



Relationships, knowledge, and flourishing

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I am pleased to offer Volume 2 Issue 3 of Te Mauri Pimatisiwin, Journal of Indigenous Wellbeing, our last journal publication for 2017. Nine articles are included which embrace indigenous knowledge that is viewed as seminal to address a range of matters relevant to strengthening indigenous people. *Gould & Day*, USA, records guidance from indigenous allies of Bolivia, meeting with and listening to Indigenous government and community leaders, working under the Morales administration. A focus was exploring the impact administration was having on the health and wellbeing of the people and land and the implications for Indigenous peoples on Turtle Island for Vivir Bien/Living Well.

Galla & Goodwill, from Canada celebrate indigenous languages that articulate worldviews and understandings of wellbeing gained from indigenous language speakers who believe indigenous language revitalises them, not the other way around. *Isbister-Bear et al.*, validate the concept of *Āhkamēyimo*, systems of indigenous knowledge as a means of helping youth in northern Canada, to flourish despite social challenges. *McGuire-Adams* provides an example of Anishinaabeg women from Canada creating wellbeing for themselves, their families, and communities through engaging in physical

activity promoting *gwesajitodoo* into *bimaadiziiwin*. The concept of *gwesajitodoo* into *bimaadiziiwin* is applied to physical activity and has the potential to enact broader community wellbeing.

Elkington concluded that young Māori fathers have an important role in providing cultural interactions and quality whānau relationships that builds whānau resilience. *Pihama et al.* emphasise that Māori experience trauma in distinct ways that are linked to the experience of colonisation, racism, and discrimination, negative stereotyping and subsequent unequal rates of violence, poverty, and ill health. Given that Māori are impacted by trauma in specific ways, *Pihama et al.* believe it is important to identify practice principles to contribute to the development of a framework that supports Māori providers, counsellors, clinicians and healers in working with Māori.

Baker et al. articulate fostering Māori leadership, Māori champions working in communities - the Pou Ārahi role, building capacity and capability to lead the development of whole of community suicide plans. The distinction of the Pou Ārahi being privileged to work as informed insiders to Māori communities, is vital to ensure flourishing whānau.

Clark et al. provides evaluative commentary of phase one and two of the preventing lateral violence workshops offered in Aboriginal communities. Lateral violence describes how members of oppressed groups direct their

dissatisfaction toward each other. *Clark et al.* measured changes in awareness, understanding and knowledge as well as prevention strategies of lateral violence. Most participants recognised their experiences of lateral violence, and learnt strategies to combat lateral violence. The evaluation provides robust evidence for improvement to workshops and advocate them to be maintained as a useful resource for the Aboriginal community.

As you read the nine articles, I am sure like me, you will be buoyed by our indigenous knowledge that is available through the many voices of Te Mauri Pimatisiwin, here to nurture and sustain us into the future. As 2017 comes to an end we celebrate all our achievements and look forward to 2018 and its many opportunities for our indigenous whānau wherever we may be.

Ngā Manaakitanga,

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Editor