

TE KURA MAI I TAWHITI

A collaborative lifecourse approach to health, wellbeing and whānau development

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Abstract

Lifecourse research examines people's trajectories through life and factors that influence those trajectories. It has the potential to build an evidence base around programmes that are effective for Māori. This paper describes the development and initial stages of Te Kura Mai i Tawhiti (TKMT), an innovative long-term research programme run as a collaboration between Taranaki Māori community organisation Te Pou Tiringa and the University of Otago's National Centre for Lifecourse Research. The research aim is to examine the transformative power that quality Kaupapa Māori early life and whānau programmes have on whānau health, wellbeing and educational outcomes. Theoretically and methodologically, TKMT research is at the interface of Māori and Western-science paradigms. This paper provides an overview of how we are gathering evidence as to what constitutes effective early years programming in order to improve outcomes later in life for Māori. It also outlines key elements that have made this research partnership successful.

Keywords

Māori, lifecourse, education, health, whānau, child

Introduction

Lifecourse research studies people's pathways or trajectories through life and how those trajectories are influenced by various factors. It particularly focuses on the timing, nature and impact of a wide range of biological, behavioural, socioeconomic and psychological processes starting in utero and continuing throughout the whole of life (Ben-Shlomo & Kuh, 2002; Kuh & Ben-Shlomo, 2004). National and international lifecourse studies have provided strong evidence for the importance of experiences in the early years of life for later health, wellbeing and educational outcomes (Allen, 2011; Melchior, Moffitt, Milne, Poulton, & Caspi, 2007; Moffitt et al., 2011). To date, there has been limited Māori-led lifecourse research working with children, whānau and communities (see McKenzie & Carter, 2010). The values behind lifecourse research are, however, inherent to Māori worldviews, which are expansive and long term. High importance is given to whakapapa connecting lives across generations and notions of

wellbeing begin early with hapū ora (Moewaka Barnes et al., 2013).

In Aotearoa New Zealand, lifecourse research findings are being used to inform government policies and practice, including decisions on when and how prevention and intervention programmes might be implemented as well as for whom (Treasury New Zealand, 2017). Based on longitudinal findings from studies that follow the same group of people over time, it has been established that prevention and intervention efforts are more likely to be effective earlier in the lifecourse than in middle and old age, when potentially negative outcomes of disadvantage need to be dealt with (e.g., ill-health and disease) (Hertzman & Power, 2003). There is the potential for a lifecourse approach to inform health, education and social policies and programmes that make a lifelong difference for Māori. This is particularly important, given that Māori experience wide-ranging and persistent ethnic inequalities across a broad range of outcomes (e.g., health and education) throughout the lifecourse (Bishop, Berryman, Cavanagh, & Teddy, 2009; Robson & Harris, 2007).

The authors of this paper are researchers within two collaborating research groups, Te Pou Tiringa (a Taranaki Māori community organisation) and the University of Otago's National Centre for Lifecourse Research (NCLR). Together we are undertaking the lifecourse research programme Te Kura Mai i Tawhiti (TKMT), which began in 2012. In this paper, we outline the development and initial stages of our lifecourse research programme. We describe our approach to undertaking research at the interface of Māori and Western-science paradigms. We also outline key elements that have made this long-term research partnership successful since its establishment and how we have developed innovative, effective, ethical and warm ways of collaborating. By articulating our research approach, we hope to inspire others to undertake similar research collaborations.

The research partners

Te Pou Tiringa/Te Kōpae Piripono

Te Pou Tiringa is a Taranaki Māori community organisation whose members include a number of the authors of this paper (Ratima, Tamati, Hond-Flavell, Edwards, Korewha, Hond). Te Pou Tiringa is the governance body of Te Kōpae Piripono, Taranaki's only Māori immersion early childhood education (ECE) centre. It was established in October 1994 by a diverse group of parents, educators and other members of the community who were committed to the retention and enrichment of Taranaki reo and tikanga. The underlying objective of Te Kōpae Piripono has been to respond to the social and cultural impact of Taranaki's traumatic history, which includes war, land confiscation and social displacement (Tamati, Hond-Flavell, Korewha, & Te Kōpae Piripono Whānau, 2008). Te Kōpae Piripono was set up as a response to this tumultuous history, to support the restoration of cultural and social

strength within the Taranaki Māori community (Hond, 2013). It was also born out of a shared desire to rear children in a Kaupapa Māori way, within a Taranaki Māori worldview, so that they can speak the language of their ancestors and grow secure and confident in their identity as Taranaki Māori.

Te Kōpae Piripono is licensed with the Ministry of Education and has a roll of approximately 30 children. Whānau development is a central pillar of its kaupapa and operation. When a child formally enrolls at Te Kōpae Piripono, effectively their whole whānau enrolls (e.g., parents, siblings, grandparents). The well-being and advancement of the entire whānau are fundamental to the centre's planning and activity. Ultimately, for Te Kōpae Piripono whānau development is seen as providing a pathway to a brighter future for children and whānau. Quality Māori language, culture and immersion education have been the key factors attracting whānau to enrol their children at Te Kōpae Piripono (Tamati et al., 2008). Since its inception, more than 200 children and their whānau have enrolled.

Te Kōpae Piripono is a "real-world" Kaupapa Māori intervention to reinforce positive behaviours amongst young children and to support whānau development with the underlying aim of improving outcomes for whānau. Its philosophy is that securing a strong Taranaki Māori identity is the foundation for positive outcomes for children and their whānau across the lifecourse. In acknowledgement of the innovative nature of its approach, in 2005 Te Kōpae Piripono received government recognition as a Centre of Innovation. Its three-year Centre of Innovation research project focused on how whānau development fostered leadership across all levels of whānau members, from youngest to oldest, enhancing children's learning and development and improving the lives of whānau (Tamati et al., 2008).

The National Centre for Lifecourse Research

The NCLR undertakes and applies lifecourse research with the aim of informing policy and practice. A number of the authors of this paper are members of the NCLR (Theodore, Treharne, Craig, Poulton). The NCLR was established in 2007 to build upon, and create consensus around, lifecourse research evidence. It does this by partnering with lifecourse researchers and internationally recognised longitudinal studies throughout Aotearoa New Zealand, including the Dunedin Multidisciplinary Health and Development Study, the Christchurch Health and Development Study and the Pacific Islands Families Study. The NCLR recognises the need to undertake and support Māori lifecourse research focused on positive Māori futures. It is working to build Māori research capacity and capability among its leadership by working with Māori investigators around the country and supervising Māori postgraduate students.

The shared aspirations of the research partners

At the beginning stages of the research partnership in 2012, we (Te Pou Tiringa and the NCLR) recognised the potential of a mutually beneficial relationship that could further both organisations' aspirations while utilising their collective strengths. Our researchers from Te Pou Tiringa were seeking to build upon their Centre of Innovation research work and findings. Their aim was to further articulate the Te Kōpae Piripono programme, to identify core Māori child behaviour constructs underpinning its approach to child development, and to generate evidence and share findings around their early childhood and whānau development model. Our researchers at the NCLR were looking to undertake lifecourse and intervention research within Aotearoa New Zealand that could make a difference in terms of reducing

inequalities that begin early in the lifecourse. The intention of this work was to build upon previous lifecourse research that had examined how early life experiences shaped an individual's access to education, employment, wealth and health status later in life (e.g., Danese et al., 2009; Fergusson, Horwood, & Ridder, 2005; Moffitt et al., 2011).

Collectively, as TKMT collaborating partners we understood the importance, relevance and potential benefits of research that identified key elements of effective Kaupapa Māori child and whānau programming that might result in positive long-term outcomes. We were motivated to produce research that would be of interest to those seeking to improve Māori health and social wellbeing, reduce health inequities and achieve sustainable positive outcomes across the lifecourse (Durie, 2011; Moewaka Barnes et al., 2013). We understood that high quality ECE programmes and interventions are one of the best things that can be done to ensure an optimal start to life, with health and other benefits over the lifecourse (see, e.g., Allen, 2011; Early Childhood Education Taskforce, 2011; Heckman, 2006). However, although there is evidence that ECE programmes can lead to improved outcomes, what is largely missing is research on programmes that are effective for Māori.

As research partners, we recognised that understanding, describing and evaluating Te Kōpae Piripono's content, processes and impacts could facilitate translation of the programme's best practice to other settings and early life interventions. It could, therefore, enable the potential scaling up for implementation in other settings to complement broader approaches to addressing the determinants of health and wellbeing, including education. We understood that, with the exception of some notable examples (e.g., Houkamau & Sibley, 2010), very few research projects have endeavoured to describe and measure Māori constructs, particularly in relation to children's behaviour. Finally, because Te Kōpae Piripono works at the whānau level, it

has synergies with Whānau Ora. Whānau Ora is a public sector initiative that was launched in 2010 promoting a whānau-centred approach to support whānau wellbeing and development, and which has some currency in service delivery and public policy development in Aotearoa New Zealand (Te Puni Kōkiri, 2015). Therefore, we recognised the need for research that would allow a focus on how Māori constructs (e.g., *tua-kiri*) and Western constructs (e.g., self-control) can be practically operationalised and measured in whānau settings.

The interface approach

In order for us as research partners from a community-based Māori organisation and a university research institute to work together, we identified very early on that we would need to take an approach located at the interface between mātauranga Māori and Western science (Durie, 2004). An interface approach accepts the inherent differences and tensions between mātauranga Māori and Western science and seeks to relocate these tensions from the philosophical level to the more practical kaupapa rangahau level (Edwards, 2010). This approach is based on the belief that both knowledge systems are equally credible and relevant to disciplined inquiry in the context of Aotearoa New Zealand (Edwards et al., 2013). An interface approach aims to leverage the strengths of both mātauranga Māori and Western science, reflecting the lived realities of Māori who move between Te Ao Māori and Te Ao Whānui (Durie, 2004; Edwards et al., 2013).

Articulating the team's interface approach to undertaking research together has been an important objective of the TKMT research programme because this type of approach has relevance for a range of fields, including academia and policy (e.g., the Ministry of Business, Innovation and Employment's Vision Mātauranga) (Ministry of Research, Science & Technology, 2007). We are articulating our

own version of an interface approach to the research and this will be the subject of a forthcoming paper.

Te Kura Mai i Tawhiti research programme

The overall TKMT research programme is intended to provide scholarly and scientific evidence as to what constitutes effective programming in the early years in order to achieve improved outcomes later in life for tamariki and their whānau. To do this, we have taken a multimethod and multistaged approach (see Figure 1).

We began by developing separate yet complementary projects called *Tangi ana te Kawekaweā* and *He Piki Raukura*, respectively.

Tangi ana te Kawekaweā

Research for the first project, *Tangi ana te Kawekaweā* (see Figure 1), explores issues surrounding the influence of a Kaupapa Māori whānau development model on whānau participation and engagement in an early years setting, whānau support for their child/ren's learning, whānau learning and development, and whānau outcomes. The first phase involved qualitative interviews with former Te Kōpae Piripono whānau and also "expert" interviews. The New Zealand Council for Educational Research's Teaching and Learning Initiative and the Health Research Council of New Zealand (HRC) have funded *Tangi ana te Kawekaweā*. The research report *He Tau Kawekaweā: Building the Foundation for Whānau Educational Success and Wellbeing—A Kaupapa Māori ECE Approach* is available on the Teaching and Learning Research Initiative website (Hond-Flavell, Ratima, Tamati, Korewha, & Edwards, 2017). As part of that work, a practitioner tool called *Te Ara Manaaki Whānau* was developed. The tool is intended to encourage whānau participation and engagement in the Te Kōpae

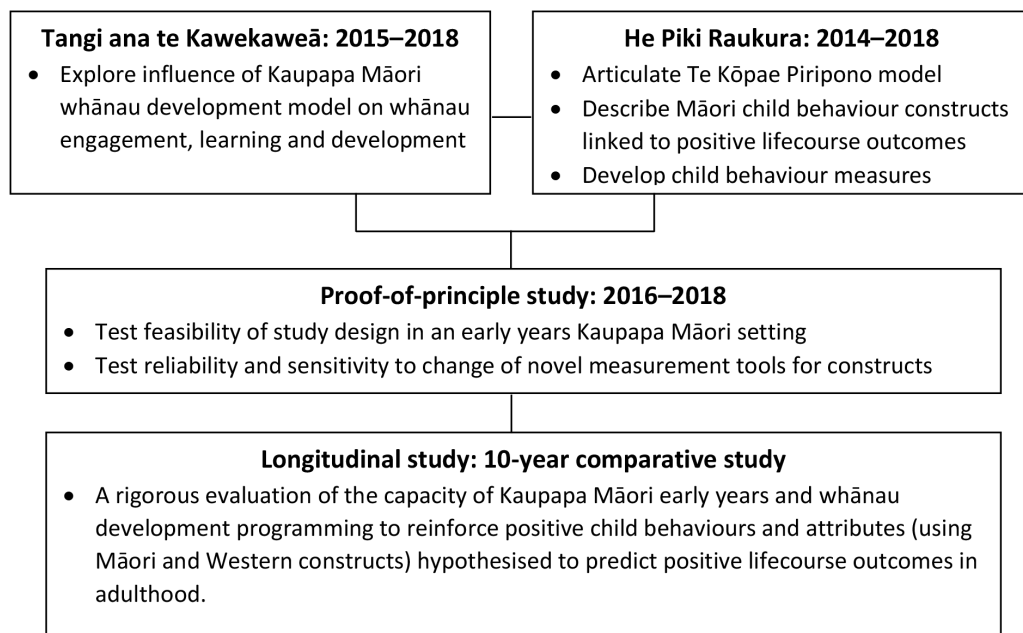


FIGURE 1 The overall TKMT research programme

Piripono programme, to assess progress, and to quickly gauge practice impacts in terms of learning outcomes for children and whānau wellbeing. The tool is now in regular use within Te Kōpae Piripono (Hond-Flavell et al., 2017).

The next phase of Tangi ana te Kawekaweā is currently under way, supported by the HRC. It consists of a retrospective (historic) survey of all former whānau of Te Kōpae Piripono ($n = >200$ whānau). This phase of the study is investigating whether exposure to the whānau development model has contributed to positive outcomes for children (many of whom are now young adults) and their whānau, and what aspects of the model have most influenced whānau. The retrospective survey will collect mostly quantitative data using questions based on findings from previous Tangi ana te Kawekaweā qualitative research and an extensive review of relevant bodies of national and international literature.

He Piki Raukura

The second project, He Piki Raukura (see Figure 1), concentrates on three tasks. The

first is the articulation of the model underpinning the Te Kōpae Piripono approach to early life Kaupapa Māori programming. The second is the identification of Māori and Western constructs relevant to children's behaviour that may be positively influenced by Kaupapa Māori ECE (as typified by Te Kōpae Piripono). The Māori constructs are tuakiri—a secure Māori identity; whānauranga—feeling and acting as a member of a whānau/community; manawaroa—fortitude, perseverance and hopefulness; and piripono—integrity, responsibility and commitment. This work was informed by qualitative interviews with Te Kōpae Piripono whānau including parents and caregivers of enrolled children, teachers, governance board members and recognised local “experts” in key fields. We also identified self-control as a Western construct of interest (the ability to delay gratification and control one's emotions or impulses) (Moffitt et al., 2011). Previous lifecourse research has found that having higher levels of self-control in childhood is associated with better health outcomes in adulthood (e.g., cardiovascular health) (Moffitt et al., 2011). Given the potential long-term benefits of

imbuing greater self-control, it is of increasing interest to researchers and others because it is a behaviour that can potentially be modified in early life (Moffitt, Poulton, & Caspi, 2013). It is important to note that there were a number of team discussions and debates about whether to measure Western-science constructs within a Kaupapa Māori ECE centre. We eventually decided that the Te Kōpae Piripono programme potentially has a positive impact on constructs like self-control that researchers have previously measured in Aotearoa New Zealand and overseas contexts. Given that these measures are currently being used in Aotearoa New Zealand to assess Māori and non-Māori children (Sturrock & Gray, 2013), we wished to examine the use and appropriateness of these tools in a Kaupapa Māori ECE centre.

Finally, we developed child behaviour measurement tools for the Māori constructs. We also compiled a list of measurement tools for the Western constructs of self-control and related pro-social behaviours (e.g., social competence) (Corrigan, 2002; Goodman, 1997; Horwood, Gray, & Fergusson, 2011; Sturrock & Gray, 2013). He Piki Raukura work has been supported by the HRC. Papers on the identification of constructs and the development of the measurement tools for He Piki Raukura work are currently in preparation.

The proof-of-principle study

A proof-of-principle study (see Figure 1), was carried out in 2016 and involved a 10-month data collection period, representing a regular school year. In total, 28 children and their whānau participated. The intention of the proof-of-principle study was to test Māori child behaviour measurement tools that had been developed in the He Piki Raukura project. We also sought to validate, in a Kaupapa Māori setting, Western-science child behaviour questionnaires that had previously been used to measure self-control in Aotearoa New Zealand. All questionnaire measures were

posed in English interspersed with some common words in Māori in our novel measures. It has been an ongoing challenge to translate the meaning of Māori constructs into other languages. An optimal goal beyond the current projects might be to develop parallel versions of questionnaires in Māori as well as English so whānau can complete them in their preferred language and with confidence of acceptable equivalence of meaning and of psychometrics.

In the proof-of-principle study we sought to ascertain the psychometric properties of our child behaviour measurement tools (i.e., whether they are reliable) and the feasibility of undertaking this type of study within a busy early years Māori-medium setting, working with children and whānau. The proof-of-principle study also focused on whether the measurement tools we created were sensitive to change. Over the course of a year, for example, did they reflect change in a child's behaviour (i.e., intra-individual change, with a child acting as their own control)? We used a repeated measures design using the same questions at five different time points over the 10 months. In addition to asking the same questions at multiple time points, we collected data from multiple sources. Teachers and parents answered questions regarding children's behaviour in relation to Māori and Western constructs of interest. We also asked parents to answer demographic questions (e.g., their occupation, education). Video observations of the children were carried out and rated by community-based researchers trained to criterion (i.e., able to identify behaviours based on the constructs of interest). We are currently writing up the findings from the proof-of-principle study, which was supported by the HRC and the Ministry of Education.

The longitudinal study

Findings from the proof-of-principle study are now being used to design a 10-year longitudinal study (see Figure 1). The longitudinal study will examine Kaupapa Māori ECE and whānau

programming in terms of its capacity to reinforce positive behaviours and characteristics that underpin a secure Māori identity and/or are linked to the achievement of positive lifecourse outcomes in adulthood.

The longitudinal study will compare children in the same age cohort in Te Kōpae Piripono and at least two comparison early years services, selected from Taranaki or similar regions, using the measurement tools that we have developed to date. We will also work with the other early years services to ascertain what constructs of interest they would like to investigate as a part of the longitudinal study.

The early years groups will be compared across Māori and Western-science child behavioural constructs, looking for different trajectories of change over time. The intention is that study findings will help address the need for proven early years intervention that will lead to better outcomes throughout life for Māori children and contribute to the social and cultural vitality of Māori communities.

Building a successful partnership—what has worked?

A number of studies have described practices that support Māori lifecourse research, and Māori have taken lead roles as researchers within longitudinal studies; defined what research questions are asked, what subjects are examined and what data is collected; undertaken Māori-centred analyses; and decided on how the results are interpreted (Dyall et al., 2014; Moewaka Barnes et al., 2013; Paine, Priston, Signal, Sweeney, & Muller, 2013). Ensuring active community involvement from the beginning of the research in order to align longitudinal studies with Indigenous knowledge and values is also important (Ashdown et al., 2018). These practices can help ensure research findings are useful and relevant to Māori communities and can support long-term outcomes for Māori (Paine et al., 2013). In the

final section of this paper, we describe from our collective experience key elements in creating and maintaining a successful research partnership.

Time for relationship building

A critical factor in establishing and developing our partnership has been allowing for sufficient time to build and maintain a successful collaborative working relationship. The need to allow time for conversations and communication has been highlighted in previous publications as a key principle relevant to undertaking research in Māori and other Indigenous communities (O'Donahoo & Ross, 2015; Smith, 2012). For our research programme, the pace at which the research has progressed has needed to take account of the capacity constraints of the community partner. Time has enabled the research to fit in with the “busyness” of a Māori-medium ECE programme, the reality that some team members are not in academic positions (e.g., teachers), and the multiple community commitments of the team members. These commitments have included membership and chairing of iwi boards and other Māori entities during critical periods such as the settlement of historical, intergenerational claims with government. Timeframes were, therefore, largely determined by the schedules of our researchers within the community partner (Te Pou Tiringa). This was an accommodation by our researchers within the university partner (NCLR), who are accustomed to moving according to institutional expectations such as the imperative to publish regularly and speedily. Issues related to the pressure to publish have been identified as discouraging long-term research, with short timeframes more likely to produce *outputs* rather than *outcomes* when working with Māori communities (Kidman, Chu, Fernandez, & Abella, 2015; Roa, Beggs, Williams, & Moller, 2009). Our NCLR researchers instead demonstrated an openness and willingness to genuinely collaborate and

created the necessary space to respect different timeframes and priorities. By doing this, they recognised the reality of genuine engagement within a Māori community context.

Early resource investment, interpersonal relationships and communication

Early funding was particularly important to enable us as research partners to develop our understandings and skills, and to engage as equals in the research process. Strategic funding from the University of Otago, HRC Ngā Kanohi Kitea community grants and the TSB Community Trust has supported whānau consultation and development opportunities (led by the community team members) related to the research for Te Kōpae Piripono whānau. This has enhanced understanding and the facilitation of input, enabled capacity building for the community team members (e.g., participation in academic forums and training) and provided funding for face-to-face research team meetings. Due to the geographical locations of our researchers (Rotorua, New Plymouth and Dunedin) the team has regularly used technology platforms (e.g., Skype or Zoom) for meetings. Small or whole group in-person meetings have also occurred approximately every three months, reflecting the importance of face-to-face communications in research collaborations.

The early investment recognised that time spent together enabled the building of trust. The importance of interpersonal relationships and communication should not be underestimated (HRC, 2010). Trust, mutual respect and valuing one another are the basis for any meaningful relationship. They are the qualities that enable parties to be open-minded and inclusive and to work together through negotiation and compromise when issues arise. This is the nature of the relationship we have developed as research partners and it is the foundation of our progress to date. Our relationship was also facilitated by

explicitly adopting an interface approach to the research, as previously described (Durie, 2004; Edwards et al., 2013).

In our experience, it is also possible to develop this type of relationship with funders with whom there are commonalities in vision, values and desired outcomes. As an example, following discussions over one year, in late 2017 we formed a strategic partnership with the TSB Community Trust. Those commonalities in desiring positive outcomes for people of the Taranaki region have created a platform for a relationship of trust, mutual respect and openness. These qualities would not always be typical of relationships with funders but such a relationship is made possible by the culture and values of TSB Community Trust. It seeks to establish high trust relationships, is proactive in maintaining communications and puts into practice its core value of integrity explained as “having the utmost respect for those we work with” (TSB Community Trust, n.d.).

Building Māori research capability and capacity

We have prioritised building Māori research capability and capacity within the TKMT research programme. Funding has been critical to building capacity and capability at all levels (e.g., HRC Māori summer studentships, Māori postdoctoral fellowships and senior fellowships). Two of our community researchers are enrolled in the University of Otago doctoral programme and one is completing postdoctoral research as a part of TKMT. One of our NCLR researchers has completed postdoctoral research on TKMT and is the recipient of an HRC Māori Health Research Emerging Leader Fellowship, and a number of our NCLR researchers have enrolled in Māori language classes. The NCLR researchers are building their knowledge and skills to engage collaboratively in Māori health research, including gaining a greater understanding of Māori realities. Both partners have a commitment to ongoing learning and

an openness and determination to learn from one another.

Kaupapa Māori expertise and the attitudes of Western-science practitioners

It should not be assumed that Māori community partners lack research expertise. As part of the research team, we have experienced Kaupapa Māori academics who are members of the Te Kōpae Piripono whānau. We also have an oversight group which comprises three established Māori academics who together have expertise in the successful management of large quantitative and qualitative Kaupapa Māori research projects; Māori health policy, purchasing and service delivery; Māori community development; and Māori medium education. This has meant that from the outset, we have had high level Kaupapa Māori expertise within our research team and oversight group and that both partners have fluency in the research space. Access to Kaupapa Māori expertise has also supported increasing critical awareness among our researchers within the university partner in relation to the historical and contemporary context for Te Kōpae Piripono provision. Our researchers within the university partner entered into the partnership with humility, and respect for and a deep interest in the Māori knowledge held by our community partner. The adoption of this attitude from the outset by Western-science practitioners is a necessary precursor to establishing a lasting partnership with Māori communities.

Dissemination with whānau and community

Ongoing dissemination with whānau and community has been essential. From the beginning, Te Kōpae Piripono whānau endorsement of the research was conditional upon information provision and engagement, including ongoing updates of progress. The whānau expressed

expectations that the research would address their priorities and be of direct benefit to Te Kōpae Piripono children and their whānau. Further, our researchers within the community partner were also adamant that the involvement of Te Kōpae Piripono in the research programme should not compromise the running of the centre's operations.

Power sharing

We were very aware of the power imbalance between a small Māori community organisation and a university and therefore sought to formalise a relationship agreement reflective of our analysis of power relations to ensure power sharing (Ratima, 2013). Early on we had extensive discussions, over two years, to develop a Memorandum of Understanding (MOU) which laid out the negotiated terms of our relationship, including our shared objectives and commitments (see Ratima, 2013, for details). In brief, the MOU documented the tikanga or rules by which the partners engage. In developing the MOU, we were mindful of ways of addressing the power imbalance, including taking an approach that promoted diversity of input, shared leadership and decision making, equitable sharing of resources (e.g., research funding) and the protection of Indigenous peoples' intellectual property rights. Our success to date is the result of being savvy and taking a "win-win" approach by collaboratively generating outputs, including co-authoring research presentations, papers and funding applications—predominantly with leadership from our researchers within the community partner.

Conclusion

Despite robust evidence that ECE programmes can lead to improved outcomes, research is needed to identify, articulate and evaluate interventions that are effective for Māori and that

can be scaled up for wider implementation. The TKMT research programme focuses on generating evidence around what constitutes effective Kaupapa Māori early life and whānau programming, leading to improved outcomes over the lifecourse. To undertake this type of research, we have used an approach located at the interface between mātauranga Māori and Western science. This approach was necessary because our research partnership involved a Māori community-based organisation and a university research institute. The success of the approach relied upon the Western-science practitioners entering the partnership with humility, respect for and a deep interest in the Māori knowledge held by the community partner. Due to our different worldviews and contexts, having time to build a successful partnership, supported by early funding, has been critical. This has also enabled us to build trust and to grow Māori research capacity and capability. The Kaupapa Māori research expertise of our researchers within the community research partner and the oversight group, and power sharing between us as research partners (e.g., equitable distribution of resources) have been critical elements to building a successful long-term research programme working with whānau and community to support positive lifecourse outcomes for Māori.

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Glossary

Aotearoa	commonly used as Māori name for New Zealand; lit. “the land of the long white cloud”
hapū ora	wellbeing at the early stage of life, covering the foetal/gestational and neonatal periods
He Piki Raukura	flight feathers of the toroa/albatross (a Parihaka symbol of sustained peace, wellbeing and flourishing)
iwi	tribe, nation
Kaupapa Māori	based within a Māori worldview
kaupapa	methodological
rangahau	
manawaroa	fortitude, perseverance, hopefulness
Māori	Indigenous peoples of Aotearoa New Zealand
mātauranga Māori	Māori knowledge
piripono	integrity, responsibility, commitment
reo	Māori language

tamariki	children
Tangi ana te Kawekaweā	the long-tailed cuckoo is calling (heralding spring and the opportunity for regrowth)
Taranaki	region on the West Coast of the North Island of New Zealand
Te Ao Māori	the Māori world
Te Ao Whānui	the wider world
Te Ara Manaaki Whānau	the pathway to support families (practice tool to support family engagement)
Te Kura Mai i Tawhiti	treasure sourced from our heritage (wellbeing is inextricably linked to ideals exemplified by our ancestors)
tikanga	Māori customs, practices, processes or rules
tuakiri	Māori identity
whakapapa	genealogy
whānau	extended family
whānau ora	wellbeing of extended families
whānauranga	feeling and acting as a member of a whānau

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