



# TE WHARE WĀNANGA O AWANUIĀRANGI

*Presentation to Tuia te Ako  
Conference*

*Lincoln University; Christchurch  
July 8<sup>th</sup> – 10<sup>th</sup> July 2015*



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## *Some Opening thoughts ....*

1. “Before you can free others you must first free yourself” (Freire)
2. “Everyone thinks of changing the world, but no one thinks of changing himself [sic] ( Tolstoy)
3. “Change will not come if we wait for some other person, or if we wait for some other time. We are the ones we've been waiting for. We are the change that we seek.” (Obama)



# **‘Ko Ruaumoko e ngunguru nei’:**

*Re-generating the struggle for Maori  
Education*

*Dist. Professor Hingangaroa Smith*

*Te Whare Wananga o Awanuiarangi;  
Honorary Professor in Education, University of Sydney*



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I am *Ngati Porou* first, second and third! [Api Mahuika]

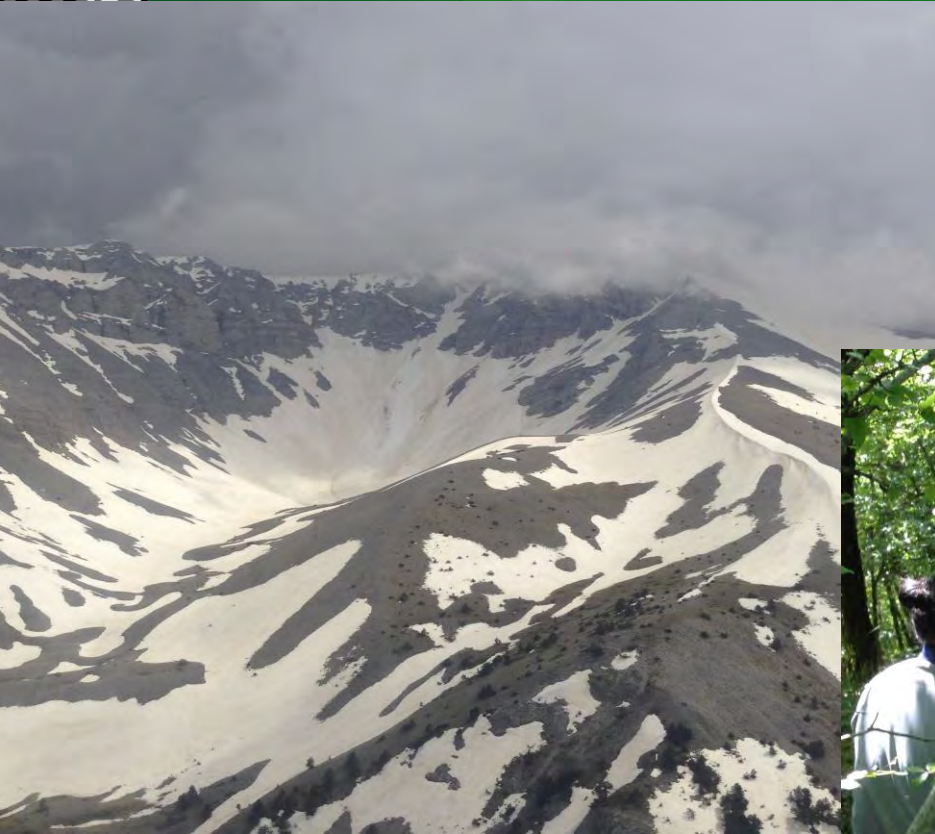


Re-generating our collective consciousness



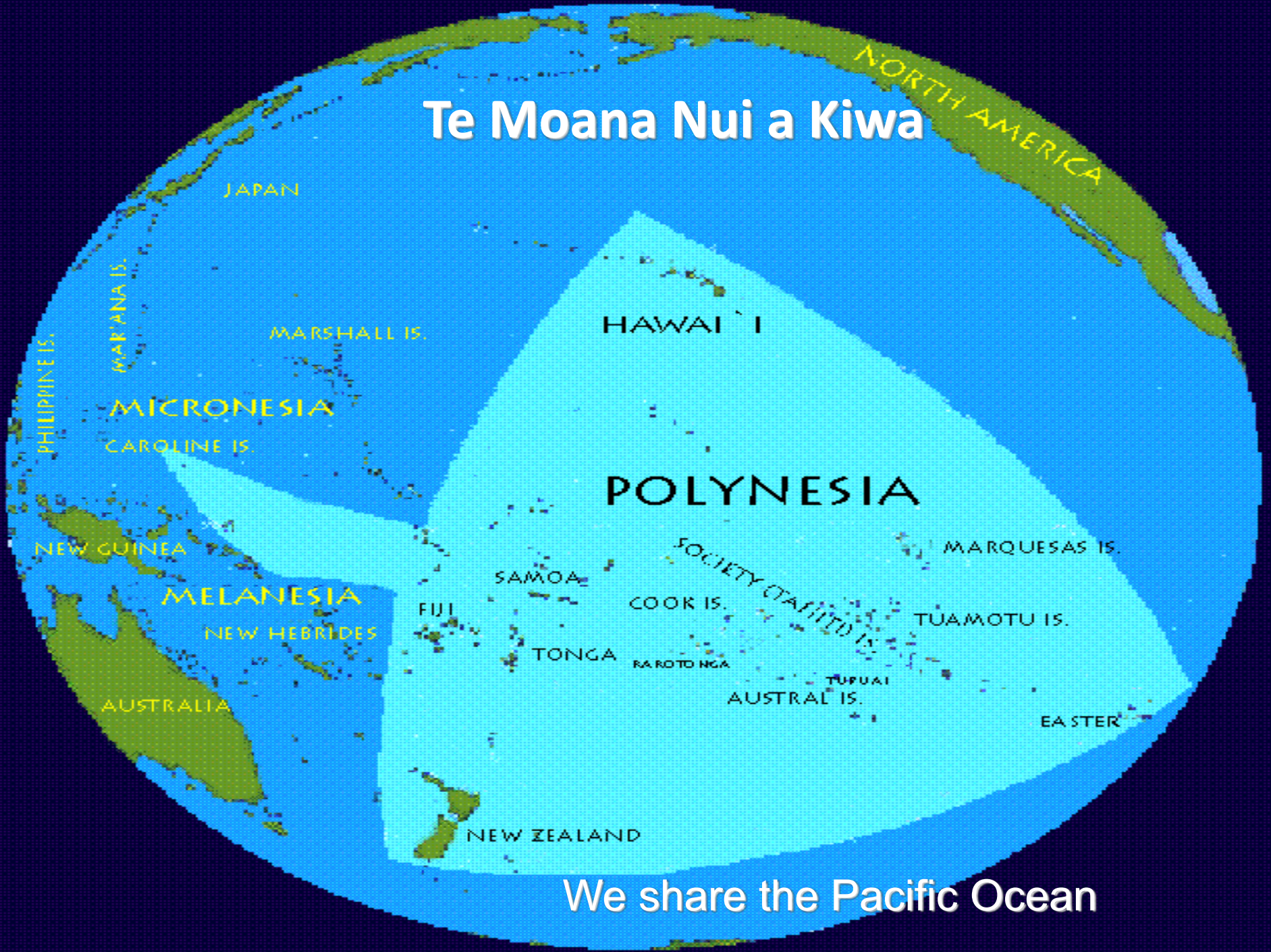
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**Mount Olympus, Foxholes**

# Te Moana Nui a Kiwa



We share the Pacific Ocean



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*Common Struggles across Indigenous sites*



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## The *Intention* of this Presentation

1. Problematize 'privatized' Maori/ indigenous individualist behaviours
2. Re-center the need to struggle both within and outside of educational institutions
3. Point to the lessons of the Kaupapa Maori Transforming revolution - from 'rhetoric' to 'enactment'





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# The Maori 'Self-Development' Revolution

*Significant impetus in Education  
with the 1981 Te Kohanga Reo  
(language nest movement); through  
Kura Kaupapa Maori, Whare Kura  
and Wananga*

# TKR, KKM, TKT, Maori Schooling / Revolution 1981

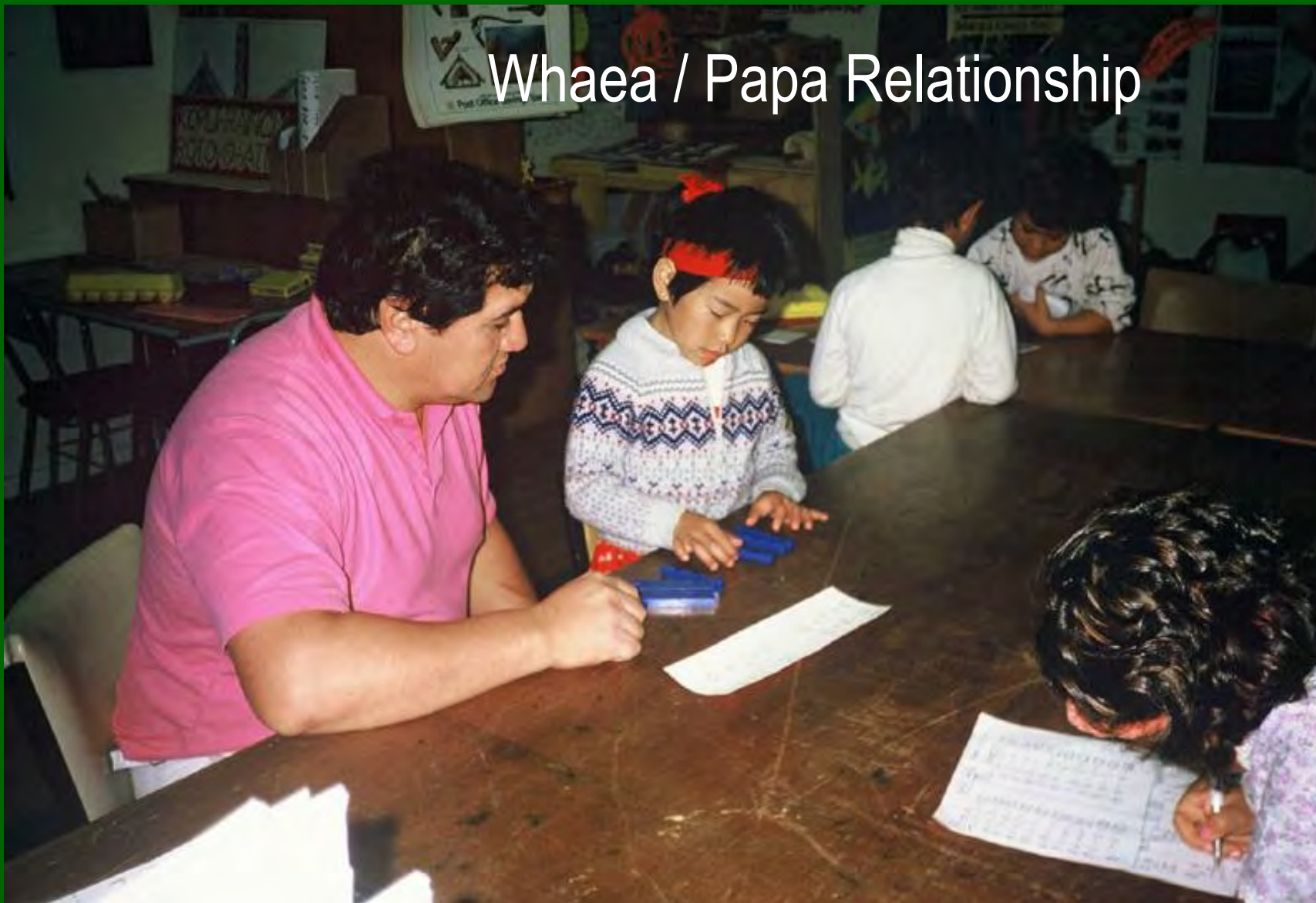




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## Whaea / Papa Relationship





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**Reconstructed the Core curriculum**



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***Remembering the transforming Lessons of  
the Kaupapa Maori Revolution of the 1980s***

***The Indigenous Education struggle  
rests on the shoulders of many...***



## *Kaupapa Maori Intervention Elements*

- Self determination (tino rangatiratanga)
- cultural aspirations (taonga tuku iho)
- culturally preferred ways of doing things (ako Maori)
- mediation of socio-economic impediments (kia orite)
- Extended family structure and practice (whanau)
- Collective vision (kaupapa)



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## *Kaupapa Maori* Intervention Elements

1. Self-Development / more autonomy
2. Language, knowledge and culture is central
3. Culturally relevant pedagogies
4. Rebuilding the power of extended family structure and practice
5. Mediating socio – economic impediments
6. Shared/ Collective Vision



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Being Intentional about Transforming





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## *Linear Change Model*

Conscientization

A

Resistance

B

Transformation

C



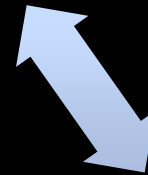
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## *Circular Praxis Model*

Conscientizing

A



Transforming

C



Resisting

B



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# *‘Legitimation – Crisis’* Cycle

[c.f. Claus Offe 1998]



*‘Incremental change’ ; ‘small victories’*

[c.f. Jurgen Habermas, 1971]

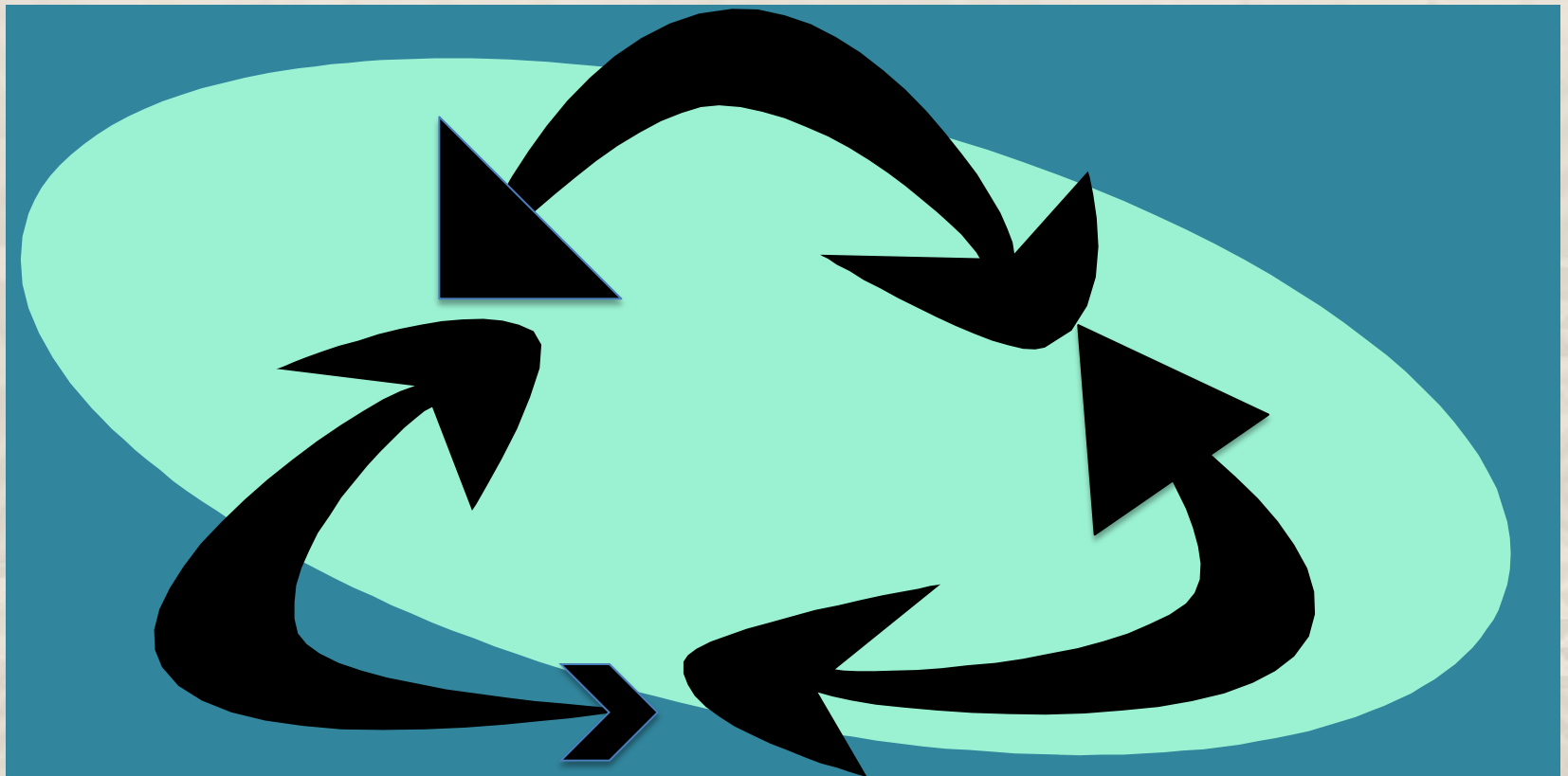


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# *360' Intervention*

## *The 'Matatini/ Inclusive Model*



“Multiple strategies, in multiple sites, often simultaneously” [c.f. Gramsci]



## The Real Revolution of the 1980's

“The REAL revolution that has occurred in Maori Education was not the wonderful alternative schooling models - the real revolution was in our heads – it was a change of mindset of not waiting for education to be changed for us to getting up and doing it for ourselves – for a collective outcome”



# **‘The Five Tests for the Veracity of a Kaupapa Maori (indigenous) Approach’**

1. Positionality

2. Criticality

3. Structuralist & Culturalist considerations

1. Praxicality

1. Transformability



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Some Key factors in the  
Maori Struggle to transform our  
experience of education and  
surviving in a societal context of  
unequal Power and Social relations



## ***No 1. Develop a Critical Literacy***

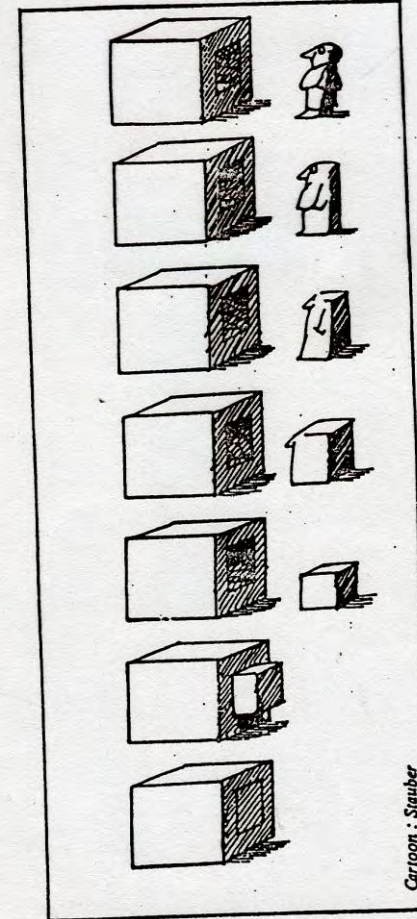
1. Need to more accurately understand what's going wrong and why?
2. Need to understand Structuralist and Culturalist impediments





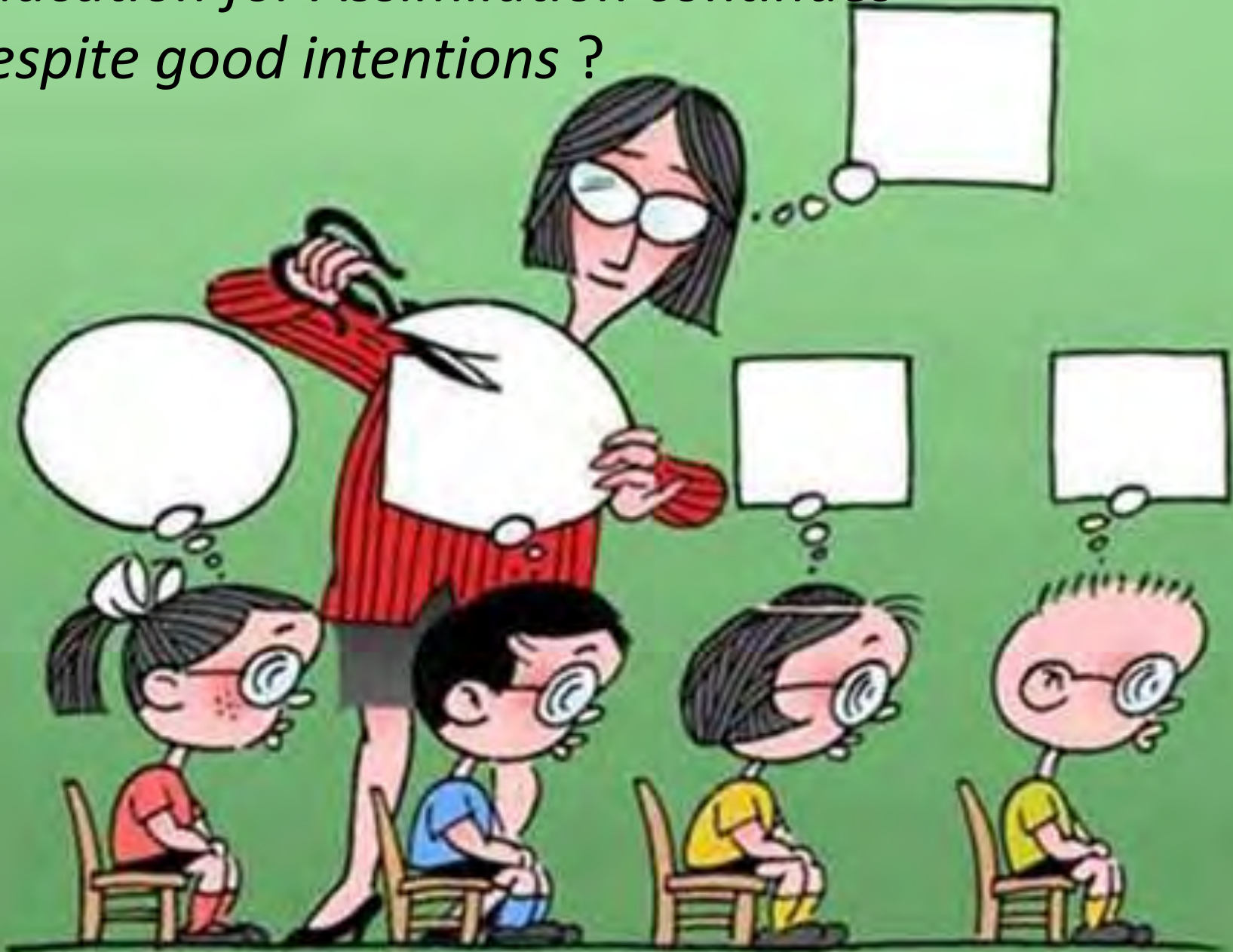
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Schooling & Education in many places is still problematic for Indigenous students

*Education for Assimilation continues despite good intentions ?*





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## **No 2. *Colonization has not gone away***

1. Colonization has taken up new forms
2. Need to critically analyze these new forms and how they might be countered e.g.
  - a. indebtedness
  - b. hegemony (Manufacturing Consent, Chomsky)
  - c. policy manipulation
  - d. commodification of knowledge
  - e. co-opted forms of democratic process



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## Te Teko School, Bay of Plenty – circa 1900



‘Discipline, Order, Cleanliness,  
Obedience, Empire’



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“Our Struggle is both ‘structuralist’ and ‘culturalist’”



Figure 7: Tribal boundaries, topographical features, and boundaries of confiscated blocks

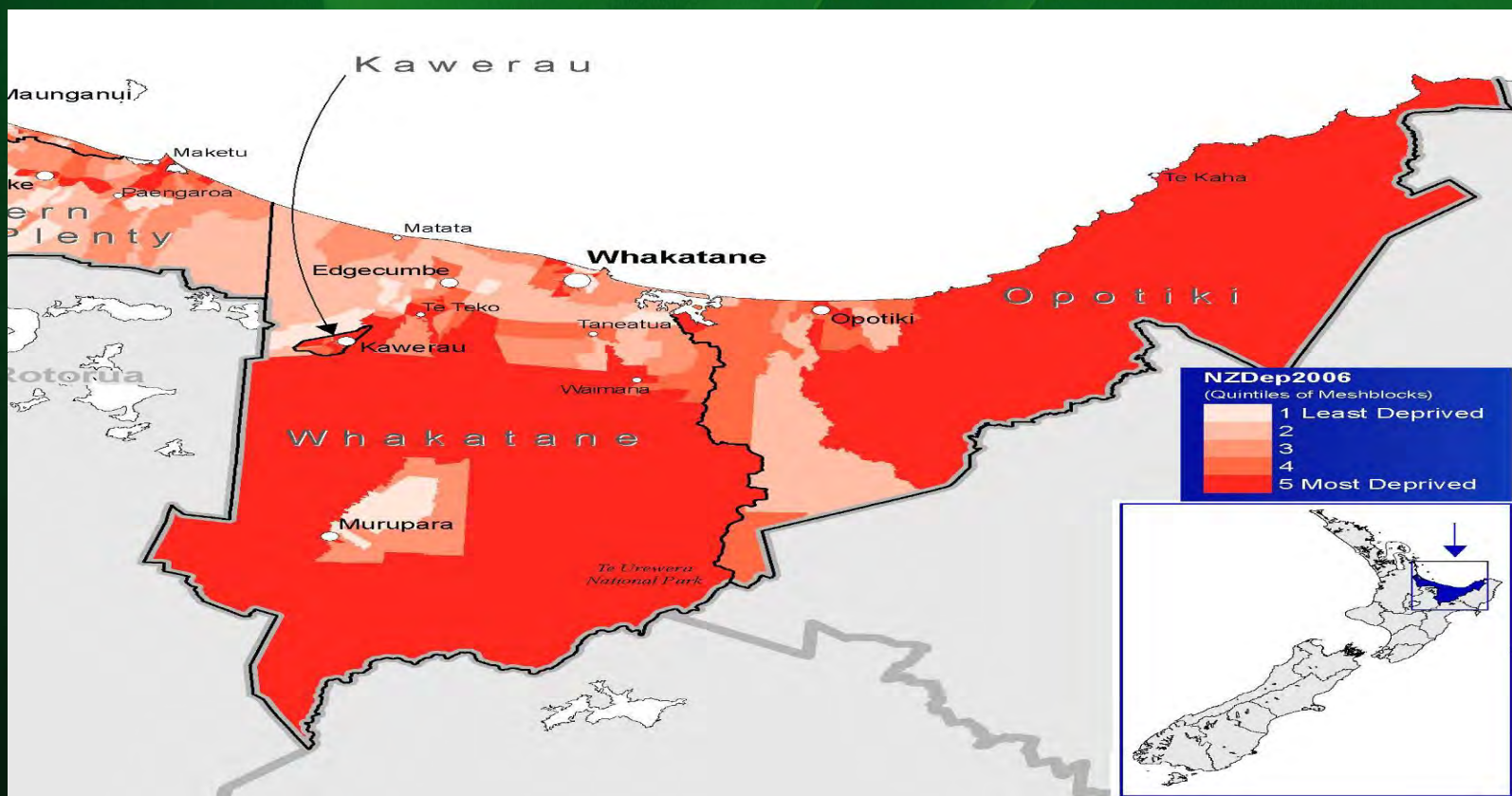
## Ngati Awa Land Confiscations



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# Health Deprivation Index – *worst in Aotearoa / NZ*

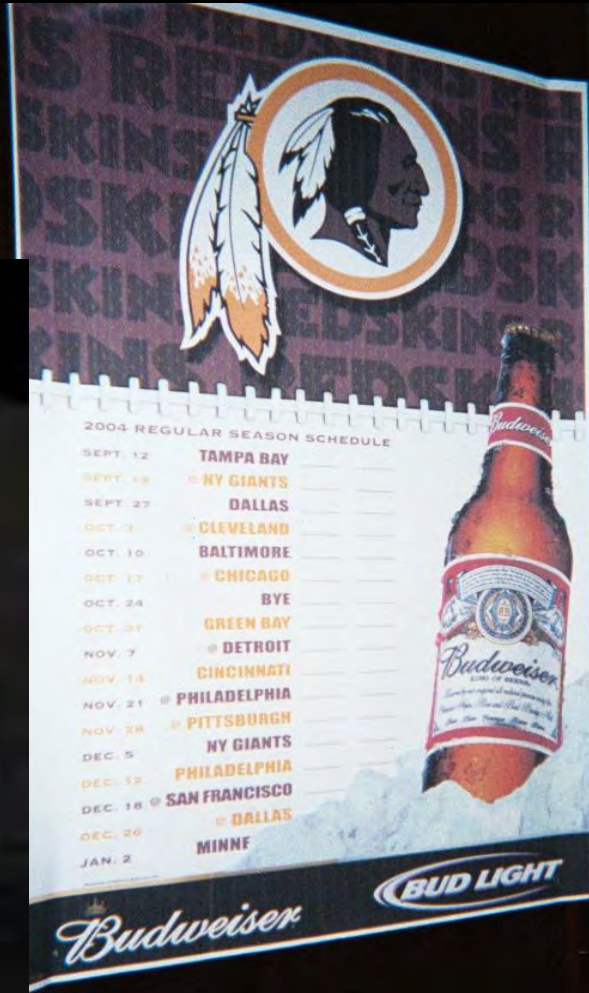


Eastern Bay of Plenty



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## The Mātaatua Declaration on Cultural and Intellectual Property Rights of Indigenous Peoples

... that 1993 is the United Nations International Year for the World's Indigenous Peoples. Tribes of Mātaatua in the Bay of Plenty region of Aotearoa New Zealand convened the First National Conference on the Cultural and Intellectual Property Rights of Indigenous Peoples, (12-18 Whakataua).

... delegates from fourteen countries attended, including indigenous representatives from Aotearoa New Zealand, Cook Islands, Fiji, India, Panama, Peru, Philippines, Surinam, USA and Aotearoa New Zealand. The conference met over six days to consider a range of significant issues, including the value of indigenous knowledge, biodiversity and biotechnology, customary environmental management, arts, music, language, physical and spiritual cultural forms. On the final day, the following Declaration was passed by consensus.

**1.0** We, the undersigned, affirm that 1993 is the United Nations International Year for the World's Indigenous Peoples and we call upon the undersigned United Nations Member States to:

- 1.1 strengthen appropriate policies and/or legal instruments that will protect indigenous intellectual and cultural property and the right to preserve customary and administrative systems and practices;
- 1.2 support the United Nations Conference on Environment and Development (UNCED) Agenda 21 (26.4b) and the Working Principles that emerged from the United Nations Technical Conference on Indigenous Knowledge and the Environment in Santiago, Chile from 18-22 May 1992 (E/CN.4/Sub.2/1992/31);
- 1.3 endorse the recommendations on Culture and Science from the World Conference on Indigenous Peoples (Rio de Janeiro, Environment and Development, Kati-Oka, Brazil, 25-30 July 1992).

**2.0** We affirm that Indigenous Peoples of the world have the right to self-determination, and in exercising this right must be recognized as the free owners of their culture and intellectual property.

**3.0** We affirm that Indigenous Peoples have a commonality of interests relating to the exploitation of their cultural and intellectual property.

**4.0** We affirm that the knowledge of the Indigenous Peoples of the world is useful to all humanity.

**5.0** We affirm that Indigenous Peoples are capable of managing their own knowledge themselves, but are willing to offer it to all who provide them the fundamental rights to define and control their knowledge and are protected by the international community; that the first beneficiaries of indigenous knowledge (culture and intellectual property rights) must be the direct indigenous descendants of such knowledge.

**6.0** We affirm that all forms of discrimination and exploitation of indigenous knowledge, intellectual property rights and indigenous cultural and intellectual property rights must cease.

**7.0** We affirm that all forms of discrimination and exploitation of indigenous knowledge, intellectual property rights and indigenous cultural and intellectual property rights must cease.

**8.0** **Recommendations to Indigenous Peoples**

1.0 In the development of policies and practices, Indigenous Peoples should:

- 1.1 Define for themselves their own intellectual and cultural property.
- 1.2 Note that all existing protection mechanisms are insufficient for the protection of Indigenous Peoples' Intellectual and Cultural Property Rights.
- 1.3 Develop a code of ethics which external users must observe when recording (visual, audio, written) their traditional and customary knowledge.
- 1.4 Prioritize the establishment of indigenous education, research and training centres to promote the knowledge of customary environmental and cultural practices.
- 1.5 Revoke traditional indigenous laws for the purpose of promoting customary agricultural production.
- 1.6 Develop and maintain their traditional practices and sanctions for the protection preservation and revitalization of their traditional intellectual and cultural properties.
- 1.7 Assess existing legislative authority with regard to the protection of indigenous knowledge.
- 1.8 Establish an appropriate body with appropriate mechanisms to:
  - 1.8.1 preserve and monitor the transmission or otherwise of indigenous cultural properties in the public domain.
  - 1.8.2 generally advise and encourage indigenous peoples to take steps to protect their cultural heritage.
  - 1.8.3 initiate a mandatory legislative process with regard to any new legislation affecting indigenous Peoples' Cultural and Intellectual Property Rights.
  - 1.8.4 establish international indigenous information centres and networks.
  - 1.8.5 convene a Second International Conference on the Cultural and Intellectual Property Rights of Indigenous Peoples to be formed by the Co-ordinating Body for the Indigenous Peoples Organization of the Americas Basin (COPIA).

**9.0** **Recommendations to States, National and International Agencies**

2.0 In the development of policies and practices, States, National and International Agencies must:

- 2.1 recognize that indigenous peoples are the guardians of their customary knowledge and have the right to protect and control dissemination of that knowledge.
- 2.2 be aware that indigenous peoples also have the right to create new knowledge based on their traditions.
- 2.3 note that existing protection mechanisms are insufficient for the protection of Indigenous Peoples' Cultural and Intellectual Property Rights.
- 2.4 accept that the cultural and intellectual property rights of indigenous Peoples are vested with those who created them.
- 2.5 develop in full co-operation with Indigenous Peoples an additional cultural and intellectual property rights regime incorporating the following:
  - 2.5.1 collective (as well as individual) ownership and origin;
  - 2.5.2 retroactive coverage of historical as well as contemporary works;
  - 2.5.3 protection against debasement of culturally significant items;
  - 2.5.4 co-operative rather than competitive framework;
  - 2.5.5 first beneficiaries to be the direct descendants of the traditional guardians of that knowledge;
  - 2.5.6 multi-generational coverage spans.

**10.0** **BIODIVERSITY AND CUSTOMARY ENVIRONMENTAL MANAGEMENT**

2.6 Indigenous flora and fauna is inextricably bound to the territories of indigenous communities and any property right claims must recognize their traditional ownership.

2.7 Commercialization of any traditional plants and medicines of Indigenous Peoples, must be managed by the Indigenous Peoples who have inherited such knowledge.

2.8 A moratorium on any further commercialization of indigenous medicinal plants and human genetic materials must be declared and indigenous communities have developed appropriate protection mechanisms.

2.9 Companies, institutions both governmental and private must not undertake experiments or commercialization of any indigenous resources without the consent of the appropriate indigenous peoples.

2.10 Prioritize settlement of any outstanding land and natural resources claims of indigenous peoples for the purpose of promoting customary, agricultural and marine production.

2.11 Ensure current scientific environmental research is strengthened by increasing the involvement of indigenous communities and of customary environmental knowledge.

**11.0** **CULTURAL OBJECTS**

2.12 All human remains and burial objects of indigenous Peoples held by museums and other institutions must be returned to their traditional owners in a culturally appropriate manner.

2.13 Museums and other institutions must provide, to the country and indigenous Peoples concerned, an inventory of any indigenous cultural objects still held in their possession.

2.14 Indigenous cultural objects held in museums and other institutions must be offered back to their traditional owners.

**12.0** **Recommendations to the United Nations**

3.0 In respect for the rights of Indigenous Peoples, the United Nations should:

- 3.1 ensure the process of participation of Indigenous Peoples in United Nations fora is strengthened so their views are fairly represented.
- 3.2 incorporate the Mātaatua Declaration in its entirety in the United Nations Study on Cultural and Intellectual Property of Indigenous Peoples.
- 3.3 Monitor and take action against any States whose persistent policies and activities damage the cultural and intellectual property rights of Indigenous Peoples.
- 3.4 Ensure that indigenous peoples actively contribute to the way in which indigenous cultures are recognized and that the 1992 United Nations International Year of Culture and the 1993 United Nations International Year of the Indigenous Peoples are recognized as such.
- 3.5 Call for an immediate halt to the on-going Human Genome Diversity Project (HGDP) and its sub-projects, ethical, socio-economic, physical and genetic implications have been thoroughly discussed, understood and approved by indigenous Peoples.

**13.0** **Conclusion**

4.0 The United Nations, International and National Agencies and States must provide additional funding to indigenous communities in order to implement these recommendations.

## The commodification of Indigenous Knowledge in a Market led Economy



## ***No. 3. Critically Understand the Neo-Liberal economic context***

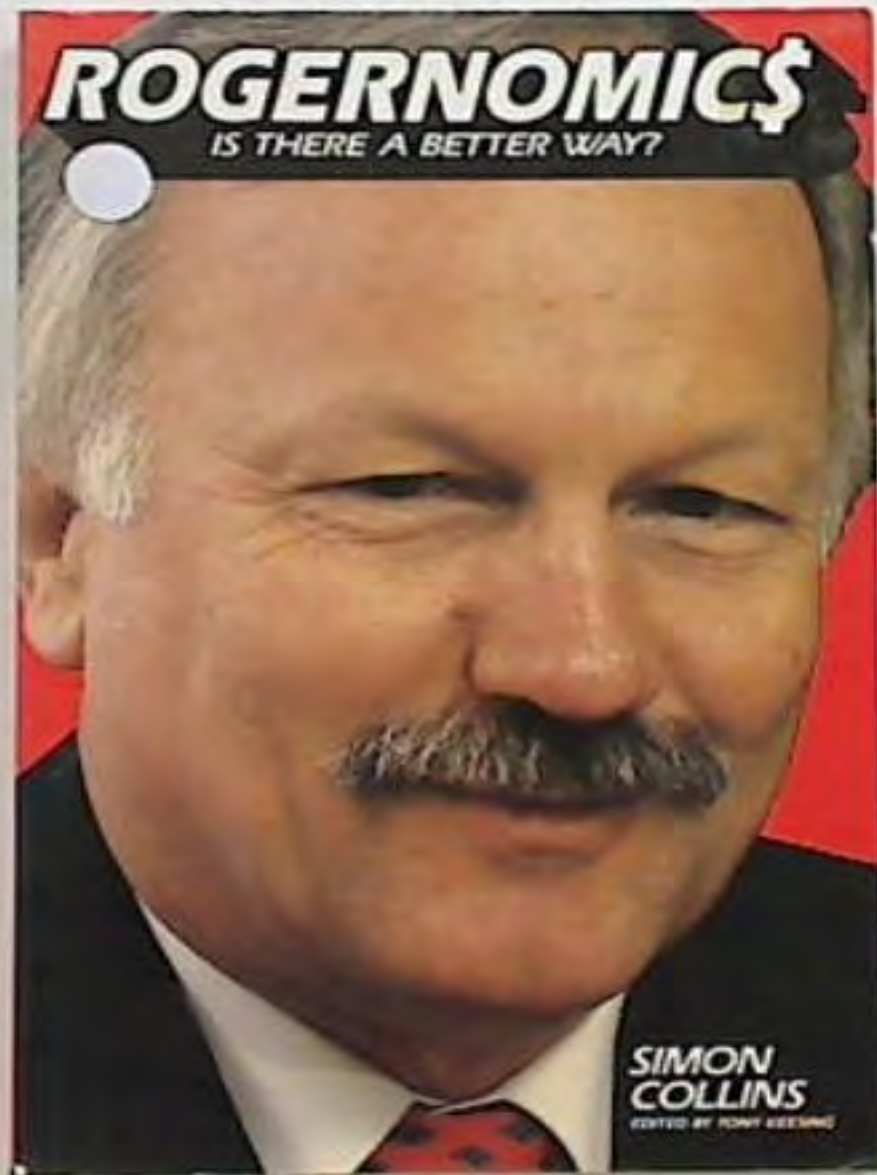
1. The Freemarket
2. Possessive/ competitive individualism
3. Rise of Techno-rationalism
4. Devolution
5. Choice Theory
6. Economic reductionism





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## ***Neo-Liberal Tensions***

- 1. Equity** *(Level Playing Field)*
- 2. Democracy** *(Serves Dominant Interests)*
- 3. Individualism** *(Possessive Individual)*
- 4. Devolution** *(Illusion of 'Power Sharing')*
- 5. Choice** *(Within Defined Parameters)*
- 6. Globalization** *(Sharing of wealth)*
- 7. Accountability** *(surveillance)*
- 8. Privatisation** *(Public good)*



# No. 4. Understand the *Core Struggle* for the Definition and Practice of Equity

1. Neo-liberal (level playing field) capture of the definition of Equity
  - a. Horizontal equity (level playing field)
  - b. Vertical equity (compensatory)
  - c. Distributive equity (managing crises in all sectors both the 'haves' and 'have nots')

# Equality doesn't mean Justice





## **No. 5. Evidence, Testing & Accountability**

1. Formative – Summative tensions
2. Often culturally skewed and exclusive
3. Often deficit oriented and masks systemic issues related to teaching
4. The status quo entrenches existing social and cultural power relations of non – indigenous dominance



# What Counts as Evidence?

The Best Evidence we have to date is What is NOT working. We need to understand this – before we can address what works.

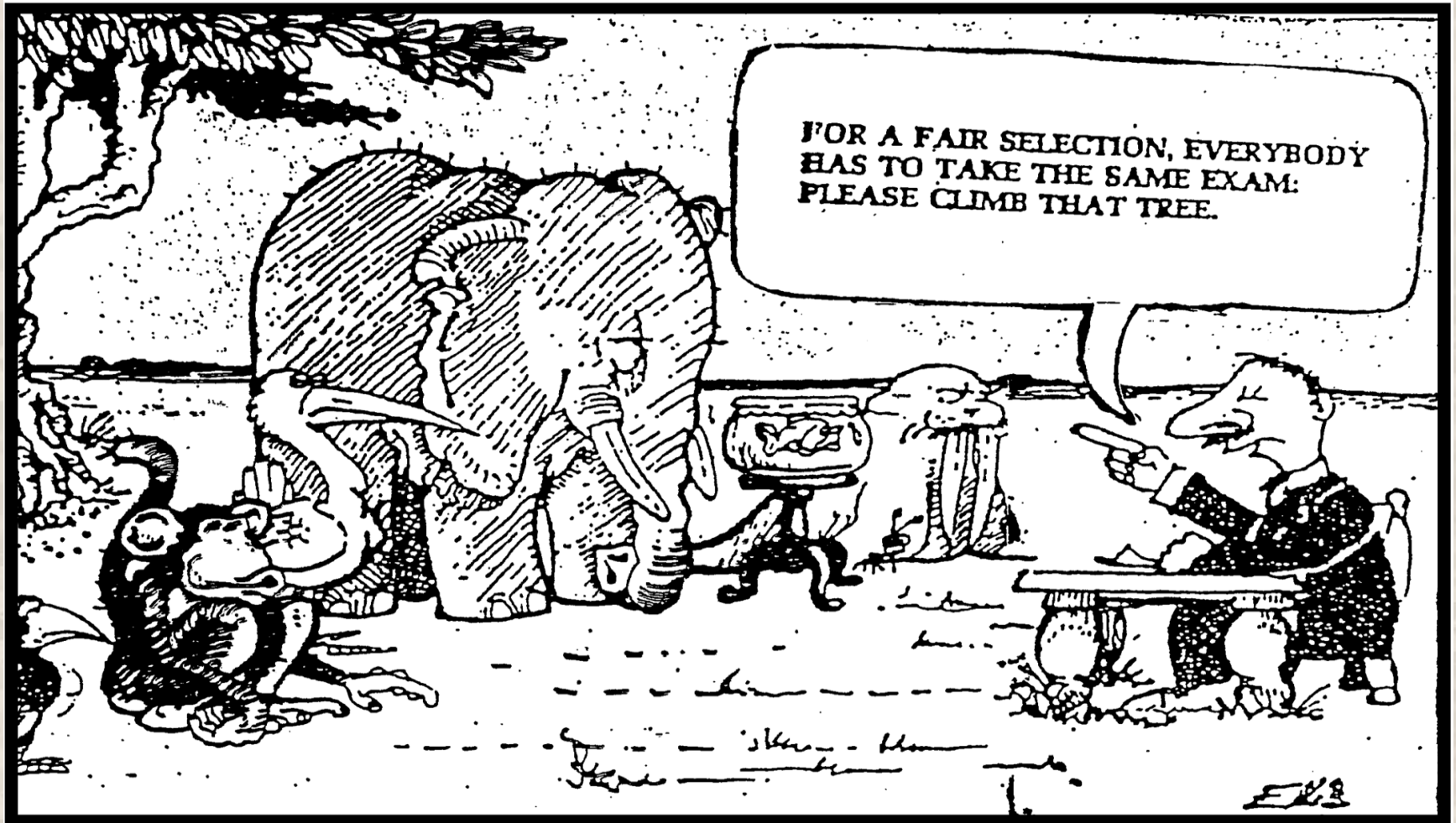
There is need to question '*evidence*' as *socially and culturally constructed phenomena* that is able to be manipulated by various interest groups.



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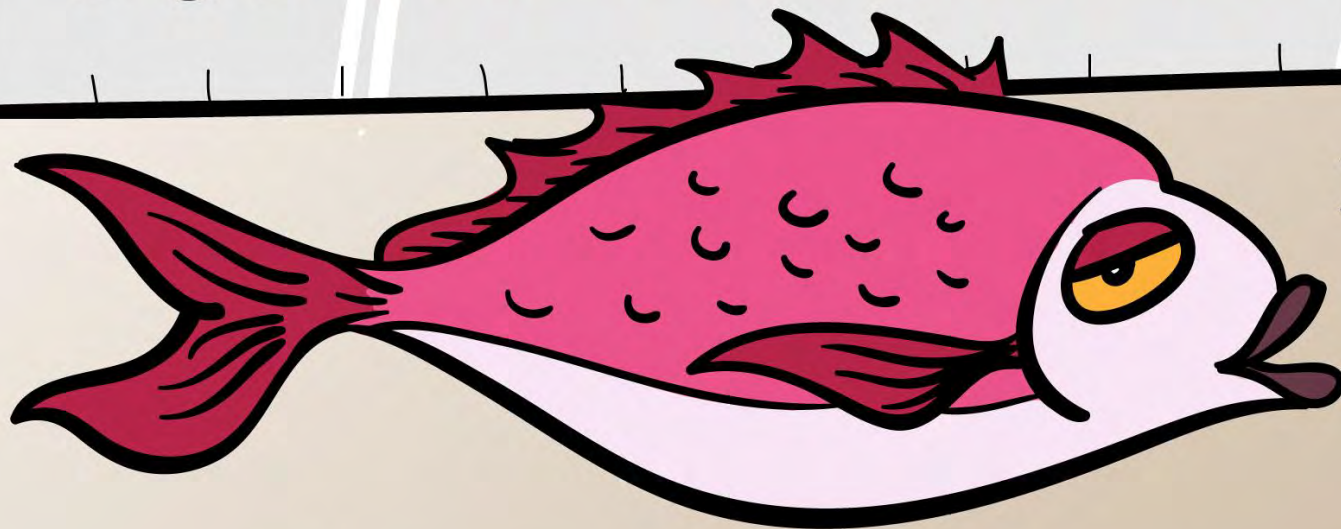
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The Hegemony of the 'level-playing field' needs to be 'unpacked'



**WHAT GETS**

**MEASURED**



I'N MY  
CASE...  
WELL  
DONE!

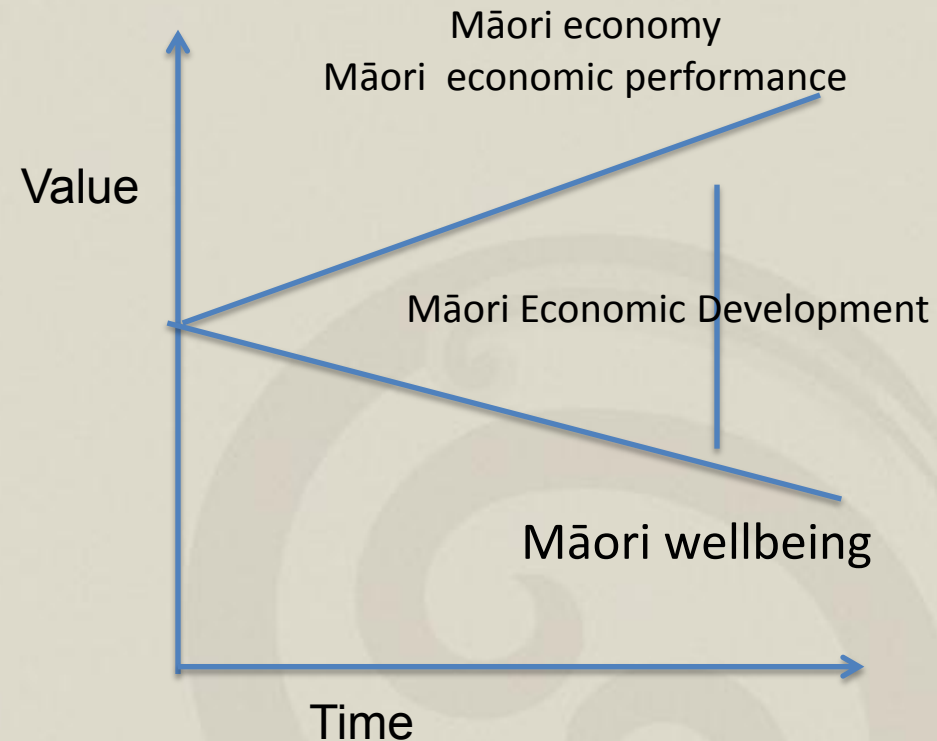
**GETS DONE**

*(The rise of Techno-rationality and positivism)*



# Current measures:

- Same as for NZ economy – the model is ‘ethnically blind’
- Focussed on productivity at all costs
- \$36.9bm, \$21.bn in SMEs, balance in collective assets
- 150,000 jobs to NZ economy by 2050 (BERL 2010) - not guaranteed for Māori
- Wellbeing - census data re-packaged





## No. 6. *Indigenous Theorising*

1. Some of the answers lie within ourselves
2. Self-development requires indigenous communities to think for themselves and to develop their own strategies for transformation (that connect to their cultural values and viewpoints)
3. The validity of our own ways of knowing and being are taken for granted within a self-development approach
4. Need to break dependency on the same old strategies that have had limited success and which often continue to colonise



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“Indigenous theorizing simply means that we need to hang some indigenous theoretical tools and methodologies on the wall of the Academy. It is not either / or, ....”



Validity & legitimacy of Indigenous Knowledge;  
ways of knowing, doing and being.



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# Government and State Policies

*Lots of intent but little success to date in transforming the indigenous condition of high and disproportionate levels of under-development*

If you are  
not at the  
**table**

**you are  
on the  
menu**



**It's not about US...**

**without  
US**



***Research as transforming for the 'Indigen-US'***

**AIM**

**NOWHERE... THAT'S**

**WHERE  
YOU GET**

ARE WE THERE YET?



**We need an agreed Vision – What counts as  
an excellent iwi citizen?**



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## No. 7. Need to *Struggle*

1. There is need to continue to Struggle (sort out what we stand for and what we stand against)
2. Its not one struggle but many struggles (beyond the single policy, silver bullet solutions)
3. Our Struggle is 'now'; change is urgent
4. Our Struggle is both cultural and structural
5. Our Struggle is both theoretical and practical
6. Our Struggle must also be with ourselves
7. Our Struggle must be positive and proactive
8. Our Struggle must be more self-determining





## *Critical Resistance Politics*

1. The Politics of distraction
2. The Politics of Truth
3. The Politics of strategic disengagement
4. The Politics of cultural validity
5. The Politics of unequal power relations
6. The Politics of economic under/ development
7. The Politics of neo-liberalism
8. The Politics of the Academy and the reproduction of dominant knowledge .



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National Day of Protest in 1984, Maori Students Walk out of Schools

## Our Struggle is not one struggle

- Many struggles, simultaneously, 360'
- Education Policy has been problematic
  - a. single issues
  - b. often over emphasises Human Development perspective (grow change with maturing; 'one off' / 'project' intervention)



## **No. 8. There is a need to be intentional about *Transforming***

1. 'Transforming' not transformation
2. We should have a theory and practice of transforming
3. Transforming is not simply 'change' ; it is more profound
4. The status quo entrenches existing social and power relations of non – indigenous dominance



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**A need for renewal. A need for further innovation.**

**Mate atu he tete kura,  
ara mai ra he tete kura**

*A fern frond withers and another rises to take its place*



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*Graduation 2012*

(C) Copyright

“Building from the ground up  
– getting your hands dirty” –  
*A History of Struggle*



*A young institution, begun by Ngāti Awa 19 years ago*

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*Formally accepting the  
Government's Settlement  
Offer in Parliament*







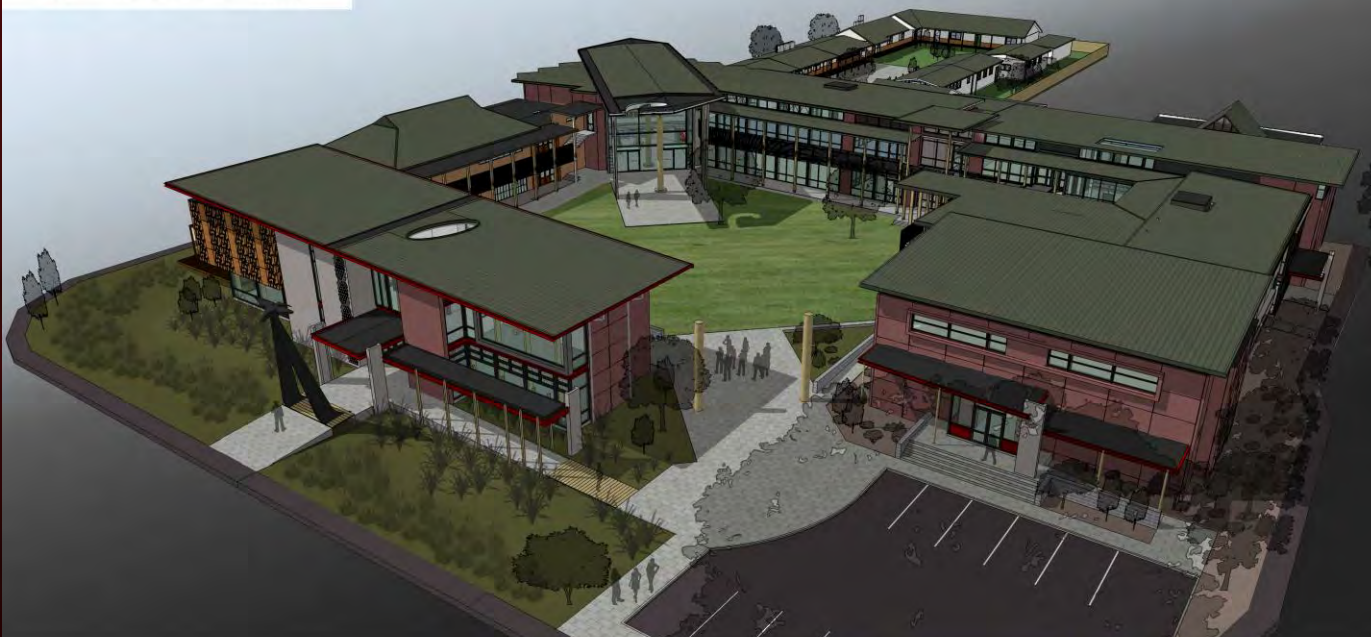
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***‘Transforming’  
rather than  
‘Transformation’***



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*indigenous-university*





WHY NOT A REAL NEW ZEALAND UNIVERSITY ?

# Twin thrusts under-pinning academic Kaupapa *'cultural excellence' & 'academic excellence'*



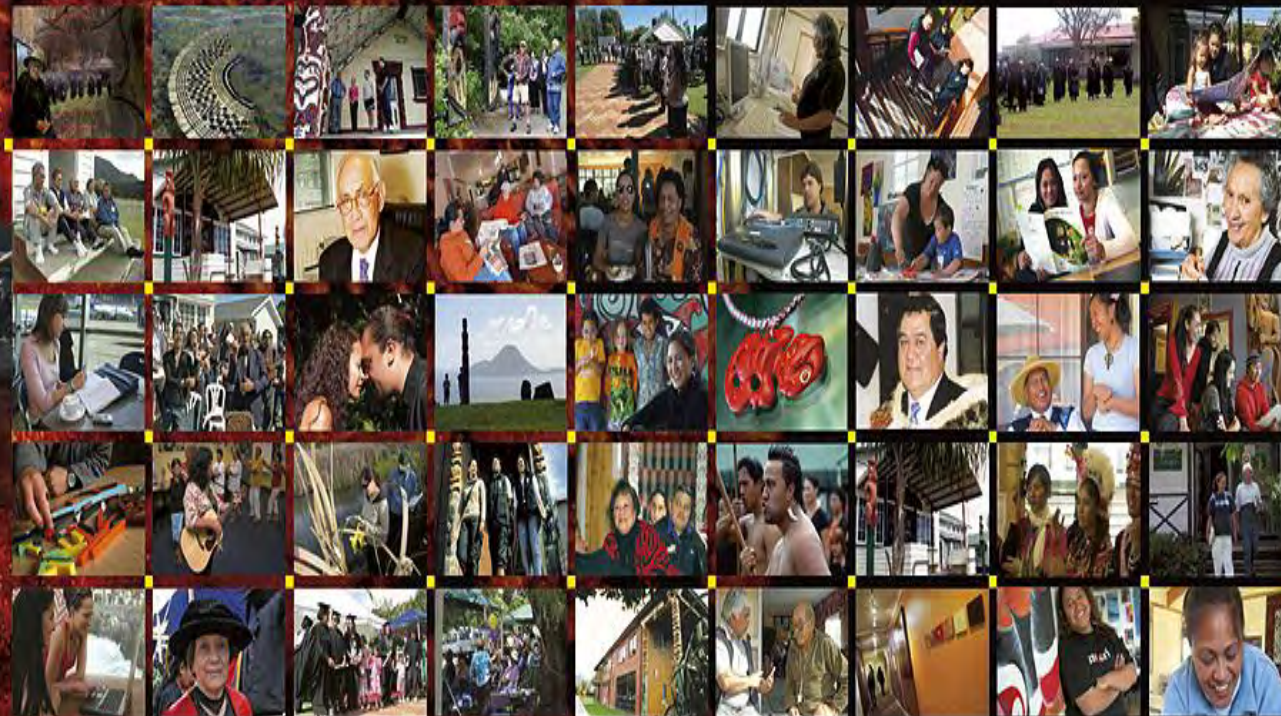
Graduation  
2012

Rukuhia te mātauranga ki tōna hōhonutanga me tōna  
whānuitanga.

*(Pursue knowledge to the greatest depths and its broadest horizons)*



# *Multiple communities of engagement*



*“Struggle without end ....”*

## No. 9 The Politics of Distraction

1. Academic 'co-option' by dominant interests within the Academy
2. Seduction of 'Privatised Academic'
3. Co-option by institutional imperatives
  - research as institutional fundraising
  - individual academic output / job security
  - PBRF



## *Reflexive comments .....*

“If you are sitting on the fence then you are upholding the status quo of Pakeha dominance and Maori marginal positioning within the Academy”

“Our struggle must be to move beyond the rhetoric of transforming to actually getting out and ‘enacting it’”

“We need to move beyond description and critique of whats going wrong (the pathology of our existence to developing answers and transforming solutions”

“More and more academics are simply co-opting and name dropping Kaupapa Maori without fully understanding it or not having read the field”



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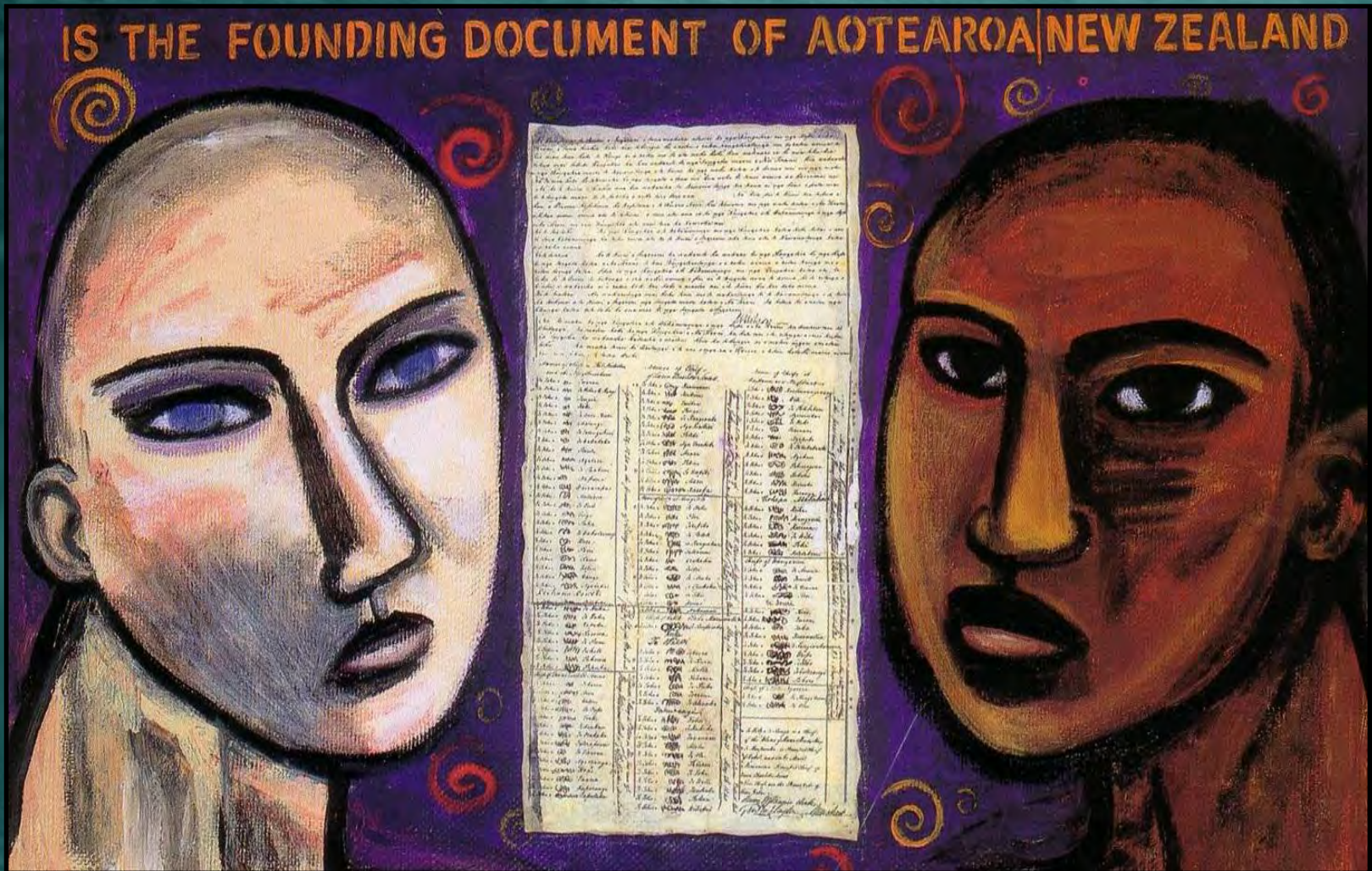
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## No 10. The Politics of Truth

*There are things that we (Maori ourselves) need to talk about in our lodges and to challenge ourselves in order to re-build a more ethical and truthful underpinning to our transforming work*



# Ma wai ra, e taurima te marae i waho nei e?



Robyn Kahukiwa, Te Aitanga a Hauiti



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# A More Moral & Ethical Foundation

*That is .....*

- Transformative
- Positive and Proactive
- Support Language knowledge & Culture
- Respond to new formations of colonization
- Critically responsive
- Engage in multiple sites & Strategies
- Speak the Politics of truth



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Rukuhia te Mātauranga ki tōna  
hōhonutanga me tona whānuitanga.

*(Pursue knowledge to its greatest  
depths and its broadest horizons)*



Education is our Medicine (First Nations Teaching)