

Kaupapa Māori Elements: A time for reflection

eHui Discussion Forum

Abstract: The 'Kaupapa Māori Elements' wānanga was lead and facilitated by Leonie Pihama as part of ehui on kaupapamaori.com. There were 11 participants and the wānanga took place over 6 weeks from mid June to end July 2006.

It produced an in-depth discussion about "how we view the past, current and future articulation of Kaupapa Māori and the elements that are a part of Kaupapa Māori theory, research and action". (Pihama L, 2006).

Key themes addressed include:

- practice, theory and reflection;
- fundamental relationships of whānau, hapuu and iwi;
- future of Kaupapa Māori theory and action;
- critical thinking in a Kaupapa Māori context;
- Kaupapa Māori and activism; social, economic and political sustainability;
- personal contexts of Kaupapa Māori;
- definitions and guardianship of visions;
- Kaupapa Māori in crown contexts;
- institutionalizing Kaupapa Māori; Kaupapa Māori and mauri ora.



Discussion subject: Kaupapa Māori Elements: A time for reflection
Facilitated by: Leonie Pihama - Thursday, 13 June 2006, 12:02 PM

 Ch5_Kaupapa Māori Theory: Identifying Elements

Tēnā koutou katoa, he mihi maiohi ki a koutou katoa i tēnei ata makariri. Ko te marama nei ko Pipiri, ko taku mōhio ko tēnei te marama ka whakapiripiri i ngā mea katoa o te ao marama nei. Ko tēnei hoki te marama ka kite matou i a Matariki i te ata, he tohu o te tau hou Māori. Nō reira he mihi tau hou, he mihi matariki ki a tātou katoa.

Apologies firstly for not posting the first wānanga kōrero yesterday. This morning is the first opportunity I have had to get my computer up and running after the power outage in Tāmaki Makaurau. Yesterday was definitely a day to reflect upon how reliant we are on the system to maintain our daily activities, and how little we as a whānau are prepared for any possible reduction in services. Perhaps the element of tino rangatiratanga within a Kaupapa Māori framework requires more than just the notion of independence or sovereignty or self determination, rather it is about more than control but must also encompass a greater movement

towards self sustainability and whānau/hapū/iwi/Māori abilities to sustain ourselves. For those of you working in the areas of self sustainability, of recreating our collective ability to feed and nurture ourselves in healthy and sustainable ways, in the areas of ensuring the lives of our tamariki, mokopuna and generations beyond are left with a legacy that is the ability to live from the land and sea and to nurture and protect the resources around use, that is clearly an act of tino rangatiratanga. Ngā mihi ki a koutou.

This is a somewhat broad introduction to a discussion about how we view the past, current and future articulation of Kaupapa Māori and the elements that are a part of Kaupapa Māori theory, research and action. This wānanga topic has been selected for a number of reasons (i) because we must be, in my view, always committed to reflection if we are to truly engage in a process of Kaupapa Māori praxis, and that reflection is necessarily collective, (ii) because the field of Kaupapa Māori theory is growing and expanding and it seems a good time to assess that work in terms of how we have articulated certain elements and (iii) because of the growing depoliticisation of Kaupapa Māori to the extent that it is too easily coopted by the crown and its agencies and redefined by some in a way that removes its political drive. These are some of the reasons why I thought this would be an appropriate opening kōrero. I have added as a resource a copy of one chapter of my phd that relates specifically to a discussion of Kaupapa Māori elements. This is merely to provide us with a common reading that we can engage but it would be great if others would also post documents that are of relevance.

Nō reira, tēnā tātou katoa.



by **Linda Smith** - Tuesday, 13 June 2006, 02:15 PM

Tēnā koutou katoa

Well, the weather and Kaupapa Māori elements are connected somehow. For me Kaupapa Māori is a synthesis of some foundational principles that enable me to do my work and believe that I am making a better difference for Māori. By implication I believe also that Kaupapa Māori enables us to develop and nurture networks of supports and counter-networks that enable us to work across boundaries, borders, contexts and time.

In the course of two days Kaupapa Māori has enabled me to interact with Ngāti Whātua o Orakei on Sunday where they hosted our international visitors and on Tuesday at Āwanuiārangi where as a member of Council we are trying to restructure the institution so that the Wānanga can survive as a viable institution. The practice and theory and reflection go together on a daily basis.



by **Sarah-jane Tiakiwai** - Tuesday, 13 June 2006, 08:00 PM

Kia ora all

Indeed, the weather has been truly connected with kaupapa Māori elements. Returned this morning (instead of last night - because of the weather) from a hui at Hopuhopu - trying to support the endeavours of the tribe to get the Endowed College up and running. It has been six years since it opened and there has been much theory, reflection and re-reflection but to date - little action in terms of achieving the original vision set by Sir Robert Mahuta. Part of the struggle has been about who determines the vision. And if the person representing that vision can no longer protect it - whose responsibility is it to a) maintain and protect the vision, and b) ensure the vision is realised? Are those who are left able to change the vision? And if so, what right do they have to do so? Who are they accountable to? Much of this kaupapa struggle has centred on who has the power and control - over the vision, over the right to realise the vision, and over the resourcing of that vision. For those engaged in the struggle to achieve the settlement (especially the kuia and kaumātua) this focus on power and control has meant that the real focus of what is important to them - that being the raupatu and the Kingitanga, has been diminished and as a result, the mana of the memory of the raupatu and the significance of the Kingitanga as a resistance movement has been tarnished. The question I ask - what future does kaupapa Māori have if we have not maintained these fundamental relationships/or a framework from which such relationships can be developed/respected/maintained within our whānau/hapū/iwi?



by **Cheryl Smith** - Tuesday, 13 June 2006, 08:55 PM

Reflecting on your kōrero about the elements of Kaupapa Māori, I think that reflection is a whole text book in itself. There is the daily personal reflection we do, the whānau reflection and today at our community workshop in Whanganui we had hui reflection. There are different types, some critical and some uncritical.

We had an awesome hui today, talking about rongoā and the impact of toxins and pandemics. It was very challenging to listen to the trauma of some peoples lives but the underlying combining thread that emerged to unite the different groups was kōrero about spirituality and putting things to right in the different realms. Karina Walters (Choctaw and very impressive) spoke about historical trauma and suggested we read the book by Eduardo Duran called Healing the Soul Wound.

I found today's hui quite unique. Today was a luxury, we met to have a discussion, we didn't meet for a particular purpose or because we had a cause, although there were many causes in the room. We met for reflection and we had groups who don't ordinarily hui with each other, so we had both reflection and challenge. We are so busy being cause driven that it does feel like a total luxury to reflect for the sake of reflection just like in this wānanga. I think that we all moved our thinking forward quite a bit today because we had some space for critical reflection with some good people. By having the space we can engage our causes more critically. Am looking forward to our kōrero on line.



by **Margie Hohepa** - Wednesday, 14 June 2006, 12:14 PM

With weather, power and control from the centre (Auckland) (ironically put in play about through lack of power) I read the opening line rather apprehensively as it has felt like there has been little time to reflect in Tai Tokerau since Monday. Rather it has felt like lots of time has been spent in reaction mode re-planning exams for our students that had to be cancelled against their and our wishes, even though we had power (and some sunshine). However a chance to take part in this wānanga has been a powerful reminder that 'reflection' is as much an implicit part of what we do each and every day, as it is an explicit time to stand back and review what has happened.

Sarah-jane, the questions you raised made me reflect about who gets to decide who are the 'owners' - whether it be of a vision, a dream, a process (an exam!?) and who gets to decide what changes will happen over time and space? I've just been asked to help researchers' evaluating a process that was developed out of huge frustrations and feelings of powerlessness and little control. The process is enacted in kaupapa Māori contexts and the researchers take as read that it is the voices of those most impacted on by it that need to be heard. While the researchers are being asked to focus on the 'end-users', you've reinforced that that is not enough to be talking with those now directly affected by the process in order to identify and recommend any changes etc. what power should be also given to the voices of the original 'activists' - who have moved on or passed on, around their original intentions and expectations of the process that does not directly impact on them now?



by **Jenny Lee** - Wednesday, 14 June 2006, 01:25 PM

I agree that its timely we engage in a reflection of Kaupapa Māori, not only because we rarely find the time or space to do this, but that Kaupapa Māori

appeared 'officially' of the theoretical 'scene' more than two decades ago now. Te Kura Kaupapa Māori o Hoani Waititi Marae celebrates its 21st birthday this year, and it does feel like a coming of age.

While we are seeing the benefits of Kura Kaupapa Māori in the graduates and their contribution back to te iwi Māori, kura continue to struggle for the same basic things required to operate successfully, many of which were identified from the outset. We still desperately need more Māori teachers (especially for wharekura), curriculum documents that reflect mātauranga Māori, appropriate assessment tools, cross-curriculum Kaupapa Māori materials and so forth. The fight to secure funding for resources and programmes from government to meet the needs (and others) of Kura Kaupapa Māori is still a huge and vital task.

Equally important, however, is the strengthening of our own whānau (Kura or organization) around Kaupapa Māori elements. While an organization or kaupapa might be twenty years older, it does not necessarily mean that the people (many of whom are now new) or whānau have had the opportunity to develop their own thinking (or even know) about Kaupapa Māori. As Sarah-Jane and Margie point out, there is always another generation with different ideas and perspectives. I know it sounds very simple, but in the case of our urban based, pan-tribal Kura, I believe the intergenerational aspect of whānau has to be at the fore in our development. We (the present kaitiaki – whānau of the kura) need to be constantly reminded by, and connected to the kaumatua, the past leaders of the marae, the founders of the kura, the past parents, teachers and students of their hopes, experiences and struggles – in order to increase our social, political and economic sustainability, our kaupapa ā Māori. I agree Margie, that those who have been involved in the past (in whatever it might be), are crucial in assisting those at the helm at the present.



by **Mereana Taki** - Wednesday, 14 June 2006, 02:44 PM

Kia ora koutou katoa

From humble beginnings Kaupapa Māori appears to have given flight to many and varied possibilities. I am reminded of my grand parents who lived and loved from where they were eeking out existence with what was at hand at the time. They reached inwardly for the unwritten, the uspoken. Close your eyes and 'look'. We went to hui and I was asked; 'what did you hear'. I am reflecting on the making of a Self-reflection. My kaupapa reflections tell me to keep my river clean (within). The love I am thinking of begins here, with myself and moves outward in mindful homecomings. There was an enormous burst of energy about doing things for the big 'us'. Somewhere in this rush to be ...??? the little 'I' or immediate Self got left

out. Maybe there is still the funny idea that this is such a Pākehā thought? I am counterpoising self-reflection to projecting. I am reflecting on notions of Global citizenship as something that goes outside even what we once told ourselves about particularist nationalism (ahakoa nō hea?). We often say we a One, then some other strange list of restrictions starts to pop up.

This week I watch my 16 year old waiting for her mate to return. Kua mate te kōtiro nei i Moloka'i i tērā wiki. I am reflecting on the myriad ways that she is experiencing diverse Kaupapa Māori in action as our Kura struggles within itself to recognise the grief and suffering of our tamariki over and against the silly politics emerging from some sections of the Kura. I reflect on the miracles every day made available through our tamariki and mokopuna. In spite of all the difficulties we are loved regardless. We make plans that are contrary to the official kura instructions to parents. We give explicit sanction to our kōtiro to follow her puku, yet still be mindful and respectful of big people in her midst. This is my kaupapa Māori in continuous weave. My powers of prediction are focussed on whether I can still sing the waiata 'I love my bills', meet the strategic targets for food shopping, soccer practices and hula classes. Being more than this seems somewhat outrageously ambitious right now.

Just a little story about frosty school days. At our place we used to get up in the morning and hunt down two shoes - any two shoes, whether they matched or not never seemed to be part of the research profile. Anyway, usually the big kids got the shoes (a high heel and flat). Who ever got the shoes also got to piggy back two or more little people. Get to the bus stop and hide the shoes at the back of the bus stop before the bus arrives. There you go, Kaupapa Māori in a nutshell.



by **Leonie Pihama** - Sunday, 18 June 2006, 02:29 PM

Tēnā koutou, he mihi mahana anō ki a koutou katoa. It has been great seeing the first postings on this site and in particular in this e-hui. What has been clearly outlined is that reflection is a daily and constant process and practice when working within a kaupapa Māori framework. As Linda, Cherryl and Mereana have noted our daily interactions, our daily mahi, our daily lives provide a range of opportunities through which we engage and reflect upon our approaches.

The questions raised by Sarah-Jane, Margie and Jenny in regards to definitions and guardianship of visions is, in my view, a critical one. When do we get to say 'he kaupapa Māori tēnei', who defines what is Kaupapa Māori, how is that determined? That I believe is an important question in the context of the ongoing colonisation and exploitation of our tikanga, kawa,

reo. We have argued the notion that Kaupapa Māori is transferable and is able to have expression within a range of contexts and sectors. We have shown in our mahi within the university, for example, an ability to hold to Kaupapa Māori as a theory, methodology and practice. However, to what extent is that a limited expression, to what extent can rangatiratanga be fully expressed within a context of a mainstream, often colonising context?

We are seeing an increasing labeling of programmes in Pākehā organisations and in Crown agencies as Kaupapa Māori, however their context is such that what constitutes Kaupapa Māori is often devoid of any political expression, or challenge to the power structures within which it is located. That was a key reason why I posted this particular discussion. Where we reflect daily and constantly, how do we then bring about a wider reflection and critical analysis of the ways in which Kaupapa Māori programmes etc are being constructed within the abovementioned contexts? How to do we reflect upon our own theorising and practices? Remembering that Grahams foundational discussion of elements of Kaupapa Māori came from his research in Kura and were provided to us as tauira of things that he saw within that context, then what do we see as elements that are necessary in a Kaupapa Māori framework? Tēnā tātou katoa.



by **Mereana Taki** - Tuesday, 20 June 2006, 10:47 AM

Taking a breather and reflecting on your kōrero about politicizing impetus of a Kaupapa Māori praxis. Two writers come to mind which stimulate more thoughtful pondering regarding this. The first is Rose Pere and her paper on Te Wheke. Many limbs/branches connected to a unified body/head/heart. Her vision of universal humanity within a single Sacred covenant (although she critiques out the assertion by Missionaries that they alone hold or brought the Word of a shared Godhead). The other is in the works of Robyn Kahukiwa. Her re-envisioning of ways of seeing which are at once 'within' a cultural landscape of whakapapa to Ngatiporoutanga and also moves outwards. I am especially inspired by her works going to Mexico to 'bridge' their political spaces affording an 'indigenous' art work which is politically charged, yet leaving that space relatively open between First nations peoples and current dominant group engagement.

A Kaupapa Māori which provides 'bridges' even within the culture itself is very powerful. Looking at some of what needs challenging and transformed within various Māori cultural contexts only serves to affirm a need for bridges. Being of mixed heritage, woman and so forth coming into a place of strength and positive affirmation are long overdue.

How to qualify a Kaupapa Māori as necessarily a political event, statement or continuous practice ki ōku nei whakaaro, has been energising precisely because it broke away old barriers, restrictions and modes of thought. I was thinking more of an inversion of this idea where power is restored to 'taken-for-grantedness' and 'common sense' approaches to Kaupapa-driven everything. Some kind of idea of wairua-led hui-ā-rōpu as Cheryl indicated. Something which restores moving outward from a knowable landscape of centres emanating from a single 'Self-in-relation' to the world.

I am thinking here about the ways in which the late Māori Marsden wrote in ways which clearly stated a number of key positions without delegitimising or dismissing ill formed criticisms from beyond his Ngāpuhitanga. He was able to clearly draw out different starting points within his own approach, differing foci for 'reading the world'. He was also able to draw on the specific ways in which his approach could extrapolate out of many other knowledge bases therein drawing through what he considered useful information and knowledge to his own purposes.

There is also a place in this kōrero for Kaupapa Māori notions of 'forgiveness' and 'renewal'. Some ways to overcome reactionism and verbalism. Perhaps for me this is an area of healing which is poorly understood as a living restriction ahakoa te Kaupapa. We seem to have the drive, the assertion and all of those important elements of action very strong for the most part. Writings which begin to address the area of political everything would also be a profound move from the practical realities of physical survival.

I was looking at something which said this to me; imagine a world in which it was easier to love each other – especially ourselves. In a world which at one time prepared for our demise, as a nation of human beings. My interest is derived from my elders focus on healing the psychic wounds also implicated in these practices. I am speaking of unconditional inviolable love which restores a missing piece of this puzzle for me. A philosophy of abundance – there is always enough for everyone, has been broken down and destabilized by a philosophy of 'poverty'. Of thinking, of acting and of reaching out. If this kind of aroha is key to greatness wouldn't we all want to invest heavily in it? Kia ora.



by **Glenis Philip-Barbara** - Tuesday, 20 June 2006, 07:37 PM

Tēnā rā koutou,
It's interesting to read through everyone's reflections around Kaupapa Māori at this time. Reflecting on my own journey and thinking critically

and soulfully I am struck by the ongoing struggle that we are all engaged in no matter where we are operating from.

In a range of contexts I seen our people struggle for the ongoing existence of kaupapa Māori modes of practice, particularly within spaces where the overwhelming organisational culture is rigidly western. And at the same time we have many of our people who are go about the business of claiming to represent Māori whilst simultaneously living for all intents and purposes within the same western paradigm who is keen to accept their version of 'what Māori need' over kaupapa Māori. Kaupapa Māori is often presented as the separatist 'bad guy' that 'all Māori' are unable to engage and that non-Māori are unable to understand. Our immediate response is to continue to operate by our Kaupapa, the net effect is that we cannot rely on many of the mainstream systems that are supposedly there to provide support and we end up having to duplicate services and thereby increase the Māori workload threefold just to get through the basic requirements. No wonder we are all exhausted all the time.

Working thurgh the practice of Kaupapa Māori and challenging the ongoing myths that emanate from a whole range of quarters, including some of our whānau, and challenging who want to rigidly stick by the 'anything goes as long as it's 80% Māori' philiosophy from god knows where is an extremely tiring process. In much of what goes on at the heart of the issue is a giant lack of commonly recognised commitment to live kaupapa at a personal level. We have those who currently defend the right to define kaupapa and practice according to their own comfort and knowledge levels, and added to that are having to often deal with views that are sexist, homophobic and structured around expending as little effort as possible to get through the day.

On the Iwi, Hapū front we have an 'outgoing' leadership who have worked hard, espoused the values of whanaungatanga, including some whom continuously behaved in ways that abuse power, seek personal privilege from opportunities intended for the collective and in general act like Pākehā executives.

At the heart of all of this I can see the questions posed by Sarah-Jane and Mereana - who determines, defines and decides what, how much, what flavour(s) kaupapa Māori comes in. And how do we pay attention to our engagment of kaupapa Māori at a personal level in ways that affirm the collective? How do we deal with kaumātua who look flash but behave outrageously in our collective name? How do we deal with pākehā acting Māori who have whakapapa who seek to pākehā-fy kaupapa Māori for their own comfort and professional gain?

Its a good time to be seeking ways to engage the multiple facets of struggle inherent in kaupapa Māori and to consider ways to advance the political nature of kaupapa Māori lest the 'Ministry of whatever'

domesticate what has been created thus far in the interests of accessing the public purse.

Ngā mihi
Glenis



by **Sarah-jane Tiakiwai** - Wednesday, 21 June 2006, 01:02 PM

The issues that you raise Glenis are so pertinent! At what point do we get disillusioned and say - forget it, I'm outta here. I get the sense of frustration - at all levels - institutional, tribal, hapū, whānau, individual - but is it the kaupapa that keeps driving everyone in spite of the frustrations? I am mindful of Leonie's point about the original intentions around kaupapa Māori. I remember having a discussion with Margie Maaka earlier this year about kaupapa Māori. The discussion came about from an observation of how politicised her Hawaiian students are. They are aware of what is going on around them, the implications of engaging/not engaging, the need to act for change. At that time I was thinking about the 'first wave' (for want of a better term) of kaupapa Māori theorists and practitioners - those who fought the battle to give Māori academics, researchers, practitioners a voice that was valid and that was relevant. Not considering myself part of this first wave - I was asking aloud whether those of us who haven't had to struggle, who have in a sense ridden on the back of this first wave, have become or are in danger of becoming complacent or apathetic to the need to continue the struggle. What space has been left for these newer (rangatahi) voices to come through? Extending this - Is kaupapa Māori always about the struggle? What does kaupapa Māori become in the 'peace time'? In this context I am thinking again about tribal development/post-settlement strategies and reaping the benefits without having had to fight. The dialogue and opportunity to do so in this context is invaluable and I agree with Glenis' question - how can the political nature of kaupapa Māori be advanced? And how do we ensure that kaupapa Māori can be diverse (ie political, social, economic, etc.) in nature without becoming fragmented?



by **Paul Reynolds** - Wednesday, 21 June 2006, 01:51 PM

Kia ora tātau

I have really enjoyed reading all the discussion from this first wānanga. What most comes home for me after reading all of the posts is that we live, breathe and do Kaupapa Māori every day and in all our different mahi, be it research, education, finding shoes, struggling with institutions, conferencing, power.... As already discussed though by several people

here, there is often little time to reflect on what we have done, what we do, and what we intend to do. As Cheryl has mentioned, this is a real luxury but a very necessary part of kaupapa Māori praxis.

I just wanted to take this time to reflect on a couple of recent things. The first is the fantastic opportunities of coming together made possible by the recent Ngā Pae o te Māramatanga conference. Linda mentioned on Monday at an elderly care research project hui held with 3 Hauora Managers and the elderly care research team, that one of the things coming out of the elderly care project is the 'magic' of bringing the koroua and kuia (and their caregivers) together to talk about things affecting them. The koroua and kuia really enjoyed the opportunities of coming together and being together.

In a similar vein, that magic of coming together was also seen in the community workshop held in Whanganui, as already mentioned by Cheryl, and at the conference at Te Papa. The kuia who travelled down to Wellington from Whanganui absolutely loved the conference. The conference offered our kuia a host of Māori and Indigenous speakers that were talking the same or similar language and kōrero. It was a celebration of us as Indigenous people and it was magical. I must admit that for myself I didn't attend many presentations but instead spent wonderful times with different people and enjoyed their company - this was an absolute luxury. In regards to dissemination of the kōrero, learning and material from the conference, our kuia have been spreading the word to whānau, neighbours, community, runanga, etc. There is even a movement to hosting our own hui in Whanganui, and asking Dr Karina Walters to return to us in Whanganui.

For me, the magic was awesome at the conference. This is kaupapa Māori in action, this is a time for a collective kōrero and reflection (which sometimes makes me wild because there are some hōhā ones too), and continuing strengthening, acknowledging and celebrating the ways that we do things.

Ok, it's off track a bit but...



by **Garrick Cooper** - Thursday, 22 June 2006, 04:44 PM

Tēnā hoki koutou katoa

Great to read the thoughts being shared by everyone. I've been snowed under (literally!) with work, but have had a chance to read the postings. Just to pick up on some of the things that Leonie has talked about and I think it links in with other whakaaro. The increasing labeling of programmes in Pākehā organisations, kaupapa Māori ... reflects the double edged sword that it naming. At one level I can see why some of these programmes claim (by naming) kaupapa Māori programmes...it is about creating some space for themselves within their organisations. At another level it is also about letting their customers/clients or whoever

they hope to provide some service to, that there are options for the type of service they may hope for. Now whether that is 'truly' kaupapa Māori we may never know. I agree that some of these programmes are not always overtly political but at some level much/all of what we do has a political element to it. Perhaps it is the degree to which these actions are viewed as political actions by others. I think that there is morphing (some would call this a type of fractionalising) of kaupapa Māori going on. This was bound to happen, it is the extent to which these stay true to some of the key elements or principles of the 'original' kaupapa Māori. Graham refers to political movements prior to the term 'kaupapa Māori' being coined that for all intents and purposes were an earlier form of kaupapa Māori, I think that the Kingitanga, the Kotahitanga movement, Te Kooti and the Ringatu church and others were referred to as examples of this. Perhaps there are degrees to which some thing is kaupapa Māori rather than it is or it isn't?

Let me use some examples from kura that I have seen and been involved in. It used to be that kura were kura kaupapa Māori or they were schools. Kura kaupapa Māori were kura that subscribed to Te Aho Matua. I know some schools (where the Māori population of the school was very high) that just became kura...kaupapa Māori because they wanted their kids to be learning te reo Māori. What these new kura...kaupapa Māori looked like, in terms of the whānau, the educational philosophies te mea te mea were quite different from the earlier kura kaupapa Māori. In recent times some whānau have opted out of aspiring to become kura...kaupapa Māori because their papa or foundation philosophy is different (the extent to which it is really different is up for discussion) from kura kaupapa Māori. At the moment these are based more around tribal kaupapa but not always. The morphing of kura...kaupapa Māori into kura ā iwi, kura Māori, kura motuhake, kura aha noā atu are examples of kaupapa Māori being applied in different contexts. I am not sure that this means that the kaupapa is substantially different.

Sarah's question about how can we kaupapa Māori be diverse without being fragmented is pertinent here.

Kāti nawhe! kia rongō ai kia kite ai i ngā kōrero ā ētahi atu o tātou.



by **Mereana Taki** - Sunday, 25 June 2006, 02:21 PM

Kia ora e hoa mā.

Getting into some substantive whakaaro here. Thinking about the key questions as to whether even 'claiming' an ownership over or attempting to assert some forms of 'control' over a definition of Kaupapa Māori might

result in returning to territorialism and how to avoid this? Maybe to recognise it is a possible trap? My thought from Garricks reply was that whatever Kaupapa Māori enabled, however far it is being stretched out into what old Roger Dale referred to as 'possibilitarianism' sounds to me like legitimation of a dynamic and transformative Kaupapa Māori paradigm?

From this vantage point it appears to me that Kaupapa Māori is living up to an ideal of at least providing something sustaining – ka ū, from many and varied realities of ūkaipō. Sounds like legitimation to me. Whether something then has the political legs to carry it into a more cohesive groundswell I think is also outlined in the Critical theory and liberation theorists focus on 'timing'. Perhaps it said something like, even choosing not to take action (at a conscious level of course) is also a political act as premature or ill-informed action could result in a retrenchment of the very conditions one is seeking to resist and transform.

Perhaps this whakaaro will enable us to see that we (diverse Māori interests and Others affected by this body of understandings) are truly innovating the present. At times there is a drawing on kōrero tāwhito directly. This then has to find expression in a transformed language and cultural reality for many Māori today – most of us are also English languaged and cultured. How to see this as a powerful transformative space also appears to be before us.

For me, my whakaaro is basic. Kaupapa Māori provided a much needed license to innovate older whakaaro in a materially different reality to my tipuna. The living principles (manaakitangata, aroha me aha rānei) as eternal truths also provided modes of universality with which to share and find a common humanity. O.k this didn't necessarily solve the problems of global corruption immediately, ēngari it enlivened inter group exchanges I have since been engaged with abroad. Perhaps this is also an important process for Kaupapa Māori exponents. It seems our perceptions through the eyes of strangers can also be a catalyst for us to 'see' ourselves in fresh light. Just a thought.

In regard to institutionalised forms of kura Māori there still begs questions about whether or not any truly liberatory transformation has occurred as a result of having taken over the hands-on delivery of a colonial system of education with our own brand name on it? Perhaps this journey is simply part of conscientisation? The speed of the take over, the mirror institutions alien in their physical designs and curriculum demands to the mātauranga of whānau and marae. Fortunately we seem to be relentless in re-working these situations to suit our specific needs across the motu. Perhaps what is liberatory has happened as a consequence of having to re-think the transformations which a Kaupapa Māori politic enabled? Did getting better access to academic positions necessarily liberate us individually or as

groups? I have a deeper sense of why Mātauranga – education for life within a collective consciousness, resonates something which I struggle with regarding Kaupapa Māori possibilities.

Having created a beautiful carved gateway called Kaupapa Māori to me is an honourable mahi. Keeping it open and uncluttered is part of the kaitiakitanga for me. I was thinking of a Te Arawa whakataukī; 'he wahine, he tātau pounamu'. The wahine is signifier for our intuitive, emotional, compassionate human traits. This potential is also a greenstone door. Historically the feminine has been facilitator for peace, expansion of territories and political power. Another way of thinking about this is that we have spent so much time 'in struggle' waging many and varied battles. At some point there must be time for peace making, for putting on the medicine and healing old wounds.



by **Margie Hohepa** - Sunday, 25 June 2006, 05:32 PM

Tēnā tātou katoa and a heartfelt thanks to Leonie, Jenny, Rautaki and Maia for creating such a safe, secure and comfortable space for us to say some of the things that we usually bite back from saying because so many of places we in are not safe spaces to voice our criticisms and concerns about what happens in the name of kaupapa Māori. Glenis, reading through your whakaaro, I thought I was in some cereal advert, literally found myself yelling out 'yes-yes-yes!' You have so captured what I (and I suspect many of us) have felt and thought at different stages of the journey through kura. There are very few places where voicing our frustrations and fears about what is practised and preached under the guise of kaupapa Māori is safe for Kaupapa Māori. Garrick and Mereana, keeping the integrity of kaupapa Māori - along with our dreams and aspirations - is such a tightrope act to ensure that it isn't exploited in name as yet another tool of oppression albeit in disguise, to bash us up with.

About a week ago I was at Tai Tokerau Manu Kōrero and saw lived kaupapa Māori. It was awesome (actually the whole day was) I did have a bit of a tangi and it gave me such faith in our tamariki that they do and will in the future keep trying to, live kaupapa Māori in the ordinary, taken for granted way you talk about Mereana. Twice I saw a Kura Kaupapa Māori and a local 'mainstream' school take the atamira together to tautoko each others kaikōrero. These tamariki and their respective whānau looked to have no problem or hangup about who is 'on the kaupapa' or 'off it'. At the end of the day no matter what difference educational choices they had made, they were whānau, literally. In one case the 'kura kid' presented her talk in English and the 'pākehā school' kid gave his kōrero in Māori - and kura and school stood together to waiata and haka for both together.

Whether we are of the 'first wave' as Sara Jane puts it, or on the next 'waka' we aren't going to get everything a hundred percent right and we need space to reflect on fears and disappointments as well as celebrate aspirations and successes.



by **Taina Whakaatere Pohatu** - Sunday, 30 July 2006, 08:16 AM

At its simplest and yet most profound level Kaupapa Māori is a crucial part in the timeless pursuit of mauri-ora by Māori in all of our relationships, environments and issues. Its simplicity has been rearticulated by each ensuing generation in such everyday phrases as

Tiakina ou taina;
Tiakina ou tuahine/tungāne;
Tiakina ngā tīpuna;
Manaakitia te reo;
Tiakina te kaenga/whenua.

These phrases example the never-ending purpose for being, what our timeless pursuit is all about, according to Te Ao Māori. These phrases can be considered kaupapuri of sets of obligations, rich in duty, responsibility, challenge, tension, commitment etc. When contextualised to each of our kaupapa with their intent and relationships, these introduce layers of complexity, dimension and dilemma. Here is the essence and richness of being human. They have to be explored, appreciated and acted upon, if we are to undertake our kaitiaki purpose in our lives. Hai konei ka kite tātau te āhuatanga o te Māori, mai rā ake noa. Each generational time has to figure this out in the context of their specific time, place, kaupapa and reality.

Te Ao Māori has bequeathed to us, a cultural methodology of how to cope and respond to the challenges and ‘mysteries’ of each time, again held in such everyday phrases as:

Kia rangatira te whakaaro;
Kia rangatira te kōrero;
Kia rangatira te mahi;
Kia rangatira te noho;
Kia rangatira te tū.

Again as we contextualise, consciously inviting, such ways of engaging actively with kaupapa and relationships, so then are the thinking and rationales of earlier generations given a real chance to take part in the activities of ‘now’. As a result, we undertake our kaitiaki purpose in this time through appreciating what is required of us encapsulated in the notion of ‘ngā kōrero / ngā taonga tuku iho’.

What are our obligations to that notion? It charges each generation to become fashioners of evolving templates, hai taura ma ngā reanga whakatipu. The application of Kaupapa Māori examples this process and gives us the chance of responding to this responsibility. It points out for me, especially when I look at my mokopuna that I (and Te Ao Māori) am in constant competition with other worlds, for their hearts, minds and souls. Tā Apirana Ngata’ words then travel through time from 1928, call in to my mind and heart and say to me, ‘e moko’ always remember that Māori

thinking and reasoning had every right to exist, 'in parallel columns alongside those of any other race'.

Kaupapa Māori provides āhurutanga (safe space) for me to explore, try out, select and fashion thinking which offers an intellectual rationale and emotional peace of mind and heart for why and how I do things in the way that I do, as I pursue mauri-ora in kaupapa that I am active in. The deliberate political intent of having the thinking, logic and approaches applied by my old people in their kaupapa in their time, refashioned by my developing cultural filters into the kaupapa I am working with in my time is a simple yet stimulating pattern that occurs. In this way, they become real *hoa-haere* in my daily realities – *kai tōku taha rātau, i ngā wā katoa*.

As Kaupapa Māori approaches are used and reused in a widening range of kaupapa, both Māori and non-Māori, then are understandings and appreciations deepened, complexities better sighted, responses more subtly and appropriately applied. For me, this is one of the grounded benefits of Kaupapa Māori. A greater preciseness through the claiming of a space where 'tā te Māori whakaaro' is respected as a given and is appreciated as truly valuable, has been a transformative moment in time. Here is a key politicising element of Kaupapa Māori at all levels. Kaupapa Māori is personal, revealed in the phrases, 'hai painga mo aku tamariki/mo taku whānau'. Kaupapa Māori is an acknowledgement of the collective – 'hai painga mo te hapū/iwi/roopu'. Kaupapa Māori is always political simply because it sits at the crossroads where bodies of knowledge, thought and applications, both Māori and non-Māori intersect, accepting that there is always tensions and yet opportunities. Kaupapa Māori is also a space claimer, where Māori can state clearly to the rest of the world, 'waiho, māku au e kōrero' – let me represent myself. This website initiative is another layer in that process. These are facts of our reality. Finally, Kaupapa Māori is for the World – 'hai painga mo Te Ao whānui', simply because of the very human intent and purpose Te Ao Māori offers and proposes.

Nō reira, kia manawanui tātau.