WHAKAWHANAUNGA AND ANTIRACIST RESEARCH PRAXIS

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• Mihi/Māori introduction

• Ko Su’Ad Muse taku ingoa/ My name is Su’Ad Muse

• Nō Waitakere ahau/ I am from West Auckland

• He Somali ahau/ I am Somali

• Kei Te Whare Wananga o Otago ahau e mahi ana/ I study at the University of Otago
JOURNEY/OBJECTIVES

- Clinical setting/Public health research
- Māori worldviews
- Developing antiracist research praxis
• Tangata whenua of Aotearoa/the indigenous people of New Zealand

• Institutional racism: “a pattern of differential access to material resources and power determined by race, which advantages one sector of the population while disadvantaging another” [1]

• Antiracism = “counter hegemonic” [2]
THE HUI PROCESS

• The Hui Process [3]
• Mihi: initial greeting and engagement
• Whakawhānaungatanga: making a connection
• Kaupapa: attending to the main purpose of the encounter
• Poroporoaki: concluding the encounter
• Relationship building in a uniquely Māori context [4]

• =/= rapport

• Critical of power differentials
AFPHM LEARNING OBJECTIVE
2.2.1

• Analyse public health issues from a Tiriti o Waitangi perspective

• Treaty of Waitangi: participation, partnership, protection and upholds tino rangatiratanga/ Māori sovereignty [1]
WHAKAWHAUNGAUNGATANGA AND ANTIRACISM

- Power and access
- Problematizing objectivity
- Building genuine connections
Beyond

• Beyond research: consider public health policy/research funding
• Beyond this presentation: Kaupapa Māori research
• Self-reflection
CONCLUSION

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Nā tō rourou, nā tōku rourou, ka ora ai te iwi

With your knowledge and my knowledge we will thrive

