

Ako: Pūrākau as pedagogy

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Cultural taxation

“The obligation to show good citizenship toward the [academic] institution by serving its needs for ethnic representation on committees, or to demonstrate knowledge and commitment to a cultural group, which may even bring accolades to the institution but which is not usually rewarded by the institution on whose behalf the service was performed” (Pandilla, 1994, p. 26).

Ako

Lee, Jenny. (2008) Ako: Purakau of Maori teachers work in secondary schools. Unpublished EdD. The University of Auckland.

“Our storytelling began to be disempowered the day the stranger began recording our stories, writing them down. From that day on, the stories started to change, they became a passive collection of words and phrases, sentence and paragraphs, pages of misinterpreted coding, derivative imagery, superficial characters and shallow portrayals. To the stranger from the west, mere collections of fantasy and myth” (Mita, 2000, p.10).

Re-presenting pūrākau as pedagogy

- Re-portraying pūrākau
- Re-creating pūrākau as political
- Re-telling pūrākau as provocation
- Re-storing pūrākau as powerful

“The issues and the way that we want to deal with the issues - the types of conversations and talk – must be given space for us to fill. This does not mean that non-native people should be forever excluded from the conversations. I am suggesting that we, First Nations, need some space to talk; to share our stories in our own way, to create our culturally based discourse, develop our ways to validate, our discourse, then open the conversations for others to join” (Archibald, 1997, p. 26).

Indigenous storywork

- “Storywork ... effectively educates the heart, mind, body and spirit” (Archibald, 2008, p.x)