

scope

Contemporary Research Topics

Tīrou 1
September 2025

Editorial

<https://doi.org/10.34074/scop.7001009>

WHAKAMANA TE TINO RAKATIRATAKA: RESEARCH AS AN ACT OF SELF-DETERMINATION

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WHAKAMANA TE TINO RAKATIRATAKA: RESEARCH AS AN ACT OF SELF-DETERMINATION

Scott Klenner and Nikita Rewha

Kō te mihi tuatahi, kia rātou mā kua whetūrakitia.

Moe mai rā koutou.

Hoki ora mai kia tatou.

Nei kā mihi ki kā iwi, kā hapū, ki kā whānau o te Ika a Maui, heke iho ki te Waipounamu.

We acknowledge the collective revitalisation efforts of Kāi Tahu whānui in strengthening and upholding the Kāi Tahu mita. In honouring mana whenua and the takiwā in which this journal is published, this editorial follows local orthography, adopting the 'k' form distinctive to this mita replacing the 'ng'.

In 2011, *Scope (Kaupapa Kāi Tahu)* was launched to provide Māori researchers at Otago Polytechnic and across the vocational education sector with a platform to showcase and disseminate rakahau and kaupapa Māori research. Across the last 10 years, up until 2021, six issues were published covering a wide range of themes central to kaupapa Māori. We acknowledge and celebrate the work of Emeritus Professor Khyla Russell, Janine Kapa, Professor Kelli Te Maihāroa, and the wider staff within the Kaitohutohu office at Te Kura Matatini ki Otago / Otago Polytechnic who were seminal in launching and establishing this journal and who supported many Māori researchers to publication. We acknowledge the Editorial Board, whose expertise and support demonstrate the manaaki of our colleagues and uplifts the integrity of the work and we acknowledge the contributors to the journal, who give insight into the range of rakahau being conducted in our sector. While the authors present on a range of disciplines their work is woven together by a shared commitment to benefitting the Māori communities they serve and to further the actualisation of tino rakatirataka.

Kā mihi mahana, kā mihi nunui hoki ki a koutou i tō koutou kaha, i tō koutou manawanui, i tō koutou kākau aroha hoki ki te whakaterere i te waka o te rakahau Māori. Nā tō koutou arataki mātau me tō koutou kākau pono, kua ū te waka ki kā tauraka haumako, ka taea ai e kā kairakahau Māori te whakatō i ā rātou kōrero me ā rātou whakaaro. He waka tēnei e kawē ana i te reo, kā tikaka me te mātāuraka Māori ki te pae tawhiti, ā, ka haere tonu, ka toitū tonu, hei puna ora mō kā kairakahau Māori ā mō kā rā e tū mai nei.

In 2024, it was decided it was time our journal begin a new phase to embody its wider scope, which had extended beyond the Kāi Tahu rohe to encompass the work of Māori researchers across the motu. Consultation was undertaken and a new name was gifted to the journal by the Office of the Kaitohutohu: *Scope: Contemporary Research Topics (Tirou)*. The Kaitohutohu Office described the naming of the publication, *Tirou*, as a figurative waka and the articles within the publication as moving the waka sideways or in different directions while aligning to the kaupapa and purpose of the journal. Each hoe is fashioned for its own purpose, each bearing its own strength. As the paddles strike and break the water's surface, it is through the unity of these motions that the waka is propelled, aligning to a shared or collective kaupapa. *Scope (Tirou)* intends to continue to uplift the research world for Māori, providing a space for both established and emerging Māori researchers in our sector.

The kaupapa of this first issue of *Scope (Tirou)* is tino rakatirataka. Tino rakatirataka is enshrined in Article Two of Te Tiriti o Waitangi, translated in the English version of the treaty as “full, exclusive and undisturbed possession.” Near the end of last century, Sir Hugh Kawharu translated tino rakatirataka as “the unqualified exercise of their chieftainship over their lands, villages and all their treasures” (1989, p. 321). In contemporary times, tino rakatirataka is often expressed in English using terms such as self-determination, sovereignty, and autonomy and is well recognised as a political symbol of the rights of Māori as guaranteed in Article Two of Te Tiriti. Tino rakatirataka has been established as a call for Māori to have full control over our own affairs, a right impeded through the colonising attitudes and many of the practices of the New Zealand state since the signing of Te Tiriti. Each of the articles in this, the first issue of *Scope (Tirou)*, embodies this call for tino rakatirataka across a range of academic and creative fields.

WHAKAPAPA

Identity and tūrakawaewae

The theme for this issue of *Scope (Tirou)*, tino rakatirataka, holds a central place in the national conversation, pointing toward self-determined futures and positive development for Māori hapori. It also remains an enduring site of contestation within the state apparatus. Within this issue, whakapapa, identity, and tūrakawaewae are regularly explored in relation to tino rakatirataka. Whakapapa, as an articulation of tino rakatirataka and Māori identity, operates beyond dialogical parameters, signalling a living order that actively structures relations, authority, and belonging.

In the first article, Dr Wahineata Smith discusses the critical role of data sovereignty in recording and emphasising how the intersection of dual identities shapes meaningful outcomes for descendants of Māori-Pacific heritage. This in turn asks us to consider how the collection and administration of such data, and the important goal of working to accurately attain it, will better reflect the lived experiences for Māori-Pacific whānau.

On the role of identity and tūrakawaewae, Hayley Walmsley offers a visceral account of the negotiation and re-negotiation of ‘in-between spaces’ and the impact of migration in her article, “The Places We Carry: Tūrangawaewae Ahi Kā and the Politics of Belonging.” Walmsley describes the connections that influenced her curation of the exhibition *Migratory Patterns*. Her reflective essay offers a critical and nuanced narrative on the contested space in which belonging, whakapapa, and identities coalesce. It is from these in-between spaces that we are reminded of the importance of our relationships to tūrakawaewae, whakapapa, and whenua.

“Creative Practice, Whenua, and the Shape of Home” by Nikita Rewha presents a creative research project that produced *Huri* (2025), a whatū kākahu, and *Please Take Off Your Shoes*, a site-based installation, in response to the *Migratory Patterns* curatorial kaupapa. In her article, Rewha describes a process of engagement with mātauraka Māori, positioning materials, techniques, and decision-making as sites of layered meaning, negotiated within cultural and historical contexts. Rewha highlights how process is integral to kaupapa and points out that tino rakatirataka as self-determination is woven into creative and intellectual inquiry. The discussion examines tensions in practice and considers the role of whakapapa and kaitiakitaka in material choices, and the conceptual interplay of ‘re-search’ and weaving with-‘in-tention’ as central to Indigenous knowledge reclamation.

TE TAI AO

Kāika and kaitiakitaka

Another sub-theme that emerged in the contributions was that of te taiao and the salience of reciprocal relationships between people and place, with authors acknowledging their role in shaping and realising the collective self-determination of iwi, hapū, and whānau. Nourishment rests on the health of lands, waters, and ecosystems. This relationship is foundational to the wellbeing of kāika.

In the article “Ka mua ka muri,” James Berghan et al. build on earlier work in providing a considered and insightful offering on kāika. The authors argue for a holistic approach to Māori housing resilience integrating cultural values, environmental stewardship, and practical design strategies. Perspectives from whānau in planning for climate resilient pāpākaika are explored to answer the overarching question: “What could climate-resilient kāika look like for whānau looking to reinstate pā sites on their whenua?” The authors give voice to the aspirations and challenges whānau Māori face when planning and designing housing, which contributes to the growing body of national and international studies on climate-resilient planning and design.

In parallel with this exploration of resilience, the actualisation of tino rakatirataka is advanced through litigation to protect te taiao, a process that articulates Māori rights within, and against, prevailing environmental governance frameworks. Kelli Te Maihāroa and David Higgins’ article “Tino Rakatirataka o te Wai Māori: Authority over Freshwater” reaffirms the longstanding relationship between Kāi Tahu whānui and the southern takiwā. Their work calls for urgency in addressing the degradation of ancestral waterways. The authors situate this call within broader discourses on tino rakatirataka, kaitiakitaka, and customary lore as expressed through how the environment is governed.

MĀTAURAKA

Education and ākoka

Education is a primary site where values, histories, worldviews, and knowledges are transmitted within curricula, pedagogy and beyond. The contributions under this theme considered tino rakatirataka through an education lens, providing a valuable addition to the kōrero around integrating Māori values and perspectives into teaching and learning practice.

Chrissie Keepa and co-authors exemplify the noho marae approach in supporting emerging early childhood kaiako. Their article evaluates the immersive experience of noho marae for a cohort of non-Māori tauira, while offering a thoughtful account of the challenges and successes encountered by Toi Ohomai kaimahi in establishing this initiative as part of their teaching practice. In doing so, the authors also consider the external constraints upon and the achievements of the initiative.

Charlotte Chisnell’s article examines the Bachelor of Social Work (Honours) programme at the Eastern Institute of Technology which adopts an inquiry-based pedagogy to foster self-directed learning and enhance academic achievement. Centring kaupapa Māori and culturally responsive education, Chisnell’s contribution considers how the programme supports Māori ākonga to exercise tino rakatirataka in academic and professional contexts. The article considers enrolments between 2016 and 2024, when Māori comprised 48 percent of students and achieved First Class Honours at higher rates than their peers. Chisnell discusses how the combined impact of inquiry-led learning, culturally sustaining pedagogy, and pastoral care advances Māori success in higher education.

Finally, Rachel Dibble’s article explores the use of poetry as a methodological tool within her recently completed master’s thesis. Dibble unpacks the way poetry or poetic inquiry supported her thesis’ investigation into Te Tiriti o Waitangi facilitation when working in a tertiary education setting. Dibble discusses how poetry is both a creative and political expression which helped free her from the blockages she was experiencing when trying to use a more traditional approach to thesis writing. Adopting a more innovative approach through creative practice allowed Dibble to construct her work in ways that were more agentic and connected to whakapapa.

HEI WHAKAKAPI

While *Scope (Tirou)* is based in Ōtepoti it reaches out across the mōtu to welcome the sharing of our wider research projects. We felt the theme of tino rakatirataka was fitting for an inaugural issue to signal our commitment to providing a platform where kairakahau Māori can exercise authority over knowledge creation, advancing rakahau

and kaupapa Māori research that is grounded in te ao Māori and transformative for Māori communities. The editors acknowledge *Scope* (*Kaupapa Kāi Tahu*) as a platform for rakahau Māori and kairakahau to be presented throughout the vocational education sector in Aotearoa New Zealand and are privileged to introduce *Tirou* as a continuation of this legacy.

Nau mai, haere mai e kā kairakahau ki te hautaka hou *Scope* (*Tirou*). He pae tēnei hei whakakotahi i ngā reo me kā whakaaro Māori, hei whakanui hoki i kā kaupapa rakahau hou. E manako ana mātou kia akitu, kia pakari, ā, kia whai hua ā koutou mahi rakahau mō te oraka tonutaka o te iwi Māori.

Ko Takitimu te mauka
Ko Aparima te awa
Ko Takitimu te waka
Ko Kāi Tahu tōku iwi
Nō Waihopai ahau
Kei Taieri tōku kaika inaianei
Ko Scott Klenner tōku ikoa.

Kia ora I am the Director of Rangahau, Research and Postgraduate Studies at Otago Polytechnic. I have had a career as an educator across multiple sectors in teaching and leadership roles. My research interests are also primarily in education and include teacher agency, dialogical pedagogy, and critical literacy.

Ko Rākaumangamanga te maunga
Ko Ipipiri te moana
Ko Ngātokimatawhaorua te waka
Ko Ngāpuhi raua ko Ngātiwai oku Iwi
Ko Ngāti Kuta tōku hapū
Ko Te Rāwhiti te marae
Ko Rewha tōku whānau
Ko Nikita tōku ingoa
Kei te noho au ki Ōtepoti

I am a ringatoi and researcher based in Ōtepoti, where I live with my whānau and work as a Kāiawhina Rakahau at Te Kura Matatini ki Otago. A graduate of the Dunedin School of Art, I have worked and studied locally for the past decade. My research focuses on creative practice and mahi toi, with interests in decolonial scholarship and Indigenous Data Sovereignty.

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