

Georgia McLellan (Whakatōhea, Ngāi Te Rangī, Pākehā) - CLEAR visit proposal

Tēnā koutou - *Hello all*

I te taha o tōku tīpuna koroua - *On my great-grandfathers side*

Ko Mauao te maunga - *Mauao is my mountain*

Ko Te Haka a Te Tupere te whareniui - *Te Haka a Te Tupere is my meeting house*

Ko Mātaatua te waka - *Mātaatua is my canoe*

Ko Te Awanui te moana - *Te Awanui is my ocean*

Ko Ngāi Tauwhao te hapū - *Ngāi Tauwhao is my sub-tribe*

Ko Ngāi Te Rangī te iwi - *Ngāi Te Rangī is my tribe*

I te taha o tōkua tīpuna kuia - *On my great-grandmothers side*

Ko Tarakeha te maunga - *Tarakeha is my maunga*

Ko Muriwai te whareniui - *Muriwai is my meeting house*

Ko Opepe te awa - *Opepe is my river*

Ko Mātaatua te waka - *Mātaatua is my canoe*

Ko Ngāi Tamahaua te hapū - *Ngāi Tamahaua is my sub-tribe*

Ko Whakatōhea te iwi - *Te Whakatōhea is my tribe*

Ko Georgia McLellan taku ingoa - *My name is Georgia McLellan (she/her).*

I have both Māori and pākehā (white settler New Zealander) ancestry and I am white passing. I grew up in the iwi Ngāti Whātua's territory (Auckland, Aotearoa/New Zealand). I am a PhD student at Waipapa Taumata Rau (The University of Auckland) researching Te Whakatōhea's kuku (green-lipped mussel) economy. I have research interests in Māori economies, Māori food sovereignty and more generally Māori self-determination. I am hoping to visit CLEAR this September/October to hang out and learn cool stuff.

Main objective - To hang out and learn about CLEAR and possibly be part of the new graduate's cohort activities.

Reciprocity things

Some of the mahi (work) that CLEAR does that I am super interested in and would love to learn more about (if the opportunity arises):

- **Guidelines for research with indigenous groups** - as an indigenous researcher, I still see the adverse effects of research on Māori in Aotearoa. I am interested in moving into a space where I only do research at the request of indigenous groups. As an early career researcher in Aotearoa, I am unclear about where this space is; maybe I need to create one for myself.
- **Community peer review** - I would love to learn more about how this process works and how to impact communities through research better.
- **Plastics and wild food projects** - I am deeply interested in food sovereignty.

- **Indigenous quantitative methods** - I am interested in learning about indigenous quantitative methods, especially in economics. I am a qualitative researcher with little to no experience working with quantitative methods, so I may be unable to contribute much to meetings about this.
- **Pollution is Colonialism** - I love this book, so always keen to have chats about it.

What I can give back to CLEAR (if y'all are interested - totally no pressure) in the form of a causal chat, presentation, workshop or any other format that suits, including an opening presentation (as per the *Protocols for guests*):

- **A rundown about the Māori Economy** - how does it differ from dominant forms of the economy? Do Māori do capitalism differently?
- **A rundown about Whakatōhea's (my tribe) kuku (green-lip mussel economy)** - again, how does it differ from dominant forms of economy? How does our whakapapa (ancestral connections) to the kuku affect how we treat them economically (different relations mean different obligations kind of stuff)?
- **Whakapapa as a Māori research methodology/epistemology** - I have just submitted an article about this with my supervisors (Dr Emma Sharp, Dr Nicolas Lewis, Dr Kiri Dell & Dr John Reid); abstract below:

Indigenous ways of seeing the economy are diverse and differ from Eurocentric framings of the economy. While well-rehearsed conventional economic geography methodologies and epistemologies such as market-making and political economy are easy-to-reach, they lack ways that attend to Māori economy-environment relations. On that basis, what epistemological and methodological foundations are appropriate for examining such economies? Māori scholars have considered whakapapa approaches to knowing the world, including knowledge framings for economy. Whakapapa thinking asks: who are the actors, who have agency, and in what ways? From a te ao Māori perspective, whakapapa thinking has value as an epistemological and, importantly, a methodological lens that enables an uncovering, analysis and representation of otherwise hidden economic worlds. This paper presents whakapapa as a Māori-centred methodology that sees Māori economies more appropriately as plural and diverse. We discuss the key features and implications of its use.

- **Reconnecting to my whakapapa (Māori ancestry) through research.** I was previously very disconnected from my Māori whakapapa through various colonial means and used research to reconnect with my whānau (family). I could talk about this journey of reconnection and what it's like conducting research with my iwi (tribe).
- **Māori food sovereignty** - I did my masters about Whakatōhea food sovereignty, so I could talk a bit about that, i.e. a rundown of how colonialism directly affected our food lives. What our food lives looked like before vs now? What are our aspirations for our food futures?
- **Some papers I have co-authored and could talk through:**
- Moko-Painting TK, Hamley L, Hikuroa D, Le Grice J, McAllister T, McLellan G, Parkinson H, Renfrew L, Rewi S. 2023. **"(Re)emergence of Pūtaiao: conceptualising Kaupapa Māori Science"** Environment and Planning F. <https://doi.org/10.1177/26349825231164617>

Overcoming the long-standing distrust of 'research' is especially challenging within the colonial structures of Western science. This article aspires to rise to this challenge by conceptualising Pūtaiao as a form of Indigenous research sovereignty. Grounded in Kaupapa Māori Theory, Pūtaiao is envisioned as a Kaupapa Māori way of doing science in which Indigenous leadership is imperative. It incorporates Māori ways of knowing, being, and doing when undertaking scientific research. An essential element of Pūtaiao is setting a decolonising agenda, drawing from both Kaupapa Māori Theory and Indigenous methodologies. Accordingly, this centres the epistemology, ontology, axiology and positionality of researchers in all research, which informs their research standpoint. This approach speaks back to ontological framings of Western scientific research that restrict Indigenous ways of researching in the scientific academy. Furthermore, Pūtaiao offers tools and language to critique the academic disciplines of Western science, which are a colonial construct within the global colonising agenda. As such, the theoretical search for Indigenous science(s) and Indigenising agendas explore the dialogical relationship between both knowledge systems – Kaupapa Māori science and Western science. This relationship necessitates setting a decolonising agenda before an Indigenising agenda can be realised, whereby they are mutually beneficial rather than mutually exclusive. This article is an affirmation of the work and discourse of Indigenous scientists. In this way, Pūtaiao becomes a pathway for asserting Indigenous sovereignty over and redefining scientific research for future generations of Māori and Indigenous researchers.

- Sarah T. Rewi, Georgia McLellan & Milly Heke (2022) **An indigenous research narrative: rangatahi in the research space**, Journal of the Royal Society of New Zealand, 52:sup1, 46-56, DOI: [10.1080/03036758.2022.2090389](https://doi.org/10.1080/03036758.2022.2090389)

Colonial institutions are notorious for using scientific research to claim ownership over Indigenous peoples and justify acts of colonisation (Smith, 2021). In response, Māori academics continue to advocate for culturally ethical practice, supported by a seemingly inexhaustible list of anecdotal evidence pertaining to the colonial violence experienced by Māori communities subjected to Western research. Whilst recognising the historical and contemporary role of scientific research is vital to the safety and well-being of Māori communities, this generates a narrative that dissuades researchers from engaging with them. We question 'who is the audience' for this narrative and 'does this generalised message unintentionally inhibit our rangatahi in these spaces?' Messages of Aroha and whānaungatanga are sorely missing from this research narrative leading to insinuations that can alienate rangatahi in the research space from working with their communities, whānau, hapū and iwi. Here we look to share our experiences as three rangatahi working alongside our people to diversify the narrative of researching with Māori communities. Through our narratives, we hope to encourage other rangatahi to engage with their own people and foster the next generation of Indigenous scientists to actualise the aspiration of their communities.

I have had a read through the guest protocols and collective consent process and am happy to abide by these rules

- Please let me know if you need any info about me for the initial screening
- In terms of collective consent for research projects, I will in no way be conducting research on CLEAR; however, as I discussed earlier and as mentioned in Eve Tuck, Haliehana Stepetin,

Rebecca Beaulne-Stuebing & Jo Billows (2023): "visiting is certainly at the heart of how we research and how we make relation with our research", so I will probably be inspired by my time at CLEAR, and this inspiration may impact future research.

- I will seek consent before I use any knowledge, insights, events or words exchanged during my visit to CLEAR in any current or future work.
- If I am invited to visit CLEAR, I will read up on the protocols again before my visit. I understand that I might not remember all of the protocols and that mistakes may be made, and that CLEAR has a process for working through these.

Thank you for sending the *Visiting as feminist practice* paper. I have never thought about visiting in an academic sense before. I have always loved visiting and spending time with people in their places, and this article has reminded me of why this practice is valuable and important. The article reminded me about some of the ways Māori operate as we place immense importance on kanohi-ki-te-kanohi (face-to-face) interactions and showing up to things in person. The article also reminded me of some valuable advice I once received from an elder; they told me that for Māori, in every situation, no matter where you are, you are either a host or a guest, and you must always think about what you are and your responsibilities in that place at that time. As the article reiterates, visitors can't just sit back and relax. Visiting is political and comes with its own set of obligations and responsibilities.