



HONGONGOI | JULY 2023

Kua kitea te kaitiāka a te ahi i ngā turi o te tangata. The scorching effect of fire on the knees of man is seen.

CONTENTS

- Pou Matarua: Update
Kaupapa Matua: PSGE Management
Rangahau: Mahi Toi
Kōrero with NPM Matakitenga Researchers: Ken Talapa
Te Tira Takimano | Tāmaki Paenga Hira
Ngā Manaakitanga: Opportunities
Hui | Events | Conferences | Workshops
He Pitopito Kōrero | News, Events and Announcements

TE PŪROHONGO O NGĀ PŌU MĀTARUA CO-DIRECTORS UPDATE

July has been a busy month for our NPM secretariat with calls for proposals out for our New Horizons summer internships and Whakaaweave Impact and Transformation grants...

We also recently hosted our second wānanga pātukukū for 2023 on the topic 'Indigenous data sovereignty in action'...

This month we also begin a regular e-pānui feature on Tāmaki Paenga Hira Auckland War Memorial Museum...

Finally, we note that 9 August is International Day of The World's Indigenous Peoples, marking the first meeting of the United Nations Working Group on Indigenous Populations in 1982...

KAUPAPA MATUA POST-SETTLEMENT GOVERNANCE ENTITIES

MORE MANAGEMENT SUPPORT NECESSARY FOR PSGES

Cindy Simpkins-McQuade
Post-settlement Governance Entities (PSGEs) could be more effective if they received the operational support they need...

Many PSGEs employ a general manager to do the work - but that person is often left in a challenging position because the design of the organisation is not appropriate for what the organisation required...

Miriama's masters research, soon to be published in the August issue of MAI Journal, looked at the design and operation of PSGEs. She found that insufficient attention was given to creating the right organisational structures to meet the aspirations of some iwi post-settlement.

"While there had been much discussion and attention on the legal and financial aspects of how PSGEs function and their governance - there wasn't enough work done to consider the practical structures from a management perspective," says Miriama.

One of the major problems with the establishment of PSGEs was that their design was dictated to by the Crown who offered little guidance on how they should work to the specific aims of iwi.

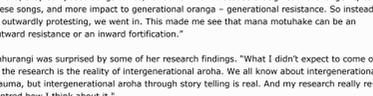
The overwhelming consensus from the research was that flexibility was key to success. "Flexibility was required for PSGEs to be organic enough to respond to crises, to collaborate with other stakeholders, to allow staff to operate without being bound to bureaucracy and to apply for external funding to meet both funder criteria and PSGE objectives."

Miriama says the lack of attention on PSGE structure was because iwi were often focused on getting settlements over the line, with less time and energy to focus on post-settlement arrangements.

Good management is about ensuring the structures and resources are available to meet your ambitions and vision, and "without it the road to success is often a long slog," she says.

Too often PSGEs end up doing a lot more than what they were originally established to do. "They have government and local government responsibilities, tribal, social and environmental responsibilities - it is extremely complex mahi."

RANGAHAU | RESEARCH



Mahi Toi Reveals Intergenerational Aroha

By Cindy Simpkins-McQuade
Storytelling is a creative process and can be done through a variety of ways such as weaving, kapa haka, composition, and many other art forms.

Kahurangi comes from generations of storytellers and says because of this she wanted to better understand how toi enriches people's lives. "Because Te Whānau-ā-Apanui still retains most of its and we also retain our stories connected to that whenua. A product of this is that we have a lot of storytellers who play important roles in our iwi.

Part of her process was interviewing a range of Te Whānau-ā-Apanui storytellers including weavers, composers, carvers, and singers to understand how they express their identities through their mahi. "Through my research, I had to define what the term meant to us. What I found was that mahi toi isn't just the creation of a product, it is more of a vehicle to philosophise, to break down ideas, to express identity and to consider solutions for who we are, and where we can go," she says.

The people she interviewed said the process of making was as important as the output. "Our kapa haka people talked about how important it was to have a collective process of composing the stories, of collectively learning those stories, and then going to where the stories are from. It was interesting because in most of the kōrero the product wasn't what they focused on. It was the process."

The weavers, on the other hand, were quite different. They connected to story, place, and identity through material. "The weavers were good at articulating the intergenerational transmission of story. They told me how important it was for mokopuna to know stories of who they are and how they live. They were also very experimental and solution focused."

That solution focus included environmental kaupapa. She said in the years that Petrobras was considering mining in the ocean in the Eastern Bay of Plenty, composers were considering how to protest. "A lot of art was going on - a lot of kōrero and wānanga was going on. Kikiriangi Gage took a long time to compose that year. He wondered if he should directly write songs to the government but what our composers ended up doing was writing inward, they composed songs for us, for our own ur. Because that gives more longevity to these songs, and more impact to generational oranga - generational resistance. So instead of outwardly protesting, we went in. This made me see that mana motuhake can be an outward resistance or an inward fortification."

Kahurangi was surprised by some of her research findings. "What I didn't expect to come out of the research is the reality of intergenerational aroha. We all know about intergenerational trauma, but intergenerational aroha through story telling is real. And my research really resonated how I think about it."

"I thought mana motuhake meant raging protest, but what transpired was the idea that intergenerational love through storytelling - through connection to whenua and whakapapa is one of the most powerful ways we can resist and fortify our generations."

She believes toi is a powerful medium that can be used to transmit emotion, spirituality, philosophy, and problem solving. However, it needs to be decolonised from the idea that only certain people are creative and the rest are not.

"My research shows more evidence around why toi is important on a whanau, hapū, iwi level. We need to move away from the Western idea of who is creative and who can tell the stories. Many of the story tellers told me it is a collective responsibility to tell our stories and to encourage expression through creativity into everyone's lives."

Kahurangi's research culminated in a seven-minute short film where she narrated a 800-year-old Te Whānau-ā-Apanui story to her children, nephews and nieces. The group then went to the same location from where the story first emanated and spent the day there. "A simple day at the beach is so much more when storytelling is a natural part of the experience. The kids thought it was just a normal day out, and they were right - it was. But what that day embraced was a story of identity, intergenerational aroha, and mana motuhake. Eight hundred years of time collapsed on that day because my children will tell it to their children, and it will be repeated to their children. Toi is for the generations."

RANGAHAU | KŌRERO WITH NPM RESEARCHERS

Each month we feature one of our NPM senior researchers. This month we talked with Matakitenga lead researcher Dr Ken Talapa, who is a postdoctoral research fellow in the Department of Preventive and Social Medicine at the University of Otago. His Matakitenga project explored the contribution of mātauranga Māori to climate health in Aotearoa.

Ko wai to ingoa, nō whea koe?

Ko Hikurangi te maunga, Ko Waiapu te awa, Ko Ngāti Porou, Te Whānau ā Apanui me Rongowhakaata ōku iwi, Ko Kenneth Talapa ōku ingoa.

What are your areas of research?

My areas of research are focused on the relationship between human health and environmental health. This has included exploring the healing potential of whenua initiatives like papakāinga-based maraaki to reconnect people to place, restore identity connections and maintain ahikā. I am also interested in the contribution of Indigenous Knowledge to support climate health and adaptation, and what this means for us as tangata whenua.

What excites you about your work?

The parts of my work that excite me are being able to work with other like-minded kairangahau and ringa raua in the taiao space to support community-driven kaupapa that restore our connections to place.

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

This would mean a future where rather than focusing on being resilient and



One of Ken's favourite places is in the māra.

coping with systems that don't work for us as Māori, we shift into a state of thriving based on our own terms instead.

Lastly, can you tell us something surprising about you?

I fell off of a building when I was a teenager and am blind and deaf on my right side as a result.

TE TIRA TAKIMANO | OUR PARTNERS

NPM are collaborating with our TTT partners to celebrate the taonga and kaitiaki at Tāmaki Paenga Hira Auckland War Memorial Museum. This will be a regular section of our e-pānui where we share stories of our taonga with our communities.



Recently Tāmaki Paenga Hira, Auckland War Memorial Museum presented over 1,000 pages of digitised manuscript material to the cultural arm of Ngāti Whātua Ōrākei, Whai Maia.

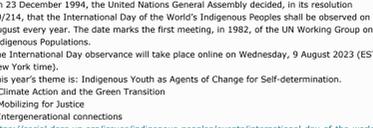
The digitised manuscripts come from the George Graham Collection and are most closely related to the iwi and hapū from the Tāmaki-Makaurau area including Ngāti Tamaterū, Ngāti Whāunui, Ngāti Pōhoro, Ngāti Maru, Ngāti Whātua, Te ūri o Hāu, Te Kawerau ā Maki, Wai-o-Hua and Ngāti Huaere. There is also a connection with Te Arawa iwi, Ngāti Tūhōpū and Ngāti Whakaea.

George Graham was born in 1874 and had a lifelong interest in Māori that include iwi, history and culture. This collection of taonga ā-papa contains mātauranga that include iwi, language, whakapapa, waiata mōteatea, karakia, names of wāhi tapu and pā in Tāmaki-Makaurau, toi Māori, tikanga and descriptions and history of taonga. The manuscripts were either written or created to Graham by tūpuna Māori. In some instances the author or orator is unknown. His original manuscript collection was divided between two libraries, the Auckland War Memorial Museum Research Library Te Pātaka Mātāpuna and Auckland Central Library.

The digitised material will contribute to a cultural mapping project being developed by Whai Maia which may provide further information about whakapapa, tūpuna, Māori place names, wāhi tapu and written accounts of events and activities that include Ngāti Whātua people or their hapū.

This handover marks a major milestone after over a year of discussions and planning around how the Documentary Heritage Collections can support the social and cultural development aspirations of Ngāti Whātua Ōrākei. This is the first part of an ongoing relationship with the iwi and more projects and work are planned.

The Museum's Documentary Heritage collections are rich in taonga Māori content and comprise of manuscripts, ephemera, maps, charts and plans, newspapers and periodicals, museum archives, rare and contemporary books and pamphlets, photographs, and works of art in the form of paintings, bookplates, sketches and drawings. These collections can be accessed through the Te Pātaka Mātāpuna, the Library Reading Room.



From left to right: Tāmaki Paenga Hira's Head of Documentary Heritage, Jacqueline Ingham and Permissions Manager, Zoe Richardson.

NGĀ MANAAKITANGA | OPPORTUNITIES

New Horizons for Women Trust: Hine Kahukura Ngā Pae o te Māramatanga Wahine Ora Research Awards

Two awards of \$10,000 each are available for wahine Māori who have overcome significant challenges to pursue study and the associated costs with this. These awards are for study in the 2024 year and aim to support research that benefits Māori women, girls and/or whānau in Aotearoa.

To apply: awards@newhorizonsforwomen.org.nz
Applications open from: July 17 - August 16, 2023.
For more information: https://www.newhorizonsforwomen.org.nz/research-awards.html

HUI, EVENTS, CONFERENCES, WORKSHOPS, WEBINARS, EXHIBITIONS

Wānanga Post-Settlement Governance

Wānanga: Post-Settlement Governance Entities - Are they meeting our needs? This webinar focuses on Miriama Cribb's research looking at PSGE's. Miriama will be joined by co-panelist Dr Jason Mika, and facilitator, Professor Margaret Mutu. Discussion will include how future management outcomes could be improved.

WHEN: Tuesday, 22 August, 12pm
TO REGISTER: https://auckland.zoom.us/join/7WN_GoltoOf_57vh9MfmGoNnZg

Indigenous Climate Change Research Summit (IICCRS) Online

ABSTRACT SUBMISSIONS DEADLINE EXTENDED
NPM warmly invites you to submit an abstract to be reviewed for inclusion in the virtual Indigenous Climate Change Research Summit. Climate change impacts are broad and concern a significant range of topics, researchers, solution finders and change-makers. We welcome papers that are Indigenous-led on interests, communities, ecosystems, lands, culture, wellbeing, and futures. We are looking to accept papers that bring actionable solutions, no matter how big or small.

We encourage submissions from diverse disciplines including natural sciences, social sciences, engineering, economics, policy studies and interdisciplinary research. We welcome original research papers, case studies, and policy analyses that present novel insights, methodological advancements, and practical applications related to climate change.
Submission Due: 7 August, 2023
For more information: https://www.iiccrs.ac.nz/
IICCRS Dates: 13-17 November, 2023

Full video of the launch for Te Pouhere Kōrero 10 available now

Te Pouhere Kōrero 10 focuses on the new history kōrero launched across all schools in Aotearoa in 2023. A number of Pouhere historians have been involved in this process as advisors, writers and developers. Edited by Anni Loader and Māpia Mahuka. All ten volumes of the journal (digital) can be accessed through the many libraries (public, school, tertiary) subscribing to the New Zealand History Collection.
https://www.hwb.co.nz/books/te-pouhere-korero-volume-10/

International Day of the World's Indigenous Peoples 2023

On 23 December 1994, the United Nations General Assembly declared, in its resolution 49/214, that the International Day of the World's Indigenous Peoples shall be observed on 9 August every year. The date marks the first meeting, in 1982, of the UN Working Group on Indigenous Populations.

The International Day observance will take place online on Wednesday, 9 August 2023 (EST New York time).
This year's theme is: Indigenous Youth as Agents of Change for Self-determination.

- Climate Action and the Green Transition
- Mobilizing for Justice
- Intergenerational connections

https://zoo.us/webinar/register/WN_vUbcK06R8KehCTXN8RfAa/registration
indigenous-peoples-2023

HE PITOPITO KŌRERO NEWS, EVENTS & ANNOUNCEMENTS

Congratulations Ashlea Gillon!!

NPM 'Promising Futures' PhD scholar Ashlea Gillon (Ngāti Awa, Ngāpuhi, Ngāterangi) was recently awarded a Māori Health Emerging Researcher First Grant funded by the Health Research Council of New Zealand. She has been awarded almost \$250,000 to explore how fat bias in health for Māori restricts access to equitable care.

Kāti rā ngā kōrero mō tēnei wā,

Ngā Pae o te Māramatanga | New Zealand's Māori Centre of Research Excellence

Waipapa Marae Complex | Private Bag 92019 | Auckland 1142 | New Zealand
www.maramatanga.ac.nz

Tel: +64 9 523 4220

Like us on Facebook & Twitter

If you no longer wish to receive emails from Ngā Pae o te Māramatanga, please unsubscribe below

Copyright © 2022 Ngā Pae o te Māramatanga. All rights reserved.

This is an email sent from Ngā Pae o te Māramatanga - New Zealand's Māori Centre of Research Excellence

This email was sent to ccEmail Address

unsubscribe from this list unsubscribe from this list

Ngā Pae o te Māramatanga - Waipapa Marae Complex - Private Bag 92019 - Auckland, Aotearoa, New Zealand