

Population health 'beyond the pandemic'

Critical quantitative methods for flourishing wellbeing futures

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SOCIETY

15.05.20

#COVID-19

Dear Epidemiology: a letter from two Māori Researchers

Donna Cormack and Sarah-Jane Paine have a problem with epidemiology, so they wrote it a letter: Please include Māori perspectives.



“The (re)presenting of Indigenous Peoples and knowledges as inferior is fundamental to the work of colonialism, and particularly to Westernized imperial approaches to research and “science” (Smith 2012b; Whitt 2009). Rather than an unintended side-effect of colonization, the devaluing and destruction of Indigenous knowledge systems was an active and intentional part of the colonial project (Smith et al. 2016). As Māori ways of knowing were de-centered, Westernized imperialist approaches to knowledge and research were promoted as superior, more credible and more capable of producing “the truth”.”

Paine et al. 2021



ARTICLE

Mark

Racism and health in Aotearoa New Zealand: a systematic review of quantitative studies

Natalie Talamaivao, Ricci Harris, Donna Cormack, Sarah-Jane Paine,
Paula King



ew

Minster^b

RESEARCH

The association between maternal partner experienced racial discrimination and prenatal perceived stress, perinatal depression: findings from growing up in New Zealand cohort

Laila Bécane^{1*} and Polly Ataoa-Carr²

Perceived Discrimination Predicts Increased Support for
and Life Satisfaction Mediated by Ethnic Identity: A Lon

Samantha Stronge and Nikhil K. Sengupta
University of Auckland

Fiona Ka
University of Queenslan

Danny Osborne, Carla A. Houkamau, and Chris G. Sibley
University of Auckland



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Ethnic discrimination predicts poor self-rated health and cortisol in pregnancy: Insights from New Zealand

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“The primary right of indigenous peoples is to self-determination, which includes to name ourselves as tangata whenua and be recognised as such. As tangata whenua, our duty includes ensuring the wellbeing of all people in our territories, Māori and tauiwi. This necessitates Māori monitoring health, including any disparities in health outcomes between Māori and non-Māori.”

The right to be counted

The right to monitor the Crown

The right to have a powerful voice

The right to name racism and colonialism



Reid and Robson (2007)

...Kia ngakau mahaki.

What we need is a more compassionate epidemiology. We want to get behind a system of enquiry that is pluralistic, inclusive and responsive. A discipline that is about service, not self-promotion or CVs. A producer of knowledge not just to be kind (although that is helpful) but for the purpose of radical transformation. We don't need solutions that are done to us, that stamp on our mana motuhake. A compassionate epidemiology, grounded in social justice, provides tools, measures and models that direct discussions and decision making for freedom and rangatiratanga, that upholds the inherent mana of all peoples. Proceed with humility but with both the conviction that this is the right thing to do and the commitment to do right.

We know you like to think that you know everything. But what you know is just part of the story. It can feel good to be at the top, to be celebrated and rewarded, for what you say and how you say it. But it's not about you, or it shouldn't be. Remember what Matua Moana [said](#), that being an expert, to him "is to be the modest carrier of knowledge". Knowledge is always collective and intergenerational...

Cormack and Paine (2020)

Ngā mihi

“We would like to acknowledge the conversations and collective theorising and action that has happened with past and current colleagues and friends at Te Rōpū Rangahau Hauora a Eru Pōmare that has influenced our thinking and writing in this chapter. Tēnei te mihi nui ki a koutou katoa.”

Paine et al. 2021