



**Nga rangahau awarua:  
co-production of  
knowledge in bicultural  
research with Māori in  
Aotearoa, New Zealand**

**Merryn Gott, Tess Moeke-Maxwell, Lisa Williams,  
Stella Black, Gabriella Trussardi**






**Te Arai Palliative & End of Life Care  
Research Group**



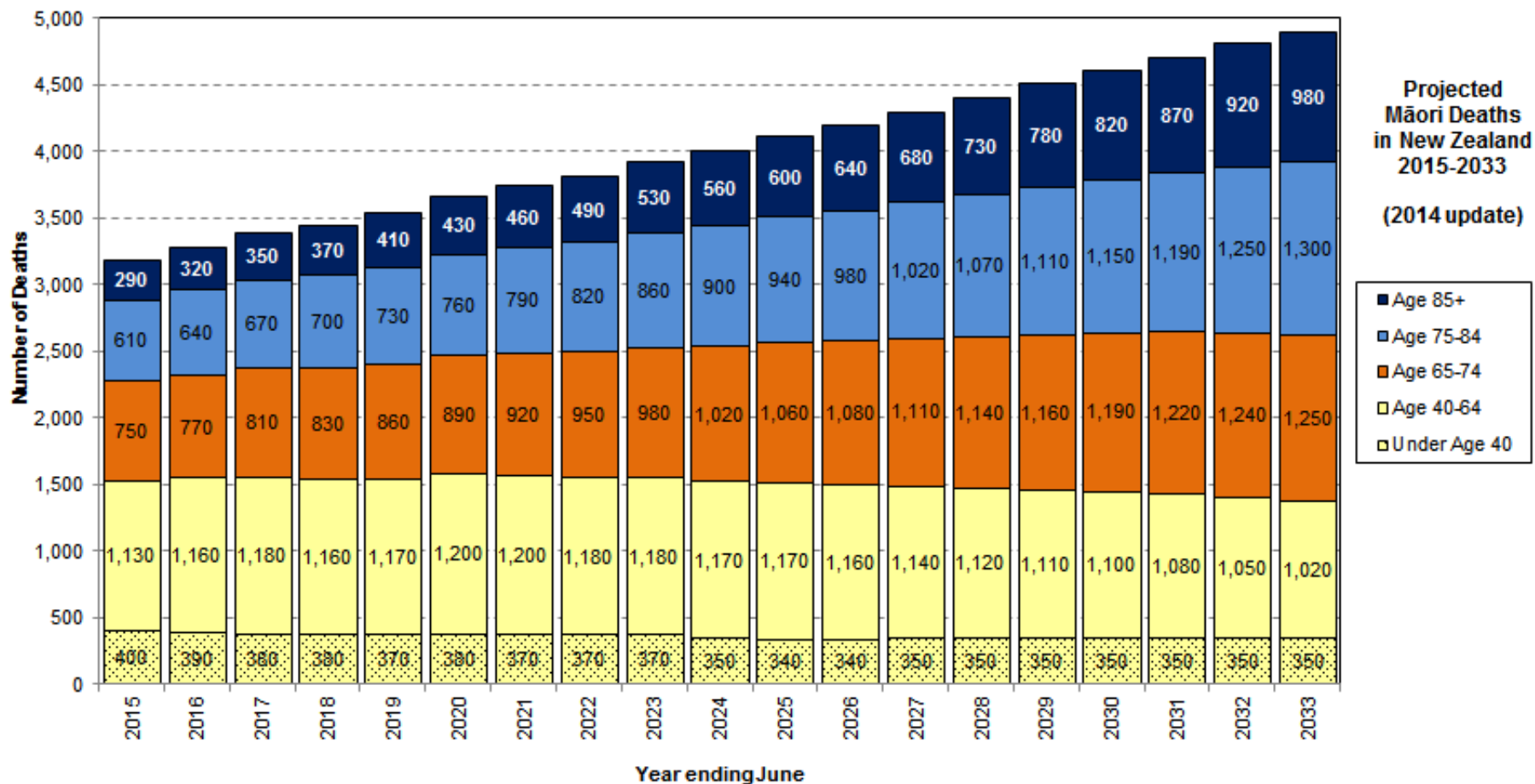


## **NZ context: palliative care**

- Māori are under represented as users of specialist palliative care
  - Lower levels of palliative care health literacy
  - Emerging evidence that current palliative care/hospice service models are not always congruent with the aspirations and needs of Māori
- 

# Projected Deaths 2015 to 2033

## Māori Deaths in New Zealand



# Kaupapa Māori Research





# Is digital storytelling ka pai for New Zealand Māori?



# Digital storytelling

- In public health, digital storytelling has been used to inject the 'popular voice' into research.
- It aims to capture 'the experiences of those who have been excluded from participating in knowledge production' (Gubrium & DiFulvio, 2011).



# Aim

To explore the potential of digital storytelling as a research method to learn about Māori whānau experiences of providing end of life care for kaumatua.





# Conceptual framework

This project draws upon Kaupapa Māori research principles by incorporating traditional Māori values and beliefs as activated within the Powhiri process of engagement and participation. Powhiri provides a vehicle for participant safety and protection through the observance of traditional rituals such as mihi mihi (introductions), establishing whakapapa (genealogy) and connections, karakia (prayer) and waiata (song).

# Eliza's story





# Data collection & analysis

- We adapted the Center for Digital Storytelling's (CDS) 3-day workshop method to include a powhiri on the University of Auckland marae.
- Participants completed a short-answer questionnaire about their views on the project. Researchers contributed field notes and engaged in a post-workshop debrief.

# Positive reflections

- All participants responded with enthusiasm about the workshop.
- They appreciated the workshop facilitators manaakitanga (hospitality, kindness, generosity, patience and support): *Great tutors with patience and support. Well done.*
- They regarded the workshop as an opportunity to increase their relative's mana: *I believe I honoured my kuia where I was able to uphold her mana.*




# Negative reflections

- Māori protocol dictates that speakers speak until they are finished, regardless of how long this may take. This affected the story circle in which participants discussed their stories, causing it to run longer than expected. As a result, significant time pressures made it harder to complete the digital videos on time and curtailed time available for essential technology tutorials.
- Participants alluded to these pressures when asked about what they liked least about the workshop: *‘Creating a story in such a short time frame’*; *‘Cramming everything into three days’*.



# Conclusions

- Negotiating the tension between Māori and western conceptualisations of time engendered frustration and affected the workshop schedule.
  - The powhiri process encouraged the expression of manaakitanga so critical to the workshop's success.
  - Participants requested the stories be utilised as teaching resources and they are now being employed across New Zealand and even in Canada.
- 



# Conclusions

- The digital storytelling film is available on YouTube with participants' permission:

<https://www.youtube.com/watch?v=G9zXJOnRuEI&feature=youtu.be>



[m.gott@auckland.ac.nz](mailto:m.gott@auckland.ac.nz)