CHAPTER ELEVEN
KÖRERO WHAKAMUTUNGA

Ngā Whakaaro Hurihuringa : Reflections

Mana Wahine is the affirmation and deliberate elevation of Māori women. In a context of colonial oppression, and the imposition of ideologies that deny and marginalise the roles and position of Māori women, this is both a cultural and political stand. I am willing to take the fallout that comes from such a position. I am willing to respond to the entrenched anti-woman and anti-Māori positions that have become daily expressions within this society. But, I am not willing to accept the continued suppression of Māori women or the continued manipulation of tikanga Māori to serve the needs of our colonisers.

This thesis is driven by a need and desire to support the openings that Māori women have made. To support the challenges laid down by Māori women in regard to colonisation and its impact upon Māori society. That need and desire is one that has been fired by the many shared experiences that I have been privy to in my lifetime to date. It has been shaped by my own experiences of the world and those of my whānau, and friends. The first chapter of this thesis is titled 'I am my own Case-study' as it brings to the work an understanding of the context from which the thoughts in the thesis have been nurtured. Recognising key events that have contributed to my understandings is a way of acknowledging the link between past, present and future.

As a Māori woman academic I am engaged in theory in multiple ways; the affirmation, the critique, the development; the proving or disproving of its validity. Those things are serious. The role of the Māori academic is serious. We as Māori academics have multiple accountabilities and obligations. It is argued that it is not enough to sit in a university and look only to ones career advancement. There are so few Māori academics that we do not have the time nor the privilege to look only for individual gain, we must utilise the positions we are in to contribute in significant ways to our communities. As such I have realised that the roles are not only with our own communities in a generic sense, but also that we have specific roles in terms of obligations to Māori women.

This thesis seeks to engage what I see as a role of Māori academics, that is to provide an analysis of Western, capitalist, patriarchal supremacist ideologies and their maintenance on Māori land. The university itself is a product of such ideologies. The theft of Māori land to provide a financial
underpinning for the university system in this country highlights that the foundation itself one of the
denial of Māori people. This has also been reinforced in the internal mechanisations of the university
system, with the marginalisation of Māori people and Māori knowledge. This is the site that Māori
academics struggle within. The struggle is to make change by creating space within what are
essentially Western institutions. The struggle is a worthwhile one in that there are many gains to be
made in our involvement in tertiary education. The struggle is also multiple. Creating space is not
solely about physical space, but it implies cultural, intellectual, political and theoretical space.

This thesis has sought to engage the opening of spaces in a theoretical domain. However, in
undertaking such a project it is seen that theory is useful only in its application to bringing change.
The critique and exposing of colonial ideologies is in my view a contribution to wider acts of
challenge. One aspect of that challenge is to the dominance of Western theory in engaging issues
facing Māori people. It is noted that many theories have been imported to Aotearoa and those
theories have been held up as the solutions to the 'Māori problem'. Theories of assimilation had ripe
ground for promulgation in that they supported colonising intentions. However, it is not only
conservative theories that we need to be aware of and able to critique. More recent expressions of
post-colonialism, though driven from the liberal left, are equally universal and generic in their
expression and again tend to serve the interests of Pākehā academics. There is a wariness of theory
because of the many disturbances that theory has brought to Māori communities.

It is not my intention to dismiss all Western theories. Rather, the intention is to draw attention to the
need for recognition of the cultural origins of all theoretical frameworks so that we are vigilant against
the continued entrenchment of Western ideas as 'the' only explanations. The growing exploration of
Kaupapa Māori theory must be supported if we are to develop rigorous theoretical understandings
that are based within te reo Māori me ōna tikanga and mātauranga Māori. This is not a call for a
generic Kaupapa Māori theory, such a call would be contradictory to the complex relations that are a
part of whānau, hapū and iwi. Kaupapa Māori theory it is argued is organic, driven by Māori
communities and initiatives and therefore can be nothing other than multiple in expression. I don't
believe that we must be caught in the binary of iwi versus urban that seems to have besieged the
Fisheries settlement.¹ If we are to analyse the origins of such binary constructions we will see that
they reside in the imposition of a Treaty Settlement Process that denies tino rangatiratanga rather
than affirms it. We are all whanaunga. Whakapapa lines link every whānau, hapū and iwi in this
country. We are not either/or and nor should we allow the Crown to continue to manipulate the
position of Māori people, at any level. Putting our names on hapū or iwi registers doesn't make us

¹ The Fisheries Settlement, referred to as The Sealords Deal has been tied up on court action for some years over
the distribution model for pre-settlement assets as it denies resources to urban Māori. The Settlement initially
signed for 'Māori' was later changed to focus only on 'Iwi'.
Māori, our whakapapa connects us culturally and spiritually to whānau, hapū, iwi and to the whenua. Because we live in the city does not change that.

Kaupapa Māori theory explicitly places te reo Māori me ōna tikanga as central to analysis, alongside mātauranga Māori as a form of Māori knowing and engaging the world. This makes Kaupapa Māori theory distinctive in the theoretical world. Kaupapa Māori theory comes from here, from Aotearoa. It has its origins in ancient knowledge and is a framework that can engage current issues. The organic nature is important in that it recognises that Kaupapa Māori theory is in essence theory by Māori for Māori. It is not an imported theory, but its roots are here, it is grounded in being whānau, hapū, iwi, Māori, in all their complexities and multiplicities of relationships. Having a solid grounding in mātauranga Māori then enables the Kaupapa Māori theorist to engage other theoretical frameworks that have their origins on other lands.

In the discussion of Kaupapa Māori theory I have included a discussion of Critical Theory as 'hoa haere'. Critical Theory is a framework that has been used by a range of Māori academics. It offers a clear vision for change and transformation that is seen to fit well with Māori movements for change. Critical Theory is based within its own cultural traditions and therefore has limitations in its applicability to a Māori context. What is clear is that all theories are developed within their own social, cultural and political context, and therefore Kaupapa Māori theory has as much validity and legitimacy as any theory, and one might argue that in the context of Aotearoa it has more so.

The elements of Kaupapa Māori theory that are explored here are not definitive. In fact I would argue that these are a discussion of just some of the many Māori concepts that are theories in themselves. I have a deep belief that Kaupapa Māori theory is one expression of theory that can be useful at this point, but there are many more being discussed, debated and practised. That is the excitement of mātauranga Māori. The depth of knowledge that is a part of each of us, that has been passed to us from our tūpuna is immense.

With each discussion of Kaupapa Māori theory, that I am fortunate to be a part of, I am inspired by the many ways in which our people view kupu Māori and aspects of tikanga. Elements such as Te Tiriti o Waitangi; tino rangatiratanga; taonga tuku iho; ako Māori; whakapapa; whānau/whanaungatanga; decolonisation are elements that have been discussed in literature regarding Kaupapa Māori theory, and this thesis offers some ways in which they are engaged in theory. However, Kaupapa Māori theory is still evolving and the scope for development is huge. It is also important to recognise that there do exist schools of thought in regard to theory. There are also

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2 Kupu refers to words.
identifiable Māori schools of thought in regard to theory. Some use the term Kaupapa Māori theory others prefer other terms or titles for the work that they are involved in. That does not mean we have to be in conflict or opposition with each other. Where Kaupapa Māori is ancient in its origins, Kaupapa Māori theory is a relatively new theoretical expression and it is my view that it needs the opportunity to grow and be reflected upon.

One of the areas that Kaupapa Māori theory requires expansion is in its engagement of issues of gender and the intersection of race, class and gender. It is with this in mind that the thesis moves to engage the origins and construction of colonial ideologies of race, gender and class, and their manifestation in Aotearoa. Each of these ideologies have impacted upon Māori. Each are colonial impositions to this land. The ways in which racist, sexist, classist hierarchies have been constructed has justified acts of murder, theft and displacement of Indigenous Peoples. Colonial imperialism was depended on theories of race, class and gender to provide ideological justification for the colonisers acts of violence. This has been a condition around the world. In looking to the origins of discourses of oppression we can readily see the self-serving foundations of the violence perpetuated under the guise of such theories.

The historical ethnographic and Native Schools documentation highlights the ways in which colonial impositions came to bear on Māori communities both in the practical ways in which schooling was constructed and in the ways in which Māori knowledge was represented. The impact on Māori women has been significant in that the ethnographers voice has been seen to hold currency and legitimacy in the academy. The examples given here are sufficient to indicate the manipulation of Māori knowledge that was a part of early documentation and in particular the denial of status of Māori women within their communities. The writings of Elsdon Best at best illustrate the impact of documenting the culture of one people through the understandings of another, at worst they highlight the racist, sexist underpinnings of Bests beliefs about Māori people. The impact of early ethnography can not be overstressed. The positioning of Māori women as inferior, common, profane has been incredibly detrimental to our positioning within Māori society. What has further added fuel to the fire has been the reproduction of such beliefs but later authors, particularly academics.

Native schooling is a site where the colonial beliefs pertaining to Māori women were further entrenched. The domestication agenda of early schooling was a deliberate move to relocate Māori from positions of rangatiratanga to those of the subservient native. The marginalisation of Māori women in Native Schooling occurred at both legislative and curriculum levels. In legislation the colonial settler government determined that men would provide leadership and decision-making. In terms of the structural developments it was Pākehā men that were deemed in control, at the community level it was deemed, by Pākehā men, that it would be Māori men who would be in
control. The importance of a discussion of Native Schools to this thesis is in its clear and undisputable presentation of colonial agendas of assimilation as a means of further dispossession. The contribution of Native Schools to a process of individualisation is by no means accidental in its corresponding with the Native Lands Acts that had individualisation of land title as a priority.

Native schooling has been described as a trojan horse of colonisation. Located in the centre of Māori communities the modelling of the colonial heterosexual patriarchal nuclear family was a central project of the Native School. The impact of Māori women is that of a reorganisation of the basis of Māori society, the whānau. The restructuring of whānau was to work in ways where Māori women were expected to take on board the role of the colonial wife and mother, as well as provide domestic service to Pākehā in their communities. The misogyny of the colonisers was an inherent value underpinning the curriculum and structures of the Native Schooling system.

Given the deeply entrenched notions of race, class and gender in this society it is argued that there is a need to for analysis that is grounded in Kaupapa Māori and which is willing and able to engage the intersections of these ideologies. Mana Wahine is presented in this thesis as a theory that is both able to do this and more particularly can undertake such a task from a Māori women's viewpoint. Mana Wahine it is argued is a Kaupapa Māori theoretical framework. As with Kaupapa Māori theory it is grounded in te reo Māori me ōna tikanga and mātauranga Māori, and approaches these two areas from a base that actively affirms Māori women. Such a proposition, it is argued, is not new, as it is shown that Māori women have been active in key roles in Māori society from the beginning of creation, and have in more recent experiences of colonisation were active in both Te Kotahitanga and to a lesser degree in the Suffrage movement. It is argued that theory developed by Māori women from a Kaupapa Māori base is theory can contribute to transformation in the lived realities of Māori women through challenging the ideologies and discourses that uphold oppressive colonial practices.

The need for Mana Wahine theory is a need to affirm the position of Māori women. That need is explicit in the title, which itself presents a desire to recognise and validate Māori women's mana. Other theories, such as Western feminism, have failed to take seriously this task. Western feminism it is argues has limitations in its usefulness for Māori women. That does not mean that we need to reject the concept of feminism, which is fundamentally to place women's concerns as critical in our analysis, but it calls into question the arrogance and racism inherent within an assumption that Western feminist analysis can provide for all women. This is not the case, and never will be. Therefore, there are Māori women who take the term Māori feminism as being a culturally defined and controlled feminist analysis. However, even within an assertion of Māori feminism there exists a wariness of the

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3 Smith, L.T. 1986 op.cit.
imperialistic nature of Western feminism in relation to Indigenous women, Black women and Women of Colour.

It is not only Western feminism that requires challenge in its presentation of Māori women. There are also Māori men that need to be challenged in their maintenance and reproduction of inequalities within their own whānau, hapū, iwi and communities. It is argued that although there is a focus on affirming Māori women, all Māori people will benefit from challenging colonial, patriarchal, supremacist thinking. Therefore, benefit also accrues to Māori men from the challenges made by Māori women to colonial ideologies. It is asserted that Māori men need to be active in their critique and analysis of all forms of oppression, and that includes not buying in to the colonisers offer of male bonding. There are Māori men who are willing to engage gender issues as they intersect with race, class and colonisation, however they are few and far between. A recent comment by one radical Māori woman was that she could probably count such Māori men on her hands, and even worse could name them all. The implications of such a comment is that there are too few Māori men who are working in ways that challenge all forms of colonial impositions.

_Ngā Whakaaro mō te mahi : Thoughts on the Process_

When I first decided to continue my academic career into Doctoral study I did so with a belief that whatever I finally wrote would be of 'use' to Māori people. Having completed a Masters thesis, on top of a number of other commitments in my life, I came to a realisation that I actually enjoyed theoretical exploration. This still comes as a shock to many people in my life, and is accepted by others as 'the way I am'. I can say without doubt that it was kaupapa Māori theory that inspired a passion for theory after years of Western theories dominating my academic experience.

When I first entered the University of Auckland Māori theorising was powerful, however it was not named as being ours. The term Kaupapa Māori theory came later. My early experiences in the academy were often ones of struggling to articulate myself and my own experiences through the words of others. This can be a trying exercise. It became increasingly evident that to theorise Māori issues constantly through the theoretical gaze of others meant that many of the complexities of being Māori were lost, as they did not fit within the paradigm. Most theories were dominated by white men from other lands who had no relationship to this land. Most theories were secular and therefore devoid of any spiritual essence or foundation. Many theories were ahistorical and acultural, and therefore articulated by their exponents as neutral, objective and able to be generalised across all cultures and contexts. Therefore, as is the case with many Māori academics, I became skilled at taking bits from different theoretical frameworks and weaving them into something that was workable in this context.
What I learnt most clearly from these things was that Māori world-views outside of Departments such as Māori studies, were highly marginalised.

As an undergraduate student I chose, then, to ensure that I would always have Māori Studies in my degree and elected to do a double major: Māori Studies and Education. Both disciplines have high Māori participation. In the, then, Department of Education Māori academics; Margie Hohepa, Kuni Jenkins, Linda Tuhiiwai Smith and Graham Hingangaroa Smith were actively promoting Māori views of the world. I recall lectures that Kuni presented in the Stage II Sociology of Education course where she discussed Māori women at tangi, giving vivid imagery of *hupe*⁴ and its place. It was a memorable lecture both because the content was so captivating but also because to have Māori knowledge presented in large lectures was so rare. Another lecture that had similar impact was one presented by Graham in *Tanenuiarangi* to over 200 students, many of whom had never entered a wharenui. He too spoke of Māori knowledge and the wharenui as a storehouse of knowledge. These experiences fed the *wairua* of Māori students in Education, with the *hākari* coming in the form of the Stage III paper 'Ākonga Māori'. Ākonga Māori was a paper for Māori by Māori. It was a paper that was a joy to attend. It affirmed being Māori in the university. It affirmed thinking Māori in the university. It affirmed speaking Māori in the university. It was a paper that encouraged the use of Māori knowledge and experience as a basis for thinking about ourselves, understanding and explaining the context of Māori Education.

There have been many changes at The University of Auckland over the past 12 years. As a result of both struggle and negotiation Māori spaces have multiplied around the campus. A wider range of Māori papers exist within the School of Education. Staffing and resources continue to be a struggle. However, in my view one of the most significant changes has been the active and powerful articulation of Kaupapa Māori theory and Kaupapa Māori Research as valid, legitimate and critical frameworks for engaging issues in Māori Education and beyond. This is the change that has driven and inspired this thesis. Kaupapa Māori theory has been articulated as a term since 1991 and in the past 10 years has grown, been shaped and attacked, and reshaped.

The articulation of Kaupapa Māori theory has been instrumental in creating theoretical space for Māori theoreticians to engage wider and more extensive expressions of Māori understandings. That too is the intention of this thesis. Firstly, I accept fully the notion that Māori people are theorists. Secondly, I accept also the notion that our tāpunatāpunatāpuna theorised about their world and were actively reflective on the need to develop and change as relationships and circumstances around them changed. These two beliefs lead me to where I am now, engaging Kaupapa Māori theory and looking for

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⁴ *Hupe* refers to mucus or snot running from the nose.
specific theoretical forms that enable us to look at the combined impact of dominant ideologies of race, gender, class and colonisation. These ideologies are imposed and form both separately and collectively discourses of oppression. These are colonial disturbances that have interrupted Māori understandings in particular ways. My intention in this research is to engage those disturbances and provide a framework that may contribute to deeper understandings of their impact on Māori people, and Māori women in particular. This is just one framework of many potential forms of Māori women’s theories. What has been undertaken here is the task of arguing that Mana Wahine theory is a Kaupapa Māori theoretical framework that engages these ideologies.

I am also deliberately advocating for a movement to expand on the possibilities of Kaupapa Māori theory. Kaupapa Māori theory has never been intended to be a one size fits all theory. Kaupapa Māori theory is multiple and deserves to have the many variations expressed. To hold to a notion that there is one Kaupapa Māori theory defeats the purpose of why it was originally expressed, which was to make available wider cultural understandings in theory itself. Presenting Mana Wahine theory is not a dismissing of Kaupapa Māori theory as some may assume, rather it is an expansion upon what is currently expressed as Kaupapa Māori theory. As such this thesis follows on the more recent work of Kuni Jenkins in her assertion of Aitanga as a theoretical framework. We only need look at the thousand upon thousand of Western theories to see that one theory could no more describe Māori experiences than one standardised apology from the Crown acknowledge the many abuses perpetuated by the settler migrants upon whānau, hapū and iwi in this land.5

Within te reo Māori me ōna tikanga we have concepts and understandings that are theories in themselves. For example where whakapapa is identified as an element of both Kaupapa Māori theory and Mana Wahine theory, it is also a theoretical framework in and of itself. When we open ourselves to the possibilities of Kaupapa Māori theory and Mana Wahine theories we can see the incredible potential that te reo Māori me ōna tikanga and mātauranga Māori bring forth. They can and will transform our worlds. I have titled this final chapter Kōrero Whakamutunga, this is in line with the notion that I have finished my kōrero in this site at this time. It does not mean that the discussion has finished as that is far from the situation. It indicates that in this place, at this point I am willing to relinquish the thoughts, beliefs, understanding and theories to the public domain for consideration, critique and reflection. At this the completion of what has been a six year task that has taken place alongside many other events, developments, struggles and kaupapa in our lives, I lay these thoughts before you for consideration.

5 This may be an unusual example however in the Draft Deeds of Settlement for three Taranaki iwi; Te Ātiawa, Ngāti Tama and Ngāti Mutunga, the same apology was used, assuming that each of our experiences are the same.
Ngā Whakaaro mō ētahi atu mahi rangahau: Thoughts of future research

What completing this research has done is remind me of the incredible depth and scope of Māori knowledge. This thesis reflects hours of work and thought, however alongside Kaupapa Māori and mātauranga Māori it is merely a beginning, opening discussion. There is so much more that can be done. As I have neared the ending of the writing phase for this Doctorate I have been constantly reflecting on where 'I could have gone' or remembered other authors 'I could read' or seen new books hit the shelves and thought 'I should include that'. The potential for the thesis to be a never ending project is a very definite possibility. However, it is a project that does have a completion time, and within that time frame the constraints of what can be considered are evident to me. I want to comment on potential future research because having been through this process I have been privy to seeing where we can in the future afford to put more energy. The works of Ani Mikaere and Aroha Yates-Smith are good indicators too for future research. Both pieces open avenues for Māori women to continue developing. There are a multitude of tūpuna wāhine and atua wāhine whose voices are yet to be honoured fully. Each of those wahine deserve time and energy and it is only us, their mokopuna that can do that. It is only when we have a critical mass of writings that affirm and honour our tūpuna wāhine and atua wāhine will we really show the world the might and status of Māori women. It will also be a time when we as Māori women will see for ourselves the potential that is ours.

This is about continuing the work of Māori women such as Linda Tuhiwai Smith, Ngahuia Te Awekotuku, Kathie Irwin, Mira Szarsy, Ripeka Evans, Donna Awatere, Kuni Jenkins, Rangimarie Rose Pere, who have brought to us over the past twenty years that challenges of reclaiming Māori women's roles. It is about extending on our theoretical and practical understandings of Mana Wāhine and drawing upon that to make change. To make ourselves visible, to honour our voices. This also means having to stand up and challenge the daily oppressive actions that are foisted upon our women, upon ourselves. It is not enough to theorise these issues, there must be a commitment to praxis, to the process of transformation. That is another focus for future research, looking at how Māori women define and engage of acts of transformation.

Another area of need is that of language analysis. Of engaging more deeply with te reo Māori and kupu Māori to reveal the many layers of meaning and in doing so to provide insights into the roles and status of Māori women as is expressed through te reo Māori. This includes working the manuscripts in ways that look more deeply for the roles and beliefs pertaining to and of our women. Manuscripts remain a source of Māori knowledge that needs to be tapped by Māori. We can not afford to trust the interpretations and translations of white men. Māori women need to be engaging with the manuscripts ourselves.
There is always potential for new growth. This work is completed in the time of Matariki.\(^6\) The rising of Matariki in the new morning dawn symbolises that seasonal change that is upon us. It is a time when the land is at its most ready to receive the kākano, the new seeds of life. When Papatūānuku has contracted in the winter months and now awaits the offerings of her people, offerings of kumara. It is a time of newness and exploration. Of celebration and remembrance, after the cold months of Aotearoa. It is a time that dawns possibilities for the future.

Nō reira kua mutu tako kōrero mō tēnei wā, tēnā koutou, tēnā koutou, tēnā tātou katoa.

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\(^6\) Matariki is also known as the Pleides and at this time of the year (mid June) rises in the dawn indicating the movement back to Summer, the new dawn of the Māori New Year.
KARAKIA WHAKAMUTUNGA

I te Pureireitanga
I te wahi ngaro, te wahi huna
I te kutereterenga o te ao.

The source of spirituality
The unseen spaces, the hidden spaces
Holder of all interaction

Te pae tu o rangi-a-te-a-nui
Te pae raro o papa-whenna
Hurihia i takapou-whariki
Matua-te-kore i hikitia ai
Whakamanatia e te poutama.

Spacial horizon
Growth horizon
Turned to supporting structures
Which are upheld by Matua-te-kore
And the framework is endorsed.

I noho a Hine-te-ahuru
Whangaihia e nga uri i puta
O te hanora, o te hautipu.

Hine-te-ahuru in heavenly abode
Nurtures forthcoming offspring
Of life potential and growth.

Te whaia i te aro nui
Tapuwae o nga tupuna
I riterite nga tika
Hei aratakinga mai
E whaioranga hoki.

The pursuit of sacred pathways
And ancestral footsteps
As a means to prepare righteous
Guidance
And flourishing.

Na Puanga, na Matariki, na Rehua
Koreroa i te ngeri tapu
O te kakano whakatipuranga ai
Whakahonotia mai te kiko i te wai
I te mihi whakapapa
I te mihi manako.

Puanga, Matariki and Rehua
Speak sacred chant
Of growing seed
Physical and spiritual join
Within the greeting of genealogy
Within the greeting of yearning.

Whetuki te manawa whenua, manawa ora
Hei oranga mo te hunga whaimuri
He koha ki te tairoa
He taonga tuku.fiho!

The heart beat of the land and life
Sustaining future generations
For they are precious
Treasured gifts to the world.

Tihei mouri ora!

Life elements!
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