

ended narrative approach is used to explore the bereavement experiences of six participants, from five different whanau/families, including the researcher's own. This presentation will provide a brief overview of the study, in relation to the research objectives, rationale, key themes and emerging patterns and concepts.

Placing home, death and identity

Keri Topperwien

Geography, University of Waikato

Keywords: Identity, geographies of home, Maori geographies

Geographers have always been interested in home. There has been a surge in academic literature dedicated to revealing the multiple meanings of home, and work by geographers make up a substantial proportion of this literature. However, indigenous conceptualisations of home remain missing from these analyses. My PhD research explores what home means to Maori. It involves korero about turangawaewae and what this means to Maori in terms of ideas and experiences of tangihanga, the body and death. It is apparent that spiritual affiliations to home do not always fit comfortably within dominant, largely western based, discourses of home but I believe that exploring spiritualities can widen the scope to reflect the multiple constructions of home. This presentation locates my research within the sub discipline of Māori geographies and addresses how Maori constructions of home offers a unique and important contribution by drawing on the entanglements of spiritualities, sense of belongingness and attachment to place.

Ancestral Worship and Filial Piety: Perspectives of Older Chinese migrants

Wendy Li

University of Waikato

Keywords: Ancestral worship, filial piety, older Chinese migrants

Paying respect to ancestors is incorporated within the filial piety belief system and manifested in mourning and ancestral worship rituals in the Chinese culture. According to Confucianism, children are required to serve their parents according to ritual while they are alive and to bury and sacrifice to the parents according to ritual when they die. The death of a parent entails a complex and demanding regimen of rituals. Mourning is considered a paramount expression of filial piety. A traditional funeral for the dead parent is regarded as a demonstration of love and respect to the parent and a way of teaching filial piety to the younger generation. Paying respect to ancestors is a practice that connects individuals to their family histories, which ensures the younger generation memorises their origins and the favours they have received from ancestors. This paper explores the practices of ancestral worship among the older Chinese adults. Findings reveal that older Chinese migrants consider ancestral worship as an opportunity to express gratitude to the deceased parent(s) and ancestors. Ancestral worship is also a means for the successive generations, in

particular New Zealand born generations, to connect themselves to their ancestral homeland and establish a sense of Chineseness. The practice of “falling leaves returning to their roots” contributes to the participants’ cultural heritage that shapes one’s life in the present.

He Waiata Tangi mo Tamārangī

Matiu Dickson

Ngāiterangi

Keywords: Tamārangī

The waiata “Tamārangī” was composed by the venerable chief Haerehuka of Ngati Whakaaue of Te Arawa. It was composed for Tamārangī who was a young male relative of Haerehuka. Tamārangī died in a skirmish with warriors from Ngāiterangi and died in the Ngāpōtiki rohe of the tribe near Mangatawa. According to the kōrero of the waiata, Tamārangī’s kinsmen feared that if his body was left in Ngāiterangi territory that it would be defiled by his enemies and so Tamārangī’s head was severed and taken by his kinsmen back to Rotorua to be mourn over. However, before leaving the territory Tamārangī’s kinsmen deliberately cremated the body. The smoke from the funeral pyre could be seen along the Tauranga coast and was the subject of another waiata which is usually sung as a complement to this one. Despite the circumstances of its composition, this waiata is a favourite of Ngāiterangi singers. It is the only waiata in the Ngāiterangi repertoire that refers to the cremation of a body.

Te Ara Nunumi - Bereavement Pathways Māori

Georgina Kerekere & Hine Murray-Moeke

Keywords: Dying and death ki tō te Māori titiro

There are many complexities within Māori environments and nature. Non Māori could find these difficult to compartmentalise into a logical sequence. It is well documented that Māori have a natural understanding and relationship; to the cosmos, to the natural world, to the physical world, and to the spiritual world. All of these worlds are inter-related and integrated. This belief has withstood the endurance of time and the evolving Māori consciousness. Māori have upheld their beliefs in the natural phenomena of creating life and birthing to dying and death. This is not a notion of romanticism but a maintained view and practice of the natural life/death cycle for Māori. This presentation provides a rationale for the reclassification of the subfield and domains on the New Zealand Qualifications Framework. This was prepared by the Whakaruruhau panel in conjunction with Māori Qualifications Services of New Zealand Qualifications Authority. In particular, the foundation of the holistic approach in the application and reference points around the thinking carried out by the Whakaruruhau panel in considering the reclassification of Funeral Services Māori subfield and domains to Te Ara Nunumi - Bereavement Pathways Māori. This is implicit to the approach from a mātauranga Māori perspective.