIVENESS OF A GUIDED LOW INTENSITY COGNITIVE BEHAVIOURAL THERAPY PROGRAMME WITH ADULT MĀORI EXPERIENCING LOW MOOD IN A COMMUNITY-BASED SETTING

Dr Angus Elkington

Doctor of Clinical Psychology (2023), Massey University

Common mental health disorders such as depression is a leading cause of ill health and disability. The global problem is underscored by a lack of access to evidenced based psychotherapy and under resourced workforce. Low intensity Cognitive Behavioural Therapy (LI-CBT) within a stepped care approach is one way to alleviate the burden of mental health and increase service delivery. LI-CBT Studies have been conducted in New Zealand and were effective at treating mild to moderate depression with non-Māori groups and across individual and group formats. However, studies investigating the effectiveness of Cognitive Behavioural Therapy (CBT) with Māori are sparse considering that Māori are at increased risk of poor mental health outcomes.

This study investigated the effectiveness of an unadapted individually delivered telephone guided LI-CBT programme, Living Life to the Full with Māori adults using longitudinal multilevel modelling. The current study monitored change in low mood, psychological distress and quality of life enjoyment and satisfaction across 13 time points, which consisted of three weekly baseline measures, eight weekly measures during the intervention and one a six- and twelve-weeks post programme.

A total of 20 participants of Māori descent were recruited in which 18 participants completed the Living Life to the Full programme. Multilevel modelling and the variable of time explained a significant portion of variance to provide more conclusive evidence to suggest that on average participants experienced significant improvement in low mood, psychological distress, and quality of life enjoyment and satisfaction comparative to similar LI-CBT studies.

The current study fills a void in the literature and supports the effectiveness of low intensity Cognitive Behavioural Therapy (CBT) for Māori experiencing low mood, when delivered by a Māori facilitator. Therefore, the implementation of LI-CBT programmes such as Living Life to the Full can provide greater access, preference, and choice to evidence-based interventions for Māori experiencing low mood.

“CELEBRATE, UPLIFT, RESIST!”: A MIXED METHODS EXPLORATION OF SUICIDALITY AMONG QUEER AND TAKATĀPUI PEOPLE IN AOTEAROA NEW ZEALAND

Dr Irie Schimanski

Doctor of Clinical Psychology (2023), Massey University

In Aotearoa, a growing body of research has demonstrated a greater ‘risk’ for suicidal ideation, self-harm, and attempted suicide among people with diverse sexualities and genders, compared with cisgender-heterosexual counterparts. Few studies have investigated the applicability of explanatory theories of suicide with queer and takatāpui samples. Of those which have, the Interpersonal Theory of Suicide and the Minority Stress Model are commonly utilised, arguably attributing suicidal risk and resilience to one’s internalised processes in application. Alternatively, the Three-Step Theory of suicide and the Theory of Decompensation provide frameworks for understanding how social processes elicit and attenuate suicidality among queer and takatāpui people. The current mixed-methods research consisted of a survey examining the applicability of the Three-Step Theory, and a qualitative study, informed by the Theory of Decompensation, exploring queer and takatāpui people’s perspectives on suicide. In study one, the three steps were tested using survey data from 250 queer and takatāpui people. Step-one, discrimination and hopelessness were positively associated with suicidal ideation, but the interaction of these variables did not predict suicidal ideation. Step-two, among participants with high discrimination and hopelessness, social support was negatively associated with suicidal ideation when

social support exceeded discrimination. Step-three, participants who previously attempted suicide (SI/SA subgroup) had greater self-harm behaviours than participants who experienced suicidal ideation but never attempted suicide (SI/- subgroup). Self-harm more precisely categorised SI/SA subgroup membership than SI/- subgroup membership. In study two, twenty queer and takatāpui people were interviewed to explore understandings of suicidality, discrimination, and resilience. Five themes were developed using a theory-driven approach to reflexive thematic analysis, underpinned by social constructionism and the Theory of Decompensation. These themes were “Not just this Amorphous Subject”, “You’re Removing the Responsibility from Society”, “Social Norms Require a Deviant Group”, “the Straw that Broke the Camel’s Back”, and Ethnicity and Resilience to Suicidality. The applicability of step-two and step-three processes were supported, and the influences of ideologies, intersectionality, and privilege on suicidality were discussed by participants. These findings are situated within literature on suicide and the two respective theories used. Implications for clinical practice are discussed in relation to processes of suicidality and co-appraisal of suicide risk assessment.

NGĀ KĀKAHU Ō TE KAIKARANGA: AN INDIGENISATION OF APPAREL CONSTRUCTION

Dr Erana Kaa
PhD (2023), Massey University

The way Māori women choose to adorn themselves today signifies our diversity as we continue to be shaped by our colonial reality, whilst also rebelling against it. This reality has evolved through generations of disempowerment, which has uniquely impacted Māori women when we are relegated to a mere side story within our own historical narrative. Our colonial reality is met by confusion, denial, resistance and celebration. This complex reality dictates how we might individuate national and international trends through apparel, whilst continually influencing how we present ourselves.

My research aims to contribute to the indigenisation of apparel by producing garments that elevate Māori visual language beyond the patterning of surfaces, colonial aesthetics and conformist ceremonial attire. This normalisation — achieved through elevating Māori visual language— aims to add to the evolution of Māori apparel that began from early experimentation to extreme levels of skill and expertise. Māori apparel has evolved through assimilation, colonisation, and marginalisation, with further changes brought by urbanisation, in which the pressure to whitewash ourselves and our children intensified. Our apparel has evolved through the resurgence of kapa haka, language revitalisation via the Kōhanga Reo movement, and our increased and expanded cultural reclamation.

In producing apparel that was guided by pre-colonial values, my practice inevitably led me to challenge the ideals of beauty and functionality. There is arguably no other place where the collective beauty and function of Māori women is more visible than on marae atea, especially during tangihanga.

My construction process is based on the role of reo ururangi, the women of Māhurehure descent who fulfil the role of reo karanga during tangihanga. Māori visual language relevant to their role is sourced from a diverse array of human-made and naturally occurring references. As reo ururangi derive their beauty and function from the natural and spiritual world, beauty becomes less superficial, and functionality broadens its scope beyond physical requirements. Apparel thus becomes a vessel that connects Māori women to our core understanding of space and time, how we navigate the world and how we utilise a language that values ancestral artistry, ritual and visceral bonds to the spiritual realm.

TE MATA O TE TAU ACADEMY FOR MĀORI RESEARCH AND SCHOLARSHIP

Professor Mason Durie

BACKGROUND

As part of the Māori@Massey Strategy an Academic Excellence Platform was proposed as a vehicle for advancing Māori academic achievement. While a number of mechanisms such as active learning support will be important to hasten Māori academic achievement, three particular approaches were identified in the Strategy:

- accelerated academic course progression
- Māori academic leadership
- Māori scholarship and the creation of new knowledge.

In order to address the third approach, Māori scholarship and the creation of new knowledge an Academy for Māori Research and Scholarship has been established, dedicated to Māori academic and scholastic advancement.

The establishment of the Academy recognises:

- the existence of a critical mass of senior Māori scholars at Massey University
- the need for a formal forum within the University for interdisciplinary academic collaboration
- the activities already under way in the schools, departments and institutes that make up Massey University
- Māori aspirations for excellence in research and other aspects of scholarship.

ESTABLISHMENT

To coincide with the appearance of Matariki, the Academy was launched on the Palmerston North campus on 11 June 2003 and was established on the Wellington campus on 5 August 2003. The official name of the Academy, *Te Mata o te Tau*, relates to the appearance of the constellation of stars known as Matariki, the promise of a fruitful year, and the advancement of knowledge. A reference is contained in Professor Taiarahia Black's doctoral thesis:

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

After gaining approval from the University Academic Board, the Academy was formally established as a "Paper Centre" within Massey University on 29 July 2003.

AIMS

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.

In particular the Academy will:

- meet regularly to share ideas, discuss common academic interests and peer review original work
- host regular lectures by fellows of the Academy (at least one per year at the Albany and Wellington campuses)

- invite distinguished scholars, including indigenous scholars to deliver prestigious lectures to the Academy, University and Māori communities
- arrange seminars on topical matters that are relevant to Māori development
- initiate interdisciplinary research that will lead to Māori advancement
- encourage publication by Māori academics in reputable academic journals and books
- promote academic excellence through scholarships and other awards
- maintain links with other academic bodies, especially Māori and indigenous organisations.

RATIONALE

Although the Academy comprises scholars from a range of academic disciplines, it is unified by the common approach taken by its members to teaching and research. The approach is characterised by:

- a commitment to Māori academic advancement
- reference to Māori bodies of knowledge (mātauranga Māori)
- research paradigms that draw on Māori knowledge and conventional empirical methodologies.

The Academy is distinguished by its location at the interface of two major intellectual traditions – science and indigenous knowledge. Unlike whare wānanga, which are committed to scholarship within a mātauranga Māori framework, the Academy lies on a continuum between science (at one pole) and mātauranga Māori (at the other). Interest is sometimes closer to one or other poles but to a greater or lesser extent the dynamics between the two systems characterises the Academy’s mission.

AFFILIATIONS

The Academy will seek affiliations with other academic and research bodies, both within Massey University and beyond. Importantly, the fostering of relationships with Māori academics at other Universities and Wānanga will provide the basis for a network of Māori scholars that might in time wish to establish a formal collective entity. Similarly links with Māori postgraduate associations or faculties within professional organisations such as law and medicine will extend the range of scholastic endeavours.

Other associations will also be beneficial. The Royal Society of New Zealand, the New Zealand Academy of Humanities, indigenous academic communities and international research centres would add breadth and depth to the Academy and extend opportunities for further learning and research.

MEMBERSHIP

The Academy is composed of two main categories of membership:

- (a) *Fellows* of the Academy, to be known as *Ngā Pūkenga*
- (b) *Associates* of the Academy, to be known as *Ngā Ākonga*.

Ngā Pūkenga

The Foundation Fellows of the Academy, all Māori academics holding doctorate degrees from a New Zealand University, were on the staff at Massey University in 2003 or were full Professors at Massey University.

Foundation Fellows 2003

- Dr Jill Bevan-Brown PhD
- Professor Taiarahia Black PhD
- Professor Chris Cunningham PhD
- Professor Arohia Durie PhD

- Professor Mason Durie DLitt
- Dr Maureen Holdaway PhD
- Professor Robert Jahnke PhD
- Dr Danny Keenan PhD
- Dr Te Kani Kingi PhD
- Dr Cindy Kiro PhD
- Dr Farah Palmer PhD
- Dr Stephanie Palmer PhD
- Dr Leland Ruwhiu PhD
- Dr Monty Soutar PhD

Additional Fellows

Additional Fellows may be elected to the Academy. Normally criteria for eligibility include a completed doctorate, an approach to academic endeavours that is consistent with the rationale for the Academy, and nomination by two current Fellows. **Additional Fellows 2003:**

- Dr Fiona Te Momo
- Dr Guy Scott

In addition to Ngā Pūkenga, Honorary Fellows may also be elected to the Academy. Honorary Fellows, known as Ngā Pūkenga Taiea, will be admitted on the basis of exceptional scholastic contributions to indigenous knowledge, and usually in recognition of an academic contribution to the Academy. They will be nominated by two fellows and elected by the Fellows.

Ngā Akonga

All Māori academic staff at Massey University as well as Māori masterate and doctorate students are entitled to be associates of the Academy. Ngā Akonga are free to attend all lectures, seminars and prestigious lectures arranged by the Academy and may be invited to participate in research that has been initiated by the Academy.

RESIDENT SCHOLARS

In order to promote scholarship and to provide opportunities for the development of scholarship, the Academy will host Māori Scholars. Scholars will be drawn from suitably qualified academics and will be encouraged to share their own views, knowledge and publications with Māori academics, especially those who are preparing for doctorates. While there will be no set list of duties, the scholars will be expected to conduct at least two seminars during an academic year and to participate in the full schedule of Academy activities.

OFFICERS OF THE ACADEMY

A presiding officer, Puna Tātai Hono and two deputies on the Wellington and Albany campuses, Tātai Hono, are elected by the Fellows. The Presiding Officer chairs Academy meetings and is responsible for all Academy activities. The Tātai Hono maintain records, arrange meetings, ensure that administrative support is available to the Academy and deputise for the Puna Tātai Hono as required.

ACCOUNTABILITY

The Academy is an officially constituted ‘Paper Centre’ within Massey University. A formal agreement sets out the terms of its accountability to the Vice-Chancellor through the Assistant Vice-Chancellor (Māori) who is the Presiding Officer. A report on the Academy’s activities is presented to the Massey University Council each year.

CALENDAR OF EVENTS

The Academy publishes a calendar of events prior to the commencement of each academic year. The lectures are ‘named’

to recognise either particular occasions or places (e.g. the Matariki lecture, the Whanganui-ā-Tara lecture, the Turitea lecture, the Otehā lecture, the Hokowhitu lecture). Addresses by distinguished scholars will be announced in advance provided sufficient information is available.

OFFICERS

- Puna Tātai Hono
- Tātai Hono (Albany)
- Tātai Hono (Wellington)

Mason Durie

Te Mata o te Tau

4 February 2004

