

2022 He Kokonga Ngākau Symposium

Symposium of Māori experiences of intergenerational trauma and recovery

19 August 2022 – 9 AM to 4:30 PM
This is an online free event (webinar)

Times	Session details
9:00am 30 mins	<p>Mihi whakatau/ karakia</p> <p>Julie Herewini and Jay Rerekura (MCs)</p> <p>Julie Herewini Ngāti Rangī, Te Ati Haunui-a-Pāpārangi</p> <p><i>Born and raised in the big smoke of Raetihi Julie is a Māmā of four grumpy aunty of many and wifey of one. A director at Kohu Products and Design - doing creative stuff and making stuff; and Tukua Storytelling Studio, doing talky stuff and writey stuff she's always got something on the go. With a background in Māori health and education and working for iwi entities, Julie is a tutu at most things and master at none. With a passion for creating something from nothing and hanging out on the side-lines at her kids basketball games, she prefers to be behind the scenes getting the mahi done. Julie is privileged to have grown up under her Maunga and alongside her Awa, Julie enjoys contributing to her iwi and wider community.</i></p> <p>Jay Rerekura Whanganui, Ngā Ruahinerangi, Ngā Rauru Kītahi</p> <p><i>Forged from actual clay on the banks of the Whanganui River combined with icy springwater originating on the slopes of Taranaki, Jay is the other half of our MC team. Having worked and volunteered in a number of roles within the community of Whanganui, he has a heart for people and a positive outlook for the potential of everyone to give and receive love unconditionally (or in exchange for kina). His favourite past-times include writing fantastical bios that seem far-fetched but are actually grounded in fact as well as a penchant for music, film and being in the outdoors from whence he came.</i></p>
9:30am 30 mins	<p>Keynote</p> <p>Dr Rāwiri Tinirau Te Āti Haunui-a-Pāpārangi, Ngāti Rangī, Ngā Rauru Kītahi, Ngāti Ruanui, Ngā Wairiki-Ngāti Apa, Ngāti Tūwharetoa, Ngāti Maru, Ngāti Porou, Rongowhakaata, Ngāti Kahungunu, Ngāi Tūhoe, Te Whakatōhea, Te Whānau-a-Apanui, Te Arawa, Rangitāne, Kāti Māmoe, Ngāi Tahu</p> <p>He pounga waihoe nā ō mātua: The water displaced by the paddle of your ancestors</p> <p>This presentation focuses on Te Atawhai o Te Ao's vision to end intergenerational trauma for whānau, through creating pathways where whānau understand their histories and have developed healthy and resilient strategies for living and for addressing trauma, for healing from it and for preventing it. Doing this allows future generations to flourish, and to exercise their rangatiratanga into the future, whilst honouring the past. More specifically, this presentation seeks to explain five research priorities for Te Atawhai o Te Ao, that have been developed to</p>

achieve this vision, through sustaining spiritual nourishment (wairua), recovering taonga tuku iho and reviving te reo me ōna tikanga (waiata), restoring environmental well-being and enhancement (waiora), developing innovative models for resilience and identity (waimāori), and through physical health and reclaiming body sovereignty (waipuna). These five streams together represent our new research programme, 'He pounga waihoe nā ō mātua', recognising that in order for action to be initiated and momentum to be maintained that will advance whānau health and well-being aspirations, we need to draw on our traditional knowledge as we navigate through uncharted waters. Te Atawhai o Te Ao does not operate in a controlled, laboratory process; we are thus cognisant of three macro pressures, namely the health system reforms, the impacts of COVID-19, and climate change and natural disasters. These are additional current crises that we need to be mindful of, while also addressing our research priorities. These macro pressures impact on the things we need to do to address intergenerational trauma and we envisage through our platform that we can prevent these macro pressures from adding further trauma by ensuring our whānau, hapū and iwi are more prepared to make informed decisions, thereby increasing recovery from intergenerational trauma.

*Bachelor of Business in Accountancy, Massey University
Bachelor of Arts with Honours in Māori Studies, Massey University
Postgraduate Diploma in Business Administration, Massey University
Doctor of Philosophy in Management, Massey University*

Rāwiri joined Te Atawhai o Te Ao in 2017. His professional background and expertise lie in education, research, Māori project/business management, and governance. Through his role as Director, Rāwiri provides strategic leadership and management, and supports governance. In this, Rāwiri is consistently looking to where Te Atawhai o Te Ao is headed in the future, while supporting the day-to-day of how we will get there. Rāwiri is passionate about supporting kaupapa that develop our communities, and focuses this passion in his work.

10:00am
15 mins

1. Presentation

Dr Meri Haami

Te Āti Haunui-a-Pāpārangī, Ngāti Rangī, Ngā Rauru Kītahi, Ngāti Tūwharetoa, South East Asian

The Whakarauora Research Project: Te Morehu Whenua reconnecting with our Awa, whenua, tūpuna, kai and marae

The Whakarauora Research Project aims to collect information regarding both tangible and non-tangible taonga relevant to Whanganui tūpuna (ancestors) fishing methods and reintegrate this traditional knowledge within hapū curricular. This process of reintegration has facilitated wānanga (traditional learning forums) focused on teaching tamariki (children) and rangatahi (youth) to hopu tuna (catch freshwater eels), leading to the consolidation of hapū (cluster of extended families, descended from an eponymous ancestor) projects. These wānanga have fostered other wānanga, that seek to share knowledge intergenerationally on tikanga (culturally and contextually appropriate practices) associated with whakapapa (genealogical connections), kai (food) gathering, and environmental restoration.

Under the mantle of the Whakarauora Research Project, hosted by Te Atawhai o Te Ao, wānanga are facilitated for Te Morehu Whenua. This name bestowed upon this group of tamariki and rangatahi by their pahake (elders) and Ngāti Ruaka hapū reminds participants of their connection to their remnant ancestral lands and environs, and their inherent responsibilities to these special places and spaces. This is particularly important, given the majority of participants live away from their ancestral lands, and knowledge imparted through wānanga is not generally accessible.

This presentation draws on the learnings from past wānanga on tuna (freshwater eels), kākahi (freshwater mussels), pātiki (flounders) kōura (freshwater crayfish), as well as current environmental projects, such as the Moutoa Island Restoration Project and the Pātaka Kai Project from the perspective of three tamariki and rangatahi. These tamariki and rangatahi affiliate to

Rānana Marae, Whanganui River, and have whakapapa connections to Ngāti Ruaka and other hapū from the Rānana area. Of significance is that the wānanga allow tamariki and rangatahi to re-establish their connections with each other, traditional kai and the environment, and help to foster an appreciation for what it means to actively rekindle one's ahi kā (ancestral fires of occupation) and to learn and practice tikanga of the hapū.

Bachelor of Music in Contemporary Voice, University of Otago
Bachelor of Music with Honours in Music Research, University of Otago
Master of Music in Musicology, Victoria University of Wellington
Doctor of Philosophy in Music, Victoria University of Wellington

Meri joined Te Atawhai o Te Ao in 2018 and her professional background is in Kaupapa Māori methodologies, ecomusicology, and music. Through her role as a Senior Researcher, Meri provides support for the projects. Meri is passionate about Kaupapa Māori research, engaging with the community in the research, and actively seeking to improve the health and well-being of the Whanganui River and iwi.

10:15am
15 mins

2. Presentation

Robyn Matthews

Ngāti Ruanui, Ngā Rauru Kītahi, Ngā Ruahinerangi

Hinekura: Me aro ki te ha o Hine-Ahu-One; Endometriosis and the reclamation of whānau mana

Hinekura is a talking tool developed as part of a Masters of Arts thesis at Te Whare Wānanga o Awanuiārangi. This future-focussed tool was developed to begin healing the intergenerational trauma caused by the disease endometriosis that has been a part of our whakapapa now for five generations. I am a fourth generation sufferer of this disease and my daughter is now a fifth generation carrier.

Endometriosis is a common inflammatory disease estimated to affect 176 million individuals worldwide in their reproductive years, and 120,000 in Aotearoa New Zealand. In most cases, there can be symptoms including period pain, pelvic pain and sub-fertility or infertility. In other cases, there may be no obvious symptoms and the diagnosis is made during the course of medical procedures for other reasons.

Ko Taranaki te maunga
Ko Tangahoe te awa
Ko Meremere te marae
Ko Ngāti Hine te hapū
Ko Ngāti Ruanui te iwi.

Robyn is a mother of three who has always been passionate about Māori development and particularly Māori Education. Robyn currently works in the Office of the DVC Māori at Massey University as the Executive Director of Operations. Previously, Robyn worked as a secondary school teacher at Hato Pāora College, Te Kāpehu Whetū (Whāngarei) and Trident College (Whakatāne) as a kaiako o te reo Māori.

Robyn is currently completing her MA through Te Whare Wānanga o Awanuiārangi where her major research focus is on endometriosis which is a disease that has been prevalent in her whakapapa for at least five generations. She hopes that her research will empower her whānau and allow them to better navigate dealing with the impact of endometriosis on their lives.

10:30am Q&A (MCs) 10 mins

10:40am Break: Attendees can join network rooms – maximum of 13 to a room - 20 mins

11:00am Keynote

30 mins

Ngaropi Cameron Raumati

Ngāti Mutunga, Ngāti Kahungunu ki Te Wairoa

Reflections from Taranaki

Healing from the effects of historical intergenerational trauma is the ultimate act of Resistance. However, it is not a quick fix, you have to be prepared for the long haul and you have to have the heart for the job. Our experience informs us that when the goal is to recover we must actively engage in reclaiming our birth-right which is to be in control and in charge of our lives. This can be achieved by encouraging whānau to restore Māori law into the home by actively examining a pathway of prevention and intervention logic that includes their own historical 'back story'; the basis of Māori wellbeing which focuses on traditional teachings which can engage the creative spirit; connecting human and environmental interdependencies to support recovery.

Ngaropi is the mother of five and kuia to nine mokopuna. She is the foundation member, Director and Senior Family Violence Programme Facilitator and Educator of Tu Tama Wahine o Taranaki (TTW), Ngāti Mutunga Tangata Whenua Development and Liberation service. She has worked in the social service area in a variety of environs for over 30 years. Throughout this time, she has been involved in numerous local and national community development projects implementing a variety of kaupapa Māori services, trainings and resources. She is a former member of the Ministry of Justice Domestic Violence Programme Approvals Panel 2002-2011 and Māori Advisory Board National Taskforce on Family Violence. TTW works to ensure that Taranaki whānau have a secured sense of identity and connection to each other, where all are able to benefit from and contribute towards a prosperous and peaceful community www.tutamawahine.org.nz

11:30am 3. Presentation

15 mins

Petera Hudson

Te Whakatōhea

Emerging technologies promoting oranga ngākau, well-being

Colonial ideologies rooted in imperial dominated technologies amplify the over-representation of Māori exhibited in poor statistical rates here in Aotearoa. However, our Whānau research has revealed that our whānau has become the masters of Zoom technologies and have become comfortable with wānanga mariko (virtual meetings), to wānanga in a virtual space. This presentation examines and shows how our Whānau well-being has been enhanced while we gather online in Zoom video conferences. We tell how our cultural behaviours and practices have been maintained while using the contemporary social media platform, Zoom. A series of online wānanga were scheduled to discuss the telling of pūrākau whānau, family stories and to talk about the development of a set of governance protocols, including protecting tapu, protection of accuracy and protocols around being remembered and transmission to our whānau next generation. Critical findings around culturally informed structures and practices, including whakawhanaungatanga (process of establishing and maintaining relationships) and whakapapa (genealogy, familial relationships), are summarised, and conclusions are proposed with implications for Zoom video conferencing being used more intentionally to enhance oranga ngākau (well-being). Finally, we re-establish the parameters of the study, acknowledging limitations and offering suggestions and recommendations as to where related research may go in the future.

Qualifications: MSocSci, MA Ed Admin, PG Dip Ed, TTC. Petera trained as a teacher at Hamilton Teachers College, Hamilton, Aotearoa; was awarded a Master of Educational Administration from

USIU, San Diego, CA, USA; a Postgraduate Diploma in Education from Toi te Tangata (School of Education), Waikato University, Hamilton, Aotearoa; award a Master's in social science, Waikato University, Hamilton, Aotearoa; and is a PhD candidate enrolled at Waikato and Massey Universities, Hamilton and Palmerston North, Aotearoa. Petera has been involved in teacher professional development around the integration of IT into teaching practices. He is involved in various capacities, as a research assistant in mātauranga me tikanga Māori emerging technologies, including virtual, augmented and mix realities, and artificial intelligence, and has published about mātauranga me tikanga Māori in AI-related development.

11:45am
15 mins

4. Presentation

Nicola Harrison

Ngāi Te Rangī, Ngāti Raukawa ki Waikato

"I will not waste my hau" - Narratives from mōrehu who will not stay silent.

"I'll never, 'till the day I die, keep the conspiracy of silence because it does not keep people safe"

"Every moment I get, I will tell my story if it's going to open one more person's eyes, open one more person's heart..."

From narratives gifted me by 16 mōrehu of familial childhood sexual abuse (FCSA), come examples of resistance against the continuation of intergenerational abuse.

These mōrehu turned kaitiaki have joined the ranks to fight against the ongoing sociopolitical project to repress, weaken and vilify Māori ways of being. They are doing this by using their hau to stand courageously, often alone, for honest kōrero in their whānau about sexual violence and abuse. Yet whānau of all 16 mōrehu are resistant to change. Mōrehu are often painted as "the bad ones", their whānau "think it's a joke" or of whose whānau "90% can't stand me". Nevertheless, they are firm in their resolve to halt intergenerational abuse: "You don't need to accept me. I accept me and I'm changing because I don't want to be the same, I don't want to be like you. I want to change for my babies." And bring others along too: "the ones that step away from [destructive circumstances] they do a lot better, I'm so proud, you can see it [in them]. But there's other family members that don't want to step out, they want to stay. But just 'cause you're still stuck in that place I'm not better than you, I'm gonna help you."

Nicola's research focuses on families, betrayal trauma and relatedness with a particular emphasis on sexual violence prevention, decolonisation and mana enhancing ways forward for te ao Māori.

12:00pm Q&A (MCs) 10 mins

12:10pm **Break:** Attendees can join network rooms – maximum of 13 to a room 30 mins

12:40pm MC welcome back and acknowledgement of:
5 mins **2022 scholarship and fellowship recipients**

12:45pm

15 mins

5. Presentation

Mana Mitchell

Ngāti Maniapoto, Ngāti Apakura

A place for genetics in intergenerational trauma research?

Genetics research has a long history of being used to justify and rationalise racist or eugenicist agendas. Because of this, much modern intergenerational trauma research tends to sidestep genetics entirely, focusing exclusively on environment and epigenetics to explain the persistent health disparities following colonisation. This presentation considers the possible risks of ignoring genetics, and presents a potential role for genetics within intergenerational trauma research - specifically discussing how colonisation has brought about a sociocultural and political environment that deviates sharply from our initial evolutionary trajectory. This perspective will also bring a number of novel ethical and philosophical challenges which bring into question the ways we think about intergenerational trauma, culture, and Māoritanga in general.

I am a Māori student from Ngāti Maniapoto, and am currently studying medicine alongside a PhD. I am particularly passionate about investigating how our social structures continue to result in persistent health inequalities for Māori, particularly through intergenerational trauma and chronic psychosocial stress. My thesis focuses on exploring ways that Māori health research can be shaped and guided by mātauranga (Māori knowledge) to better serve Māori communities. I am also deeply invested in the revitalisation of te reo Māori, and will be publishing my thesis in both English and te reo.

1:00pm

15 mins

6. Presentation

Miriama Cribb

Te Āti Haunui-a-Pāpārangī, Ngāti Pīkiao, Ngāti Porou

Māori experiences of intergenerational healing: reclaiming rangatiratanga from a whānau perspective

This presentation captures the experiences and learnings of an event-related story, as part of the Whakapapa Research Project at Te Atawhai o Te Ao. What was originally a portrayal of our 180 degree turn from Christianity to te ao Māori as the event-related story that changed our lives forever, as the revelation of whānau research goes, the journey was much bigger than that. The presentation is a reflection weaving together a whānau journey of decolonisation, learning and relearning, and ultimately courage—perpetuated through education, celebratory family traditions and essentially what became known as whānau ora.

Born and bred in Whanganui with whakapapa ties to Ngāti Pīkiao, Ngāti Porou, and Te Āti Haunui-a-Pāpārangī, Miriama is completing a PhD in Management at Massey University, while also working part time at Te Atawhai o Te Ao Research Institute. Her research interests are in Māori management, organisational studies and social/governance structures that advance hapū and iwi aspirations.

Miriama is a whānau researcher in the Whakapapa Research Project, hosted by Te Atawhai o Te Ao, which aims to gather whānau narratives from eight whānau, led by a researcher from each whānau. The stories that have unfolded provide insight into the organisation, perseverance, preservation, and healing centred engagement of whānau and whakapapa over time.

1:15pm

Q&A (MCs) 15 mins

1:30pm

MCs to introduce the breakout rooms - 15 mins

1:45pm Breakout room 1: Uri o Whanganui

45 mins

Dr Rāwiri Tinirau

Te Āti Haunui-a-Pāpārangī, Ngāti Rangī, Ngā Rauru Kītahi, Ngāti Ruanui, Ngā Wairiki-Ngāti Apa, Ngāti Tūwharetoa, Ngāti Maru, Ngāti Porou, Rongowhakaata, Ngāti Kahungunu, Ngāi Tūhoe, Te Whakatōhea, Te Whānau-a-Apanui, Te Arawa, Rangitāne, Kāti Māmoe, Ngāi Tahu

Uri o Whanganui

Dr Rāwiri Tinirau will lead a discussion with Whanganui uri of their research interests and how these might align with iwi priorities.

1:45pm Breakout room 2: Post graduate support

45 mins

Dr Meri Haami

Te Āti Haunui-a-Pāpārangī, Ngāti Rangī, Ngā Rauru Kītahi, Ngāti Tūwharetoa, South East Asian

Post-Graduate Support

Presenting the findings of support needs for Māori post-graduate students and a discussion to understand the best kind of support needed.

1:45pm Breakout room 3: (main room) - 45 mins

1:45pm 7. Presentation (Breakout room 3 – main room)

15 mins

Dr Hazel Abraham

Ngāti Awa, Ngāti Tūwharetoa, Ngāti Rangitihī

Iti noa ana, he pito mata: A critical analysis of educational success through a Māori lens and two case studies of whānau within Ngāti Awa and Ngāti Tūwharetoa

This presentation draws on the findings of a doctoral study carried out using two case studies of whānau (family) from Ngāti Awa and Ngāti Tūwharetoa in the Eastern Bay of Plenty during 2018-2019. The purpose of the study aimed to capture whānau lived experiences and realities of mainstream schooling, as part of, gathering deeper insight of the current truths for whānau living within Ngāti Awa and/or Ngāti Tūwharetoa ki Kawerau. The opportunity to bring whānau together through kōrero (talk), created a culturally safe space for them to share their ideas and concerns on education for Māori. Insights yielded from this doctoral research by whānau offer an opportunity to rethink the overall delivery of educational provision for future generations of whānau in mainstream education. The research findings affirm that systemic bias exists in New Zealand's education system and has had a detrimental impact on the educational success of tamariki Māori (Māori children) and whānau across many successive generations. A key finding of the research is that Māori have not recovered from the effects of colonisation, particularly the impact of 204 years of historical and cultural trauma experienced across successive generations of whānau that has resulted in the loss of language, culture and identity.

Hazel is interested in kaupapa Māori research that makes a difference to transforming outcomes for her whānau, hapū and iwi. She is currently working as a lecturer on the Mahitahi paper in the School of Communication Studies and is a lecturer based in Te Ipukarea Research Institute, in Te Ara Auaha located at the Auckland University of Technology.

2:00pm
15 mins

8. Presentation (Breakout room 3 – main room)

Dr Phillipa (Pip) Pehi

Ngāpuhi

Hikoi for healing tangata and whenua

Hikoi have long been a Māori response to the need to be heard and for action, the dissemination/sharing of knowledge, to facilitate connection to tūpuna (ancestors) and wairua (spirit) through te taiao (the natural world) and to effect healing and transformation (Harris, 2004; Simmonds, 2020).

My sister Hannah Irakau Pehi experienced a calling that she named a ‘compulsion’ to walk the length of Aotearoa in 2013/2014 as a personal response to her increasing concern about the serious issues facing community and environment (e.g. environmental degradation, increasing mental and physical ill health). Taking part in these hikoi transformed my life. I have now participated in two subsequent hikoi and intend to do so every three years for the rest of my life.

This presentation explores the available literature and research from Aotearoa and abroad that supports my personal experience of personal and intergenerational/ collective healing gained from taking part in these hikoi, especially with respect to the three key components of: whenua (land), tangata (people) and wairua (spirituality). Methodologies for research with indigenous people on Turtle Island will also be shared and how these may be applicable for investigating hikoi in Aotearoa. While I acknowledge that there are many pathways to healing, hikoi has been the most powerful I have encountered personally (and professionally) and I would like to develop ways in which this can be shared to aid in the healing of others and Papatūānuku (our Earth Mother). Part of my hope for sharing this presentation is to hear feedback about how I could achieve this moemoeā (dream).

I have practiced as a clinical psychologist for over 20 years and am now re-engaging in academia. I am the descendent of Māori and Pākehā ancestors. My research areas of interest are many, including: suicide awareness/intervention and healing intergenerational trauma, especially through the pathways of te taiao and wairua. Currently I am working on research interested with how taitamariki (Māori youth) become sexual beings.

2:15pm
15 mins

9. Presentation (Breakout room 3 – main room)

Emily Bain

Ngāti Raukawa-ki-te-Tonga, Ngāti Toa Rangatira

Intergenerational trauma and whānau whaikaha Māori

The current disability system privileges whiteness and wealth. Despite significant shifts to improve Māori health and the health system overall, we seem to have left the disability system in the background. In particular, whaikaha Māori (Māori disabled community) and their whānau remain underserved and underfunded. As such, this presentation will discuss my whānau's experience with the disability system and the implications of the lack of literature on Māori outcomes. I will discuss how the disability system in Aotearoa panders to Pākehā by ignoring tikanga Māori in policy and framework, and how further research in the area can help guide healthcare for whaikaha Māori.

My field of interest is in hauora Māori and specifically how we can improve the experience of Māori in the disability system. I grew up in Te Whanganui-a-Tara, and am completing my intercalated MBChB/PhD, at Te Whare Wānanga o Otago.

2:30pm Q&A (MCs) 10 mins

2:30pm **Break:** attendees can join network rooms – maximum of 13 to a room - 30 mins

3:00pm
15 mins

9. Presentation

Te Aorangi Harrington

Te Iwi Morehu, Ngāi Tāmanuhiri, Rongowhakaata, Rongomaiwahine, Te Aitanga-a-Mahaki

Wairua ora - A Māori model of forgiveness

Within my practice and after listening to many hundreds of men over many years I have found that two particular questions always come up in our sessions.

1. How do I forgive myself for hurting my loved ones?
2. How can I forgive others that may have hurt or wronged me?

Through my research, forgiveness is not a kaupapa that has been thoroughly researched here in Aotearoa New Zealand and particularly within Māori communities. I do know that the kaupapa of forgiveness has been extensively researched outside of Aotearoa. Within the last year, I have created a model of forgiveness that has been a huge success with my clients. It is a practical six-step guide, that draws on my experiences and shows us all how to harness the power of forgiveness and healing in our own lives.

I work in the Family Violence industry and am employed by Te Whare Tū Whānau - Gisborne Women's Refuge as a Pourama - a men's life coach that specialises in anger management, healing and forgiveness. I also hold the position of Apotoro Wairua within the Ratana Church and help lead our Gisborne Parish and am also the Chaplain for the Police and Fire Service. I have been married for 18 years and have four teenage tamariki.

3:15pm
15 mins

10. presentation

Dr Meri Haami

Te Āti Haunui-a-Pāpārangī, Ngāti Rangī, Ngā Rauru Kītahi, Ngāti Tūwharetoa, South East Asian

The Whakamanu Research Project: Hapū and marae-based archives

The Whakamanu Research Project proposes the organisation of taonga belonging to whānau and hapū of two marae communities in the greater Whanganui area—Kauangaroa Marae and Rānana Marae—into an archive management system. This system could be accessed by kuia (elderly female), koroheke (elderly male), mātua (parents), rangatakapū (young adults), rangatahi (youth), tamariki (children), mokopuna (grandchildren), and uri whakaheke (descendants) of these two marae communities. The archive and taonga (treasures, artifacts) would be housed at a location determined by the respective marae and hapū communities and may include both physical and digital archives, again, as directed by the marae and hapū communities, and their respective needs and aspirations. The Whakamanu Research Project poses the question: How can whānau, hapū, and iwi can create Kaupapa Māori preservation and protection methodologies and practices through archiving their own taonga on marae?

Broadly, the Whakamanu Research Project was a unique restorative pathway study in remediating intergenerational and historical trauma through reconnecting to taonga. Beginning in 2017, researchers belonging to both marae and hapū communities set about establishing a culturally appropriate archive or inventory cataloguing taonga for future generations. This presentation seeks to uncover the methodologies and learnings of the research project for both marae and hapū communities, which journeyed through museums, archives, mātauranga-ā-hapū

and repatriation while centring intergenerational trauma healing and recovery pathways through reconnecting to taonga.

3:30pm Q&A and then poroporoaki: open to any final comments from the floor, wrap-up and karakia (MCs) 30 to 40 mins