

Māori spaces in foreign places: The case of Hinemihi o te āo tawhito

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This study is in the preliminary stages of a PhD candidature. The purpose of this thesis is to investigate Māori economic development opportunities in tourism. Many of which are intrinsically linked to cultural identity (Te Awekotuku, 1981; Ryan, 2002). This study aims to demonstrate that Māori notions of cultural identity are not confined to connections to geographical place alone. Cultural identity are socially created spaces dependent on relationships of people to each other and to iconic cultural references existent in both physical and metaphysical representation.

The study will examine the history of Hinemihi, a whare tipuna that was situated at Te Wairoa, Tarawera until the eruption of 1886. She was built in response to the burgeoning tourism trade and she is now situated at Clandon Park, London. Clandon Park is a quintessential English estate, now also a tourist destination. Embedded in her history are significant periods of change for Māori. The study will investigate her relationships with Tuhourangi and Ngāti Hinemihi in her early years through to her relationship with Ngāti Ranana now. Also how she has linked people through whakapapa and now contemporary notions of identity. Māori spaces created in foreign places will be considered drawing on perspectives of people who, through Hinemihi, connect to England and/or home, 'Aotearoa'.

Keywords: cultural reference, identity, Māori, relationships, spaces

How are Māori cultural tourism businesses creating sustainable wealth?

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The fundamental research question this PhD thesis addresses is “How are Māori cultural tourism businesses creating sustainable wealth?” The purpose of the research is to assist Māori tourism businesses to more effectively respond to the need for sustainable development in the tourism sector from within their own contexts. In addition to the environmental, social and economic dimensions of sustainable business, which are often referred to as the triple bottom line, this

research has identified two further key dimensions for sustainable Māori business: the cultural and spiritual dimensions. By bringing these dimensions together in cultural tourism, Māori businesses demonstrate that businesses can succeed in not only creating financial wealth but also spiritual, cultural, social and environmental wealth. After a brief introduction to the research, the question of how the PhD might fit into the wider field of tourism, with particular emphasis on its contribution to development of a knowledge base of Māori business practice, is addressed. Finally, this paper shares aspects of both personal and professional development that has accrued from the PhD process.

Keywords: cultural tourism, sustainable Māori business

Māori myths and legends are sites of Māori theory: A case study on the Maui stories

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The myths and legends of Māori are but one site of Māori knowledge. They were and still are the means by which economic, social and political lessons are passed on with each story containing several lessons. Unfortunately they have become the territory of children rather than of whānau. Research into a model to grow young Māori focussed on the Māui stories as being a site for the model. That model was reached at by an analysis of various versions of fifteen of the Māui stories. The model has been tested through a series of wānanga and a questionnaire. In the process the “Mauipreneur” theory is emerging as an area of knowledge yet to be applied extensively in the business sector but certainly being used at postgraduate level in at least two universities in the country.

The thrust of the paper is to demonstrate how the model and indeed the theory are contemporary interpretations of Māori cosmology. What the research provided was an opportunity to place the stories in a contemporary setting, in this case entrepreneurship. By doing this, the research demonstrated that connecting cosmology to entrepreneurship, can contribute to the use of tikanga in the world of business.

Keywords: entrepreneurship models, Māori theory, Māui

Affective factors as strategies for effective learning

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Māori pedagogy has always embraced Māori values and knowledge that is holistic in the sense that it includes emotional, physical and a spiritual education. The conference theme ‘Revitalising the Essence: Cosmology in Contemporary Times’ is appropriate in addressing the issues that result from the colonisation of affect and the absence of an emotional education from teaching and learning of Māori students in tertiary institutions. It is suggested that enhancing the educational outcomes of indigenous students involves addressing factors relevant to the self (positive identity, academic self-concept, and academic resilience), cognitive and affective factors (that facilitate motivation, engagement, achievement). This paper examines what affective factors are and how they form a significant part of a Māori pedagogy.

Keywords: affect, Māori pedagogy, Māori values

Please adjust your bearings.....

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As an integral component of Māori culture, place-names are critical to maintaining identity and relationship to place. This paper explores how nineteenth century survey programmes continue to affect contemporary identity relationships with place. It offers examples but looks beyond the historical narrative of a landscape whose indigenous place-names were overlaid by ones assigned by early European explorers and colonists – some of whom are being re-commemorated by dual place-naming. The purpose of the paper however, is to begin the discussion about a new element within the place-naming dynamics in New Zealand – that of some land title appellations changing to those of an imported survey system. This will mean that some parcels of land will have three different names – the traditional, the historic and now the ‘legal’.

It is ironic when framed against the increase of dual place-names in New Zealand that names of land blocks attached to place-names commemorating ancestral connection, may now be consigned to the ‘other’ alternative name. For a culture that relies on place-names as an integral part of identity – how will Māori preserve that relationship through future generations when their land blocks are named after and represented by a surveyors grid block?

Keywords: Māori identity, place-names

The examination of contemporary governance of traditional coastal space

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Recently established research programmes focusing on coastal spaces have invited Māori to engage in deliberations on contemporary development options of this space. Two seemingly divergent programmes highlight the challenges to Māori control of kaimoana. The first originates with state organised R&D into large-scale aquaculture. The second originates within university research networks and aims to contribute to local environmental management abilities and educate policy makers and community partners on the operations of Māori resource and environmental management practices. In this context, kaitiakitanga is framed as being reliant on mātauranga Māori, broadly defined as Māori knowledge and philosophy (Mead, 2003).

The Māori knowledge base has changed over time (Anderson, 2002) and in common with any knowledge system is required to deal with environmental change (Barnett, 2000). As such it will also be subject to social activities concerning the selective accrual, retention and dissemination of the constituent knowledge (Fuller, 2002). It is not the efficacy of mātauranga Māori per se that is of importance to the resilience of mahinga kai, but rather the accrual, retention, and dissemination of any efficacious knowledge in the pursuit of healthy, sustainable mahinga kai locations. It is this feature of kaitiakitanga that seems to lie at the heart of disputes regarding mātauranga Māori and its role in Māori resilience strategies.

Keywords: environmental change, governance, mātauranga Māori, traditional values

Fostering entrepreneurial spirit in indigenous communities: Experiential learning from the Māori and Khoi-Khoi communities

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Fostering a spirit of indigenous entrepreneurship is a courageous idea and visionary of a multi-cultural and post-colonial world. As such it deserves support, from both indigenous and non-indigenous communities. I speak from that vantage, from two aboriginal communities, Māori (New Zealand) and Khoi-Khoi (Namibia). It is argued that the authenticity of fostering an entrepreneurial spirit in indigenous communities may be realised in part through exchange of sharing ideas and learning lessons between the Māori and the Khoi-Khoi people. The particular focus is on the importance of culture to sustain social capital and the emotional/social intelligence

necessary for entrepreneurial motivation; for continuous adaptation to seek opportunities, or in other words, for sustainable development.

Fostering a culture of entrepreneurship requires sustenance of the social capital that culture identifies, whilst maximising trading opportunities for all societies to develop. It is argued that much can be learned for indigenous practices in indigenous communities about how to recover and maintain this vibrancy in diversity. In particular we wish to address the need for former colonial societies to re-establish the social capital necessary for entrepreneurial activity. It is held that entrepreneurial activity provides the primal leadership required for the adaptive reorganisation of disempowered societies. Moreover it is argued that local cultural traditions are a necessary component to establish the networking and trust which provides the solidarity required for the emergence of entrepreneurial activity for local self-determining development. Illustrative lessons from New Zealand and Namibia are provided.

Keywords: indigenous entrepreneurship, Khoi-Khoi, Māori, sustainable development

Mapping the heavens and the earth: Spatial information technology and the Māori worldview

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To those unfamiliar with the world of spatial information technology the acronyms GIS, GPS, RS and SDI may be intimidating. SDI or Spatial Data Infrastructure is merely an infrastructure for managing spatial or geographically referenced information. It comprises a collection of tools and techniques which include the use of GIS (Geographical Information Systems), GPS (Global Positioning Systems) and RS (Remote Sensing) for doing just that: managing spatial information at local, national, regional and global levels. Current uses of SDI around the world are based on a very narrow mono-cultural view of that world; it also represents a very narrow view of land and disregards the way in which indigenous peoples such as Māori view the landscape.

Western concepts of land are easily managed using modern spatial information tools such as GIS and SDI wherein land is measured in mathematical terms and is capable of being delineated using conventional mapping tools common in western societies. In contrast, indigenous peoples refer to a cultural landscape or terrain that spans several generations and involves a spiritual and material connectedness to land that is not easily represented in GIS or SDI. Similarly, Māori are bound to the landscape; they are bound to the places they come from their tūrangawaewae. Moreover, they are bound by whakapapa to the heavens above and the earth below. This paper discusses whether the Māori worldview and notions about cultural landscapes can be represented within modern spatial information infrastructures without compromising any of its cultural uniqueness, identity or integrity.

Keywords: cultural landscape, Māori worldview, spatial data infrastructure, spatial information technology

Validation of an animal model of ADHD

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Attention Deficit Hyperactivity Disorder (ADHD) is one of the most commonly diagnosed childhood disorders, and affects approximately 5-10% of school age children. Research indicates that ADHD is just as common in Māori as non-Māori. The role of altered reinforcement mechanisms in the symptomatology of ADHD is increasingly recognised. Understanding the neurobiology of this altered sensitivity to reinforcement will contribute significantly to our understanding of the neurobiology of ADHD, and subsequently to more effective behavioural and pharmacological interventions. However, to do this, appropriate animal models are required. Children with ADHD have been shown to have a stronger bias towards immediate reinforcement than controls (Tripp & Alsop, 2001). The present study investigated reinforcement mechanisms in the spontaneously hypertensive rat (SHR), currently considered the best animal model of ADHD, and the genetically hypertensive rat (GH), using methodology similar to Tripp and Alsop (2001). All rats were required to press one of two available levers on each trial, in order to get food. One lever delivered an immediate reward, the other a delayed reward. The SHR showed a significantly stronger preference towards the lever that produced an immediate reward than did its genetic control. The GH strain showed a similar preference compared to its genetic control. These results indicate that both the SHR and GH rats show a preference for immediate reinforcement, similar to children with ADHD, which strengthens the use of both the SHR and GH strains as an animal model for ADHD.

Keywords: ADHD, animal models, reinforcement

Ngā maumaraharatanga mō ngā kōrero ā ngā whānau: Family recollections and social contributions to children's learning

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The aim of the present study was to replicate and extend previous research on the transmission of family narratives and its link to learning (Reese, 1995). Specifically, we investigate mother-child narratives and the possible links to Māori children's literacy and numeracy learning. Such narratives that focus on past and future events may help facilitate children's letter, and word recognition skills. Consistent with previous research, parents who enrich and extend their children's discussions about the past have children with more advanced memory and emergent literacy skills (Reese, Haden & Fivush, 1993). However, parent-child conversations that might also help aid the development of reading skills, specifically for Māori children, has not been

systematically addressed. We expect that children with mothers who have higher elaborative reminiscing styles will have enhanced learning abilities.

Another primary concern of the study is examining children's delay of gratification or self-control behaviour. Delay of gratification is measured by the amount of time the child is able to wait for the preferred over the less preferred incentive. Longitudinal research has shown that children's ability to delay gratification predicts their ability to succeed in academic and social competence, goal orientation and motivational strategies (Mischel, 2000). Accordingly, we expect to find that Māori children who are able to wait for the preferred over the less preferred incentive will have a greater likelihood of benefiting their learning skills than Māori children who do not wait and opt for the less preferred incentive.

Keywords: children, delay of gratification, learning abilities, narratives, self-control

Ngā pae arahi: The guides

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Māori are resistant to research where we are 'the subject of' and 'subjected to' the practice by 'outsiders' including other Māori, who arrive with their own agendas. Theoretical and practical frameworks for the appropriate conduct and analysis of research with Māori are organically developing from within te āo Māori itself. One of these (Kaupapa Māori research) is based on mutual relationships between the researchers and the participants to enable understanding and representation of Māori experiences in Aotearoa.

As a researcher it is important to see and understand the protocols that are appropriate for working within other iwi. This research investigates Māori students succeeding against the odds to complete degrees in New Zealand Institutes of Technology and Polytechnics (NZITPs). The investigation is Māori-centred and located at three separate ITP sites within the tribal area of three iwi. First, advice, agreement and support for the research to proceed was sought and gained from the kaumātua (tribal elders). At each site one or more of the tangata whenua acted in the role of te pae ahari, (welcoming guide, sponsor and adviser) of myself as kairangahau (researcher) travelling through the (region and within the ITPs). These relationships engender in return a sense of gratitude and great care and accountability for the use of the information shared by respondents.

Keywords: kaupapa Māori research, local guides, relationships

Metabolic flexibility: Early life nutrition and exercise

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Obesity has a major impact on health including increased risk of type II diabetes and cardiovascular disease. A key characteristic of this disease process is a reduced capacity to utilise energy fuels efficiently, that is, a reduced metabolic flexibility. A metabolically inflexible state is a key precedent for cardiovascular disease. Maternal nutrition during pregnancy plays a significant role in establishing patterns of metabolism in offspring and shapes the risk of developing metabolic disorders in later life. Previous work in our group has shown the mechanisms of obesity development induced by events during early life are fundamentally different to those caused by high-fat nutrition during adult life. It is hypothesised that nutritional cues during early development may induce a metabolic state that allows these offspring to utilise their energy stores more effectively in times of increased metabolic demand, such as during exercise.

This PhD project examines this hypothesis with a series of detailed investigations into how the availability of exercise, when combined with different types of maternal and postnatal nutrition, affects skeletal muscle development and metabolic regulation. Identification of the mechanism by which metabolic flexibility is altered in muscle may provide a means to prevent or reverse obesity-related disorders. The long-term goal is to advance knowledge of how maternal nutrition and post-natal factors influence metabolic regulation, and to use this knowledge to improve long-term health outcomes at a societal level.

Keywords: early-life nutrition, exercise, metabolic flexibility, obesity

Kawhia & Aotea Moana: Mapping Māori landscape through colonisation

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Kawhia Moana is the area for my post-doctoral research project of ‘defining ancestral landscape’ through Māori archaeology, ethnography and tribal history. Although it has a natural harbour, colonisation came late to Kawhia because of Tawhiao’s desire for Kawhia to remain in his hands. The isolation and narrow range of land use and the associated tradition of Tainui waka and ancestors has made these harbours ideal locations to explore the research theme. This paper is based on mapping landscape change to define what is Māori landscape for Kawhia and Aotea Moana.

Keywords: colonisation, Kawhia moana, Māori landscape

Understanding contemporary Māori political participation

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There is a disparity between Māori and non-Māori electoral participation, with statistics showing that Māori are less likely to vote, to enroll to vote or participate in other areas of civic life. This research focuses on understanding how Māori are engaging with the political system, and what it is that informs their methods of participation. The approach uses Kaupapa Māori qualitative methodologies to examine the issue of both electoral participation, and other forms of political participation. Ultimately, the investigation seeks to identify issues of culture and indigeneity that impact on how Māori are participating (or not participating) in the political world.

Keywords: kaupapa Māori research, Māori, political participation

The sustainable harvesting of kiekie

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The kiekie (*Freycinetia banksii*) is a native dioecious monocotyledon that was traditionally valued as a material for tukutuku, and for the fine, soft whāriki, and kete whakairo that were woven from the intensively prepared leaves. Furthermore, the bracts (tāwhara), and fruits (ureure) produced by the plant in summer and winter respectively, were valued as a food source, deeming it as the only native plant that "provided food twice a year" (Colenso, 1880: 32).

During the pre-colonisation of New Zealand, human impacts on the natural environment were controlled by tikanga and kawa in order to ensure the maintenance of valued resource stocks as an inter-generational responsibility. The period following colonisation, however, saw the loss of a considerable knowledge base related to the ecological resilience of Māori. Although investigations have shown that some social groups maintained their traditional practices related to resource harvesting, it has manifested that a minority may have adopted *ad hoc* techniques which unwittingly counter the ethos of sustainability, and kaitiakitanga.

Due to a growing concern from Te Roopu Raranga Whatu o Aotearoa, a research project was instigated in collaboration with Manaaki Whenua (Landcare Research) to investigate contemporary methods of kiekie harvest, and the subsequent impact on the plants' recovery. This project seeks to quantify the recovery of kiekie post-harvest in two sites, and investigates three

methods--two based on the traditional hand-wrenching technique, and a current practice of removing the entire leafhead with cutting implements. Information from this research can then be utilised by local hapū/communities affiliated with the resource to aid in future management decisions regarding its harvest and maintenance.

Keywords: ecology, kiekie, sustainable harvesting

The teaching and learning of te reo Māori

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This presentation provides an outline of four different aspects of research on the teachings and learning of te reo Māori. Nātana Takurua introduces his research on Ministry of Education documents for Ngāti Porou, Ngāti Awa, Ngāti Apa te reo Māori in mainstream schools, drawing particular attention to some of their weaknesses and observing that some of these weaknesses were the result of decisions taken by the Ministry to remove aspects of the original documentation. Sophie Nock introduces her research on the materials produced by the Ministry of Education for the teaching and learning of te reo Māori, noting that there are some major problems associated with them. Te Raukura o Te Rangimarie Roa introduces her research on traditional Māori waiata, noting the extent to which it, and some earlier work on traditional waiata, have been influenced by the work of three academics working at Harvard University in the early to mid 1990s who had never encountered te reo Māori and arguing that a full understanding of Māori verbal arts requires an understanding of a wider range of international research literature. The overall argument is that there is much research on te reo Māori and the teaching and learning of te reo Māori that needs to be done urgently and yet very few researchers are currently working in this area.

Keywords: Māori language, teaching and learning

The soliloquy of whiteness: A critical discourse analysis of settler newspaper reports about Māori 1842-2007

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Settler newspaper writing in New Zealand from 1842 onwards extended political power to the settlers. Through writing they assumed the power to name their new world, to establish the terrain, set out boundaries and markers and to position and order the world according to their wants and needs. White New Zealand identities were constructed as being superior and were shaped in early media discourses about non-white 'Others'. Those discourses in turn earned whiteness power, privilege and authority. While white superiority discourse is deployed in many different media texts they are located most concertedly in the sign of the Other. As 'the Native' is imagined and constructed in media texts, white identities are being authored as the social group which enjoys both the authority and legitimacy to author 'the Other'. Drawing upon Edward Said's *Orientalism* (1995), settler race discourses are not only associated with the construction of the Māori but are also the means by which Pākehā can come to know themselves as vested with the power and right to name and organise their world. The preoccupation of this thesis is therefore in understanding how knowledge, language, representations and discourses about Māori as Other that "belong to the historical process of colonization" (Spurr, 1993) have come to inform and shape European identity. Furthermore, how these 'ways of knowing' Māori have implications for the ordering of New Zealand society where authority and power have been and continues to be, manifestly white, Western and European.

Critical discourse analysis is deployed to understand how raced texts work to prejudice a particular understanding or interpretation of the social world. While discourses incline the reader to agree with the meaning of a text, they do not compel the reader to accept its connotations. An important analytical procedure would therefore be in answering the question: What forms of language exist to draw out the sympathies of the readers to the position taken by the author? This thesis is about disrupting the continuity of "common sense" about Māori and to challenge the assumptions, preconceptions and fixed notions attached to Māori by writing in the stake holders – Pakeha - into their own narratives of Others.

Keywords: critical discourse analysis, identity

A view of vascularity in the keloid scar

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Keloid scars are raised lesions which extend beyond the borders of the original injury. Māori may have a higher prevalence of keloids therefore a complete understanding of the relationship between histology and biochemistry is needed to develop targeted therapeutics for our people. The keloid scar exhibits a unique vascular profile compared to normal skin which suggests angiogenic factors may have a role in keloid formation. Mature keloid scars (n = 6; minimum duration 3yrs) and normal skin (n = 6) were collected from patients and volunteers. Vascular stereology showed the keloidal papillary dermis has a significantly higher density of blood vessels (18.8 ± 1.63 vessels per mm^3) compared to normal skin (12.4 ± 0.87 vessels per mm^3) yet the reticular dermis of the keloid had only 7.8 ± 0.86 blood vessels per mm^3 . Subsequently, the relative levels of angiogenic factors between normal skin and keloids were compared through Western Blot analysis. The protein expressions of VEGF₁₆₅, Flk-1 and HIF-1 α in the keloid were all increased compared to normal skin ($133.8 \pm 28.3\%$, $112.5 \pm 46.3\%$ and $176.3 \pm 57.7\%$ respectively). The reticular dermis of the keloid exhibited higher expression of HIF-1 α and VEGF₁₆₅ yet similar levels of Flt-1 and reduced expression of Flk-1 compared to the keloid papillary dermis and normal skin. The absence of Flk-1 immunoreactivity in the reticular dermis was especially evident surrounding the keloid nodules but labelling increased towards the edges of the lesions. These results show a distinct region where angiogenic receptors are lacking which may lead to blood vessel regression and the characteristic collagenous nodules observed in the keloid.

Keywords: angiogenesis, hypoxia inducible factor, keloid, vascular endothelial growth factor.