

## CHAPTER SEVEN

### CONCLUSION

#### *Notes to My Self - Writing from the gut*

*My struggle to live in academia informs my theorising. Throughout my education experience I have struggled with the politics of being Maori. I struggle to retain my Kaupapa in a predominantly Pakeha institution. This is the struggle of all Maori children who enter the mono-cultural education system in Aotearoa. My struggle in education and academia has been a struggle to 'get out' of academia, to de-educate myself. The crux is that whilst I am seen by Pakeha and by some of my own whanau, to be a success in academia; this is not how I have felt.*

*I struggle to come to terms with learning the grammar of Te Reo Maori, before the wairua of Te Reo Maori. I struggle to 'write' essays and a thesis when I would rather be standing in a wharehui engaging my korero with listeners, to 'whai te korero'. I struggle to write a thesis when I know that the people that I want to reach out to are the ones who are least likely to read it, to have access to it; these are Maori who will never get to University. This is my preferred audience.*

*The pathos is that whilst I write as one individual Maori, I am writing for my Mother, her mother, and her mother before her; my brothers and my own children especially. I am not one, I am literally hundreds. There is nothing 'individual' about my writing. This is also the violence that I inflict upon myself in this mahi because this is lonely work and I leave, not only myself, vulnerable to the world of critics and critiques: I represent others who don't get to this place where they can engage.*

*So I have written these notes to My Self - this is how I can live in this academic space. Don't ask me to legitimate Kaupapa Maori Theory. Don't ask me to objectify Kaupapa Maori Theory; to make it an object of discourse. Don't ask me to be an 'it'!*

*I struggle all my life to listen to Pakeha discourses that try to legitimate Maori, where we come from, how we got here, whose waka we came on, by courtesy of this or that drift wind. Nobody needs to tell me where I came from or how I got here - least of all the Pakeha experts. My truth is that I did not arrive - I have been here since Te Ao Marama. No one can take that from me.*

*In my naivety, I wanted my thesis to be a bi-cultural effort; my supervision was hopefully to be a bi-cultural one. Yes, 'use the tools of the Pakeha' but retain my taha Maori. This did not eventuate. I found myself having to defend my Kaupapa Maori, even before I had theorised it; being told by the Pakeha supervision that my work 'lacked a body of theory'. Well of course it did; the theory was in the making! Being told that my personal 'narratives' should be in a separate space within the body of the thesis. I wanted to be right throughout the thesis. Being told that my story was only one of many. But 'hang on here - my story is important!' This is not just my own narrative. I do represent hundreds. Anyway, aren't I relevant? Being told that it's only an M.A. thesis - 'don't try to change the world'. That was just the point - I am trying to change the world!*

*Needless to say the bicultural supervision didn't work. These are the things I have learned from this mahi. This is my contribution to Kaupapa Maori Theory. Yes I do want to change the world, but more importantly I want to live in the world, according to my Kaupapa, my Tikanga, my Tino Rangatiratanga.*

In the introduction of this thesis, I wrote that I had the strongest desire to tear asunder all the constrictions that my identity as half-caste implies. To 'get out' the duality, which for me, represents the dichotomy between Maori and Pakeha in Aotearoa today. The notion of discourse as a violence underpins my writing. Whilst written forms of language and their association with progress, objectivity and subjectivity, are seen as the road to Enlightenment; I have suggested that the methodology of the West leaves much to be desired. Simply put, the construction of

European modes of dualistic thought and Theory; conform to, and understand only forms and not wairua.

Not only have I illustrated many of the ways that Maori have been described and inscribed, in and out of existence; I have illustrated in Chapter Two, using Foucault's analyses, processes by which The European identity appeared and disappeared beneath the weight of discourse!

Throughout the thesis, I have elaborated on the dualistic tendency of the West. Some further comments are required. To engage with the European notion of Theory is to engage with the Philosophical heritage of 'Dead White Males'. European Philosophy incorporates within it a uniquely dualistic mode of thinking and thought. As such, the whole history of European Philosophy can be seen to be about dualisms, polemics, oppositions. This is the appropriations and expropriations of forms of knowledge that negate in order to legitimate themselves.

Colonisation itself is a philosophy of dualisms such as Black/White, oral/written, first-World/third-World, developed/under-developed. According to the dominant European philosophical heritage, indigenous Knowledge (Matauranga Maori), that is already there, is posited as myth. One of the most destructive dualisms, implicit within the European philosophical heritage is the dichotomy of Man and Nature; the incessant quest for control and domination of the natural world.

However, the Man/Nature dichotomy was just a progression from the split that had already taken place in the consciousness of Man, whereby the objectification of the Mind, the creation of the Mind as a separate entity IN ITSELF undermined any notion of a holistic kind of living.

I have engaged with the notion of Theory in two ways. Firstly I discussed the theoretical construction of the European individual as a Subject within the dominant dualistic philosophical heritage. I also engaged with the notion of Theory as encapsulated within the paradigm of Kaupapa Maori. Whilst Kaupapa Maori Theory

can be seen as a counter-theory to the dominant Western 'Spectre' of Theory; it is rather the conceptualisation of philosophies that are unique to Tikanga Maori and Kaupapa Maori.

Tino Rangatiratanga has been my methodology throughout this thesis. Whilst my writing can be seen as a rather personalised journey through academia, and this may suggest a weakness; my reason for writing stems from one of strength. Writing is a political activity, whether personal or theoretical.

By deconstructing the philosophical heritage of the European identity, I have sought to encourage Pakeha to engage with their own representation. The processes of philosophical construction that have created the autonomous individual as a client, a consumer or unit of production, have dangerously undermined the ability of Pakeha to have control over their own destiny. Nothing is 'new' about the New Right movement in its ascent. This movement is in essence Philosophy in retrogression. This is the movement that puts a price on identity.

In choosing to 'buy' into individualism, Pakeha pay the price for achieving rights, autonomy, democracy and egalitarianism. The notion of Liberalism as a Grand Narrative of freedom is reduced to a sham. We, as Maori and Pakeha are left to pay the price for Progress.

In my discussion on Kaupapa Maori Theory, I have illustrated the liberation potential inherent within Kaupapa Maori. Specifically, within the academic space of Universities, it is imperative that Maori challenge, activate and transform the creation of Theory. As a Kaupapa Tangata, Kaupapa Maori Theory is not a separatist pedagogy, nor does it align itself with opposition, with dichotomy.

Many of the underlying essences of Kaupapa Maori Theory and praxis are incorporated within Te Reo Maori. The survival of Te Reo Maori and Tikanga Maori are imperative. The desecration of Te Reo Maori, by the processes of colonisation, have not only left many Maori bereft of a voice; these processes have rendered

Pakeha disadvantaged in this country by limiting their World View, narrowing their vision. This is the challenge that Pakeha must pick up if they choose to.

For Maori, being different is okay. We accept our difference to Pakeha. We are not colour-blind, as some Pakeha choose to be. Maori do not attempt to negate Pakeha. Why would I deny part of my own identity? I can however live with my difference, not be ruled by dichotomy.

There are several limitations in my writing. I have provided an extensive amount of quotations in this thesis. This has served to illustrate the massive proliferation of discourses that have positioned Maori as the savage, malleable, submissive, constructed, dying Other. **The words stand!** They require engagement. They do not disappear. The project remains for Maori to inscribe our own identities.

My immediate reality is Tamaki Makaurau. I choose to support the work that has been done by Maori students and writers within this location. As such, this may be seen as a weakness. However, this is the reality which informs me.

I have also resisted using theoretical discourse from other indigenous and 'minority' writers. Whilst I am familiar with the writings of Edward Said, Homi Bhabha, Gayatri Spivak, Franz Fanon and certain women-of-colour theorists; I have sought to validate and support the words that have been written and spoken by Maori. Our Kaupapa is unique to Aotearoa and as such, deserves further credibility. For Maori, the praxis of decolonisation is imperative. From being positioned as an inferior oral culture, Maori writers today access the power of print literacy, in ways that centre us in our own World. The task for Pakeha is to identify themselves, not as the Other to Maori. In short, there is much work to be done.

Na reira, kia kaha taatou.

## NOTES

1. Use of the word 'name' comes from the writings of Paulo Freire. See Pedagogy of the Oppressed (1972), Penguin Books, London.

To exist, humanly., is to name the world, to change it. Once named, the world in turn reappears to the namers as a problem and requires of them a new naming. (P.Freire, 1972:60-61)

2. Use of the term 'master' derives from George Wilhelm Hegel's Dialectic of Master/Slave. For a discussion of Hegel's Master/Slave Dialectic, see A.Kojeve, Introduction to the Reading of Hegel (1969), Basic Books Inc. New York. Chapter Two.
3. The term 'half-caste' is one that I use to describe myself at times. Whilst for some people it is problematic, for me it is not. (It depends of course on who is using the term).
4. I use the term 'Tino Rangatiratanga' in this thesis in the same sense as 'Sovereignty'. Simply put, this is being in control of your own destiny.
5. Use of the term 'praxis' is also from Paulo Freire (see Note 1). For Freire, praxis is reflection and action; it is transformation of the world. As praxis, it requires theory to illuminate it.
6. For a discussion on 'critical theory' see R.J. Bernstein, The Restructuring of Social and Political Theory (1976), Harcourt Brace Jovanich, New York.

Critical theory aspires to bring the subjects themselves to full self-consciousness of the contradiction implicit in their material existence, to penetrate the ideological mystifications and forms of false consciousness that distort the meaning of existing social conditions. Critical theorists see the distinction between theory and action which is accepted by advocates in which 'theory' only serves to foster the status quo. By way of contrast, critical theory seeks a genuine unity of theory and revolutionary praxis where the theoretical contradictions inherent in existing society, when appropriated by those who are exploited, becomes constitutive of their very activity to transform society.  
(R.Bernstein, 1976:182).

7. See Note 1.

8. See A. Gramsci, Selections from Prison Notebooks (1971), edited and translated by Q.Huare and G.Nowell-Smith, Lawrence & Wishart, London.
9. For a discussion of theories of resistance, reproduction and cultural capital as illustrated by Maori writers, see L.Pihama (1993) Tungia Te Ururua, Kia Tupu Whakaritorito Te Tupu O Te Harakeke: A Critical Analysis of Parents As First Teachers. M.A.Thesis, University of Auckland.

See also L.Smith (1985) 'Is "Taha Maori" in Schools the Answer to Maori School Failure?' in Nga Kete Waananga Readers in Maori Education G. Smith (ed) Auckland College of Education.

See also K. Kenkins (1992) 'Literacy as Control of Knowledge' in Creating Space in Insitutional Settings for Maori. Monograph No. 15, Research Unit for Maori Education, Te Whare Waananga o Tamaki Makaurau

10. See L.Smith (1992:5) 'Ko Taku Ko Ta Te Maori, The Dilemma of a Maori Academic' in Creating Space in Institutional Settings For Maori. Monograph No.15, Research Unit for Maori Education.

See also Cherryl Smith (1994:5) Kimihia Te Maramatanga: Colonisation and Iwi Development. M.A. Thesis, University of Auckland.

11. The notion of 'academic imperialism' is from Ngahuia Te Awekotuku in Tauiwi: racism and ethnicity in New Zealand (1984), P. Spoonley, C.Macpherson, D.Pearson, C.Sedgwick (eds) The Dunmore Press Ltd, Palmerston North.

For a Pakeha discussion of this, see P.Spoonley (1986) 'An Interview with Michael King' in Sites No.13, 1986. Massey University.

12. For a discussion on the attempt by Pakeha feminists to establish an 'indigenous' women's theory and movement, see 'Hoihoi Wahine Pakeha' by Cherryl Smith and Mereana Taki, in Te Pua (1993), Vol. 2, Nos 1&2, Puawaitanga, Te Whare Waananga o Tamaki Makaurau.

13. See J.F.Lyotard (1984) The Postmodern Condition: A Report on Knowledge, G.Bennington and B.Massumi (trans), Manchester, Manchester University Press.

14. For some insight into the politics of being a fair-skinned Maori, see 'He Whakaoriori' by Hinewehi Mohi in Mana Wahine: Women who show the way (1994), A.Brown (ed), Reed Books, Auckland.

15. See Margaret Harawira'e excellent personal discussion regarding the politics of Cultural Identity - 'Maori: Who Owns the Definition?' in Te Pua (1993), Vol.2, Nos 1&2, Puawaitanga, te Whare Waananga o Tamaki Makaurau.

16. Refer to Atareta Poananga's comments in Metro (1986) March, 'Atareta Poananga and Te Ahi Kaa, What do Maori Nationalists want?', N.Legat.
17. See Waiora Port's article - 'Assimilation: Mission Accomplished' in Te Pua (1993), Vol.2, Nos 1&2, Puawaitanga, Te Whare Waananga o Tamaki Maakaurau.



## BIBLIOGRAPHY

Adams,R.S., 1973. Differentiating Maori From Pakeha: Some Educational and Social Implications in Polynesian and Pakeha in New Zealand Education, Vol.1 Bray,D., Hill,C.(eds); Heinemann Educational Books, Auckland

Arac,J., (ed) 1988. After Foucault. Humanistic Knowledge, Postmodern Challenges, Rutgers University Press, New Brunswick, London

Ausubel,D., 1970. Factors in Educational Achievement in An Introduction to Maori Education Selected Readings, Ewing,J., Shallcrass,J., (eds), New Zealand University Press, Price Milburn

Awatere,D., 1984. Maori Sovereignty, Broadsheet, Auckland

Awatere,H., 1995. Mauri Oho Mauri Ora in Toi Wahine The Worlds of Maori Women, Ramsden,I., Irwin,K. (eds), Penguin Books, New Zealand

Barrett,M., 1988. Standards and Foundations For Social Policy in Report of The Royal Commission on Social Policy, Vol 111, Part One, Wellington

Bates,R., 1990. Educational Policy and The New Cult of Efficiency in New Zealand Education Policy Today Middleton,S., Codd,J., Jones,A. (eds), Allen & Unwin, New Zealand

Bell,L., 1992. Colonial Constructs European Images of Maori 1840-1914, Auckland University Press

Bennett,M., 1989. Faith, Culture and Identity in Te Reo o Te Tiriti Mai Rano: The Treaty is always speaking, Kernot,B., McBride,A. (eds) Tertiary Christian Studies, Victoria University

Bernstein,R.J., 1976. The Restructuring of Social and Political Theory,  
Harcourt,Brace,Jovanovich, New York

- 1986. Philosophical Profiles, Polity Press, Oxford

Binney,J., 1986. The Legacy of Guilt, A Life of Thomas Kendall, Oxford University  
Press

Brown,R., 1989. Maori Spirituality as Pakeha Construct in Meanjin Vol. 48, No 2,  
University of Melbourne

Brown,A., (ed) 1994 Mana Wahine Women who show the way, Reed Books,  
Auckland

Carrs,P., 1988. Structuralism: The Art of the Intelligible, Humanities Press N.J.

Cixous,H., Clement,C., 1986. The Newly Born Woman, Wing,B. (trans.), Manchester:  
Manchester University Press

Derrida,J., 1976. Of Grammatology, Gayatri Chakravorty Spivak,  
(trans.), Baltimore: John Hopkins University Press

Docherty,T., 1993. Postmodernism A Reader, Harvester Wheatsheaf, Great Britain

Dreyfus,H., Rabinow,P., 1982. Michel Foucault: Beyond Structuralism and  
Hermeneutics With an Afterword by Michel Foucault, The University of Chicago  
Press

During,S., 1989. What was the West? Some relations between modernity, colonisation  
and writing in Meanjin Vol.48, No. 4, University of Melbourne

- 1992. Postcolonialism and Globalisation in Meanjin Vol.51, No.2,  
University of Melbourne

During,S., 1993. Postmodernism or Post-colonialism Today in Postmodernism A Reader, Harvester Wheatsheaf, Great Britain

Fitzgerald,T., 1977. Education and Identity A Study of the New Zealand Maori Graduate, Whitcoulls Ltd. Wellington

Forster,J., (ed) 1969. Social Process in New Zealand, Longman Paul, Auckland

Foucault,M.,1967. Madness and Civilisation, A History of Insanity in the Age of Reason, Tavistock Publications Ltd. London

- 1970. The Order of Things, An Archaeology of the Human Sciences, Tavistock Publications

- 1972. The Archaeology of Knowledge, A. Sheridan Smith (trans) New York: Harper Colophon

- 1977. Intellectuals and Power in Language Counter Memory, Practice, Bouchard,D., (ed), Cornell University Press, New York

- 1982. Afterword. The Subject and Power in Michel Foucault: Beyond Structuralism and Hermeneutics, Dreyfus,H., Rabinow,P., The University of Chicago Press

- 1988. Truth, Power, Self: An Interview with Michel Foucault in Technologies of the Self, Martin,L.,Hutton,P., Gutman,H., (eds), University of Massachusetts Press

- 1989. Foucault Live Interviews 1966-1984, Semiotexte, New York

Fox,D., (ed), 1995. The Not-so-scary face of protest in Mana Winter, No.9

Freire,P., 1972. Pedagogy of the Oppressed, Penguin Books, London

Gadd,B., 1976. Cultural Difference in the Classroom. The Special Needs of Maoris in Pakeha Schools, Heinemann Educational Books, Auckland

Gates,Jnr. H., 1985. Writing "Race" and the Difference it Makes in Critical Enquiry 12, University of Chicago

Gay,P., 1966. The Enlightenment: An Interpretation, Weinenfeld and Nicolson, London

Gramsci,A., 1971. Selections from the Prison Notebooks, Hoare,Q., Nowell-Smith, G., (eds) London: Lawrence and Wishart

Gutman,H., 1988. Rousseau's Confessions: A Technology of the Self in Technologies of the Self, Martin,L., Gutman,H., Hutton,P., University of Massachusetts Press

Hanson,A., 1989. The Making of the Maori: Culture Invention and Its Logic, American Anthropologist, 91

Harawira,M., 1993. Maori, who Owns the Definition? in Te Pua Vol.2, 1&2, Journal published by Puawaitanga, Te Whare Waananga o Tamaki Makaurau

Harker,R., 1973. Scholastic Attainments of Maori Children: A Review and Synthesis in Polynesian and Pakeha in New Zealand Education Vol.1, Bray,D., Hill,C., (eds) Heinemann Educational Books, Auckland

Heller,A., 1984. Radical Philosophy, Basil Blackwell Ltd, Oxford

Henare,D., 1993. Carrying the burden of arguing the Treaty, in Kaupapa New Zealand Vision Aotearoa, Ihimaera, W., (ed), Bridget Williams Books, Wellington

Henare,M., 1990. Development: Sovereignty or dependency in Puna Wairere New Zealand Planning Council, Wellington

Hohepa,M., 1990. Te Kohanga Reo Hei Tikanga Ako I Te Reo Maori, M.A. Thesis, University of Auckland

Hohepa,P., 1978. Maori and Pakeha: The One People Myth in Tihe Mauri Ora, King,M., (ed), Methuen New Zealand

Hoy,D., 1988. Foucault: Modern or Postmodern? in After Foucault, Humanistic Knowledge, Postmodern Challenges, Arac,J., (ed), Rutgers University Press, London

Ihimaera,W., (ed), 1992 Te Ao Marama Contemporary Maori Writing Vol. 1, Reed Books New Zealand

Ihimaera,W., Grace,P., 1978. The Maori in Literature, in Tihe Mauri Ora King,M., (ed), Methuen New Zealand

Irwin,K., Ramsden, I., (eds), 1995 Toi Wahine The Worlds of Maori Women Penguin Books

Irwin,K., 1992. Maori Research Methods and Proceses, An Exploration in Sites No. 28, Autumn, Massey University, Palmerston North

- 1994. Maturanga in Mana Wahine Women who show the way, Brown,A., (ed) Reed Books Auckland

Jackson,M., 1975. Literacy, Communications and Social Change: A Study of the meaning and effect of literacy in early nineteenth century Maori Society in Conflict and Compromise: essays on the Maori since colonisation, Kauwaru,I., A.H. & A.W. Reed, Wellington

Jenkins,K., 1972. Literacy as Control of Knowledge in Creating Space in Institutional Settings for Maori, Monograph No. 15 Research Unit for Maori Education, Te Whare Waananga o Tamaki Makaurau

Jenkins,K., 1991. Te Ihi, Te Mana, Te Wehi o te Ao Tuhi, Maori Print Literacy from 1814-1865 Literacy, Power and Colonisation, M.A. Thesis, University of Auckland

Johnston,P., 1991. A Fair Measure of Influence? Maori Members on Boards of Trustees, M.A. Thesis, University of Auckland

Karetu,T., 1990. The Maori Language Today in Puna Wairere, New Zealand Planning Council, Wellington

Kernot,B., McBride,A., (eds) 1988. Te Reo O Te Tiriti Mai Rano: The Treaty is Always Speaking, Tertiary Christian Studies, Victoria University, Wellington

King,M., (ed) 1991. Pakeha The Quest for Identity in New Zealand,Penguin Books, New Zealand

Kingi,P., 1989. Indigenous Rights in Te Reo O Te Tiriti Mai Rano: The Treay is Always Speaking, Kernot,B., McBride,A., (eds), Tertiary Christian Studies, Victoria University, Wellington

Kojeve,A., 1969. Introduction to the Reading of Hegel, Basic Books Inc., New York

Lauder,H., 1990. The New Right Revolution and Education in New Zealand, in New Zealand Education Policy Today, Middleton,S., Jones,A., Codd,J., (eds), Allen & Unwin, New Zealand

Legat,N., 1986. Atareta Poananga and Te Ahi Kaa, What do Maori Nationalists Want?, in Metro, March, Auckland

Levi-Strauss,C., 1961. Tristes Tropiques, Russell,J., (trans),New York: Criterion Books

Lyotard,J., 1984. The Postmodern Condition: A Report on Knowledge, Bennington,G., & Massumi,B., Manchester: Manchester University Press

- Macdonald,R., 1993. Threatened Cultures, Wayland England
- Maning,F., 1973. Old New Zealand, Golden Press, Auckland
- Marshall,J., Peters,J., Smith,G., 1990. The Business Round Table and the Privatisation of Education: Individualism and the Attack Upon Maori, Paper presented at N.Z.A.R.E. Special Interest Conference, Massey University
- Marshall,J., 1993. He Kaupapa Whakatikatika Underachievement of Maori, A Report for The Foundation for Research, Science and Technology, University of Auckland
- 1990. Foucault and educational research in Foucault and Education Disciplines and Knowledge, Ball,S., (ed), Routeledge, London
- Marshall,J., Lander,J., Burnett,K., 1993. The Retention of Maori in Schooling, Monograph No. 17, Research Unit for Maori Education, University of Auckland
- Maxwell,A., 1991. From Cannibalism to Biculturalism in Arena, Spring, Victoria University
- McRae,J., 1983. Maori Manuscripts in public collections in New Zealand Libraries, Vol. 44, No.1
- 1991. Maori Literature: A Survey in The Oxford History of New Zealand Literature in English, Sturm,T. (ed), Oxford University Press, Auckland
- 1992. Getting It Right Between Maori and Pakeha in Libraries in Sites Vol. 25 Summer, Massey University, Palmerston North
- Mckenzie,D., 1975. The Changing Concept of Education in New Zealand in New Zealand Journal Educational Studies, 10/2
- Merquior,J., 1985. Foucault, Fontana Press London

Middleton,S., Jones,A., Codd,J., New Zealand Education Policy Today Allen & Unwin, Wellington

Mita,M., 1986. Merita Mita Film-maker in Head & Shoulders, Myers,V., (ed), Penguin Books New Zealand

- 'Merita Mita on...,' New Zealand Listener, October 14

Mohi,H., 1994. He Whakaoriori in Mana Wahine Women who show the way Brown,A. (ed), Reed Books, Auckland

Moir,M., 1994. Images of Maori Women, Tandem Press

Mulgan,R., 1989. Maori Pakeha and Democracy, Oxford University Press, Auckland

Nandy,A., Sardar,Z., Davies,M., 1993. Barbaric Others, Pluto Press, London

Nicolson,H., 1956. Early Imperialists in The Story of Colonisation, Fish & Cross, London

Norman,W., 1992. He Aha Te Mea Nui? in Te Pua Vol.1, No.1, published by Puawaitanga, Te Whare Waananga o Tamaki Makaurau

Orange,C., 1988. The Treaty: Competing Views in Te Reo O Te Tiriti Mai Rano: The Treaty is always speaking, Kernot,B., McBride,A., Tertiary Christian Studies

Panoho,R., 1995. The Harakeke - No Place For The Bellbird to Sing: Western Colonisation of Maori Art in Aotearoa in Cultural Studies No. 9, (1), Routledge, London

Paraha,G., 1992. He Pounamu Kakano Rua Construction of Maori Women: A Visual Discourse, M.A. Thesis, Univeristy of Auckland



Peacock,J., 1985. Writing and Speech After Derrida: Application and Criticism in Europe and its Others, Vol.1, Barker,R., Sociology of Literature Conference, University of Essex

Pere,R., 1990. Tangata Whenua in Puna Wairere, New Zealand Planning Council, Wellington

- 1986. Transcript of Rose Pere's Speech in Kete Waananga, Akonga Maori:Maori Pedagogy and Learning, Smith,G., (ed), Auckland College of Education

Peters,M., Marshall,J., 1993. Beyond the Philosophy of the Subject: Liberalism, Education and the Critique of Individualism in Educational Philosophy and Theory, Vol 25

- 1988. The Politics of 'Choice' and 'Community' in Access, Vol.7, Education Department, University of Auckland

Peters,M., 1993. Postmodern Language and Culture in Access, Vol 12, 1&2, Education Department, University of Auckland

Pihama,L., (ed), 1995. The Fiscal Envelope Economics, Politics and Colonisation, Vol. 1, Moko Productions and Research Unit for Maori Education, Whare Waananga o Tamaki Maukaurau

- 1993. No, I Will Not Be a Post... in Te Pua, Vol.2, No 1&2, Published by Puawaitanga, Te Whare Waananga o Tamaki Makaurau

- 1993. Tungia Te Ururua, Kia Tupu Whakaritorito Te Tupu o te Harakeke: A Critical Analysis of Parents as First Teachers, M.A. Thesis, University of Auckland

- 1994. The Marginalisation of Maori Women in Hecate:Special Aotearoa New Zealand Issue, Vol. 20, No.2, Hecate Press, Brisbane

Port,W., 1993. Assimilation: Mission Accomplished in Te Pua, Vol.2, No 1&2, Published by Puawaitanga, Te Whare Waananga o Tamaki Makaurau

Ramsden,I., 1993. Doing it for the Mokopuna in Kaupapa New Zealand Vision Aotearoa, Bridget Williams Books, Wellington

- 1995. Own the Past and create the Future in Toi Wahine The Worlds of Maori Women, Irwin,K., Ramsden,I., (eds), Penguin Books, New Zealand

Rata,E., 1991. Maori Survival and Structural Separateness The History of Te Runanga o Nga Kura Kaupapa Maori o Tamaki Makaurau 1987-1989, M.A. Thesis, University of Auckland

Ritchie,J., 1973. Recognition in Polynesian and Pakeha in New Zealand Education, Vol. 1, Bray,D., Hill,C. (eds) Heinemann Educational Books, Auckland

Royal-Tangaere,A., 1992. Te Puawaitanga o te Reo Ka Hua te Hao te Potiki i roto i te Whanau. Ko teenei te Tahuhu o te Kohanga Reo, M.A. Thesis, University of Auckland

Russell,B., 1946. History of Western Philosophy, George Allen & Unwin, London

Salmond,A., 1983. The Study of Traditional Maori Society: The State of the Art in The Journal of the Polynesian Society, Vol. 93 September, Polynesian Society, University of Auckland

- 1985. Maori Epistemologies in Reason and Morality, Overing,J., (ed), Tavistock, London

- 1991. Two Worlds first meetings between Maori and Europeans, 1642-1772, Penguin Books, England

Schwimmer,E., 1973. Maori Schooling and Confusion of Identity, in Polynesian and Pakeha in New Zealand Education, Vol.1. Bray,D., Hill,C., (eds), Heinemann Educational Books, Auckland

Schapiro,J., 1958. Liberalism, its Meaning and History, D.Van Nostrand Company, New York

Sellers,S., (ed), 1994. Helene Cixous Reader, Routledge, London

Sharp,A., 1990. Justice and the Maori, Oxford University Press, Auckland

Simon, J., Lecture Notes, 14.424, Education Department, Whare Waananga o Tamaki Makaurau

Smith,C., Taki, M., 1993. Hoihoi Wahine Pakeha in Te Pua, Vol.2, No 1&2 published by Puawaitanga, Te Whare Waananga o Tamaki Makaurau

Smith,C., 1994. Kimihia Te Maramatanga Colonisation and Iwi Development, M.A. Thesis, University of Auckland

Smith,L., 1985. Is "Taha Maori" in Schools the Answer to Maori School Failure in Nga Kete Wanaanga Maori Perspectives of Taha Maori Smith,G., (ed), Auckland College of Education

- 1986. Seeing Through the Magic Maori Strategies of Resistance in Nga Kete Wanaanga Maori Perspectives of Taha Maori, Smith,G., (ed), Auckland College of Education

- 1991. Te Rapunga i te Ao Marama: The Search for the World of Light, in Growing Up: The Politics of Human Learning, Moss,J., Linzey,T., (eds), Longman Paul, Auckland

- 1992. Maori Women: Discourses, Projects and Mana Wahine in Women and Education in Aotearoa Vol. 2, Bridget Williams Books, Wellington

Smith,L., (ed), 1992. Te Pua Vol.1, No.1, Published by Puawaitanga Te Whare Waananga of Tamaki Maukaurau

- 1993. Ko Taku Ko Ta Te Maori The Dilemma of a Maori Academic in Creating Spaces in Institutional Settings for Maori, Monograph No 15. Research Unit for Maori Education Te Whare Waananga o Tamakau Makaurau

Smith,G., (ed), 1985. Taha Maori: A Pakeha Privilege in Nga Kete Waananga: Maori Perspectives of Taha Maori, Auckland College of Education

- 1988. Pikau: A Burden for one's Back in Access, Vol 7, Education Department, University of Auckland

- 1989. Kura Kaupapa Maori: Innovation and Policy Development in Maori Education in Access, Vol 8, No.1 Education Department, University of Auckland

- 1990a. The Politics of Reforming Maori Education: The Transforming Potential of Kura Kaupapa Maori in Towards Successful Schools, Lauder,H., Wylie,C., (eds), Falmer Press, London

- 1990b. Taha Maori: Pakeha Capture in Political Issues in New Zealand Education, Second edition, Codd,J., Harker, R., Nash,R., (eds), The Dunmore Press, Palmerston North

- 1991. In Absentia: Maori Education Policy and Reform Paper presented at 'Policy For Our Times' Conference, Wellington July 19, 1991

- 1992. Education: Biculturalism of Separatism in New Zealand in Crisis,

Novitz,D., Willmott,B., (eds), GP Publications, Wellington

- 1993. "Tane-nui-a-rangi's Legacy Proping up the Sky" in Creating Space in Institutional Settings For Maori, Monograph, No 15, Research Unit for Maori Education, Te Whare Waananga o Tamaki Makaurau

- 1995. New Formations of Colonisation in The Fiscal Envelope, Economics, Politics and Colonisation Vol.1, Moko Productions and The Research Unit for Maori Education Te Whare Waananga o Tamaki Makaurau

Snook,I., 1989. Education Reform in New Zealand: What is going on? in Access Vol.8, No. 2, Education Department, University of Auckland

Sorrenson,M., (ed), 1986. Na To Hoa Aroha. From your dear friend. The Correspondence between Sir Apirana Ngata and Sir Peter Buck 1925 - 1950. Vol. 1, Auckland University Press

Spoonley,P., 1986. An Interview with Michael King in Sites, No. 13, Massey University, Palmerston North

- 1995. Constructing Ourselves: The Post-colonial Politics in Justice and Identity, Wilson,M., Yeatman,A.,(eds), Bridget Williams Books, Wellington

- 1995. The Challenge of Post-Colonialism in Sites No. 30, Massey University, Palmerston North

Stumpf,S., 1966. Socrates to Satre. A History of Philosophy, McGraw - Hill, New York

Tahana,A., 1980. A Critical Analysis of Some Studies of Maori Schooling, M.A. Thesis University of Auckland

Taylor,C., 1975. Hegel, Cambridge University Press

- 1989. Sources of the Self, Harvard University Press

Te Awekotuku,N., 1984. Conclusion in Tauiwai, Racism and Ethnicity in New Zealand, Spoonley,P., Macpherson,C., Pearson,D., Sedgewick, C., The Dunmore Press, Palmerston North

- 1984. He Wahine, He Whenua Maori Women and the environment in Reclaim the Earth, Caldecott,L., Leland,S., (eds), Womens Press, London

- 1991. Mana Wahine Maori, New Women's Press, Auckland

- 1994. He Ngangahu in Mana Wahine Women who show the way, Brown,A., (ed), Reed Books, Auckland

Thilly,F., 1914. A History of Philosophy, Holt, Rinehart & Winston

Thompson,A., 1974. The Story of New Zealand: Past and Present - Savage and Civilised (1859), Capper Press, Christchurch

Vercoe,W., 1993. A Self-sufficient Maoridom in Kaupapa New Zealand Vision Aotearoa, Ihimaera,I., (ed), Bridget Williams Books, Wellington

Wai 11, 1986. Finding of the Waitangi Tribunal relating to Te Reo Maori and a Claim lodged by Huirangi Waikerepuru and Nga Kaiwhakapumau i Te Reo Incorporated Society, Government Printer, Wellington

Walker,R., 1984. The Genesis of Maori Activism in The Journal of the Polynesian Society, Vol 93. No.3, The Polynesian Society, University of Auckland

- 1987. Nga Tau Tohetohe Years of Anger, Amoamo, J., (ed), Penguin Books

- 1988. Intellectual Praxis and Cultural Politics in Sites, No.17, Massey University, Palmerston North

- 1989a. The Treaty of Waitangi as the focus of Maori Protest in Waitangi Maori and Pakeha perspectives of the Treaty of Waitangi, Kawharu,I., (ed), Oxford University Press, Auckland

- 1989b. Change Within Maori Society, Winter Lecture July, University of Auckland

- 1990. Ka Whawhai Tonu Matou Struggle Without End,Penguin Books, New Zealand

- 1993. Tradition and Change in Maori Leadership Monograph No. 18, Research Unit for Maori Education, Te Whare Waananga o Tamaki Makaurau

- 1994. Maori Resistance to State Domination, Seminar Education Department, University of Auckland

Webster,S., 1989. Maori Studies and the Expert Definition of Maori Culture in Sites, No.18, Massey University, Palmerston North

Webster,S., 1993. Islands of Culture: The Postmodernisation of The Maori in Sites No. 26, Massey University, Palmerston North

Wetere,K., 1987. A Status Report on Maori Affairs from the Honourable Koro Wetere: Minister of Maori Affairs, Department of Maori Affairs, Wellington

White,M., 1995. Te Wero - Te Uru Whakatupu Ake Te Uru o Matawhaura. Language Scaffolding in a Kohanga Reo, M.A.Thesis, University of Auckland

Young,R., 1990. White Mythologies: Writing History and the West Routledge, New York