



Kurahaūtū

The Archbishops' Wayfinder Unit

Renegotiating Knowledge

Selected Thinking in Conversation with an
Anglican Indigenous Worldview



Created for
**ANGLICAN INDIGENOUS
LEADERSHIP INITIATIVE**

**“I haere mai ahau kia whiwhi ai rātou
ki te ora, inā, tōna nui noa atu.”**

**“I came that they may have life
and have it abundantly.”**

Hoani 10:10b

He Kupu Whakataki | Introduction

This book is a collection of ideas to create a conversation around the place of indigenous ways of knowing and being in the Anglican Church.

Some of these readings are controversial, designed to provoke your thinking.

Some are unexpected, and some hopefully familiar.

While not all Anglican, the hope is that they speak into our Anglican experience, especially as we go forward facing new challenges as a global Church. From climate to racism, from internal tensions to the ongoing dynamics of colonisation, we believe that indigenous ways of knowing will make a substantial contribution to the answer.

And as always we need to learn from our past, and how we have overlooked or even suppressed this way of knowing to our collective detriment.

However when combined with the liberating and transformative power of the Gospel, these ways of knowing can change the world.

Enjoy these ideas. Reflect on these ideas. Pray on these ideas. And when you're ready, act on these ideas.

September 2023

Ko Aotearoa Tēnei

Te Puna | Resource

The Waitangi Tribunal, *Ko Aotearoa Tēnei – This is New Zealand (Wai 262)*, 2011, pages 699-700

He Kupu Whakamārama | Description

Ko Aotearoa Tēnei – This is New Zealand is the 2011 Waitangi Tribunal Report on the Wai 262 claim concerning New Zealand law and policy affecting Māori culture and identity. More broadly, it is a hugely expansive and ambitious roadmap for the future of Te Tiriti o Waitangi in a post-settlement environment and the restoration of mātauranga as foundational to all aspects of society. This includes how non-Māori can and should access mātauranga, and the safeguards brought by the practice of kaitiakitanga.

Conclusion:

Finding a Place for Mātauranga Māori in New Zealand Law and Policy

Over the 171 years since the Treaty of Waitangi was signed, paving the way for two peoples to live side by side in New Zealand, the Crown has largely supported and promoted one of our two founding cultures at the expense of the other. At times the official attitude to Māori culture has been suppressive; at others it has been simply neglectful. Steady changes in the way the Crown regards its Treaty obligations over the last few decades have begun to turn these attitudes around. But on any reading there are still many areas – intellectual property (IP) law, cultural harvest, traditional healing, to name just a few – where Māori cultural perspectives are on the outer. The key problem for kaitiaki is that they have little or no control over their relationships with taonga. Sometimes, the Crown exercises that control; sometimes, it is others, such as commercial interests or property owners; only very rarely is it kaitiaki. In short, there is little room in current New Zealand law and policy for mātauranga Māori and for the relationships upon which it is founded.

We have in this report recommended ways in which this can and should change, and we set out a summary of those recommendations below. Sometimes we recommend a new framework, body, or fund while at others we recommend legislative amendments. But on many occasions what we believe is needed more than anything is a change in mindset – a shift from the 'old' approach that valued only one founding culture to one in which the other is equally supported and promoted, and the advantage New Zealand would hold by its embrace of both (along with newer cultures from other lands) is widely recognised.

In taking such steps the Government would be fulfilling its Treaty duties while also acting in the best interests of all. In some cases, it would be falling into line with international trends (exemplified by the world-wide adoption of the Declaration on the Rights of Indigenous Peoples); in others – particularly in the accommodation of indigenous interests in contemporary IP law – it has an opportunity to be truly innovative. The resolution of this claim is actually a chance for New Zealand to be recognised as a world leader in the challenging arena of indigenous peoples' rights.

In making this shift, the Crown will need to accept its own core role in the preservation and transmission of mātauranga Māori. While it is Māori who must keep their culture alive, the Crown has a great responsibility too. This stems only partly from its past failures to protect mātauranga Māori. It relates also to the accepted role of the State in educating the nation's young and the fact that few opportunities exist today for Māori to learn their culture in the settings where it was traditionally handed down. Moreover, it arises from the fact that Māori culture is our national culture – it helps give all New Zealanders a sense of who they are. It may well also be that Māori live healthier and more productive lives when they are secure in their own cultural identity and when their identity has a secure place in the national story.

In accepting this role the Crown can no longer view Māori culture as 'other'. It must embrace the idea that it represents Māori too and be prepared to take on more of a Māori complexion and outlook. Doing so will of course not lessen the need for the Crown and iwi to engage as Treaty partners. In fact, the adoption of true forms of partnership is crucial to the protection of mātauranga Māori and the exercise of kaitiakitanga. Partnership requires an acceptance of shared responsibility through the Crown bringing its support to the table and Māori their motivation. In other words, kaitiaki communities must be empowered through their joint efforts with the Crown; grassroots commitment must not be stifled by official control.

The Treaty interest must of course be balanced with other interests, such as those of regional museums, copyright holders, mountain clubs, and nurserymen. But to a large extent those other interests are already taken into account in current law, policy, and practice; it is high time to elevate the Treaty interest to its rightful place alongside them. It is also important to acknowledge that Treaty interests are as often as not in alignment with those of other sectors of the community. To protect the kaitiaki interest in taonga is in many cases also to protect the taonga for all New Zealanders.

Ētahi Pātai | Questions

- If you substituted "Church" for "Crown" what are the obligations of our Church?
- What are the implications of this paraphrase: "Māori culture is our *Church* culture – it helps give all Anglicans a sense of who they are"
- How is kaitiakitanga practiced in our Church?

He Rauemi Ipurangi | Find More Online

<https://waitangitribunal.govt.nz/news/ko-aotearoa-tenei-report-on-the-wai-262-claim-released/>



Medicine Suppressed

He Kupu Whakamārama | Description

After initial waves of invasion and the subsequent crushing of military resistance, the implementation of legislative repression became a common practice across settler countries. In particular there was a focus on spiritual practices, with the hope that to eradicate them or at least deeply suppress them would help to subjugate indigenous peoples. Although the practices stayed alive, the aim was partly successful.

Code of Indian Offenses (1883)

The following rules are promulgated for the guidance and direction of the several United States Indian agents, and each agent will see to it that the requirements thereof are strictly enforced, with the view of having the evil practices mentioned by the honorable Secretary ultimately abolished.

1st | There shall be established at each Indian agency, except the agency for the five civilized tribes in the Indian Territory, a tribunal, consisting of three Indians, to be known as “the Court of Indian Offenses,” and the three members of said court shall each be styled “Judge of the Court of Indian Offenses.”

4th | The “sun-dance,” the “scalp-dance,” the “war-dance,” and all other so-called feasts assimilating thereto, shall be considered “Indian offenses,” and any Indian found guilty of being a participant in any one or more of these “offenses” shall, for the first offense committed, be punished by withholding from the person or persons so found guilty by the court his or their rations for a period not exceeding ten days; and if found guilty of any subsequent offense under this rule, shall be punished by withholding his or their rations for a period not less than fifteen days, nor more than thirty days, or by incarceration in the agency prison for a period not exceeding thirty days.

5th | Any plural marriage hereafter contracted or entered into by any member of an Indian tribe under the supervision of a United States Indian agent shall be considered an “Indian offense,” cognizable by the Court of Indian Offenses; and upon trial and conviction thereof by said court the offender shall pay a fine of not less than twenty dollars, or work at hard labor for a period of twenty days, or both, at the discretion of the court, the proceeds thereof to be devoted to the benefit of the tribe to which the offender may at the time belong; and so long as the Indian shall continue in this unlawful relation he shall forfeit all right to receive rations from the Government. And whenever it shall be proven to the satisfaction of the court that any member of the tribe fails, without proper cause, to support his wife and children, no rations shall be issued to him until such time as satisfactory assurance is given to the court, approved by the agent, that the offender will provide for his family to the best of his ability.

6th | The usual practices of so-called “medicine-men” shall be considered “Indian offenses” cognizable by the Court of Indian Offenses, and whenever it shall be

proven to the satisfaction of the court that the influence or practice of a so-called “medicine-man” operates as a hindrance to the civilization of a tribe, or that said “medicine-man” resorts to any artifice or device to keep the Indians under his influence, or shall adopt any means to prevent the attendance of children at the agency schools, or shall use any of the arts of a conjurer to prevent the Indians from abandoning their heathenish rites and customs, he shall be adjudged guilty of an Indian offense, and upon conviction of any one or more of these specified practices, or, any other, in the opinion of the court, of an equally anti-progressive nature, shall be confined in the agency prison for a term not less than ten days, or until such time as he shall produce evidence satisfactory to the court, and approved by the agent, that he will forever abandon all practices styled Indian offenses under this rule.

Tohunga Suppression Act (1907)

WHEREAS designing persons, commonly known as tohungas, practise on the superstition and credulity of the Maori people by pretending to possess supernatural powers in the treatment and cure of disease, the foretelling of future events, and otherwise, and thereby induce the Maoris to neglect their proper occupations and gather into meetings where their substance is consumed and their minds are unsettled, to the injury of themselves and to the evil example of the Maori people generally:

BE IT THEREFORE ENACTED by the General Assembly of New Zealand in Parliament assembled, and by the authority of the same, as follows :-

1. This Act may be cited as the Tohunga Suppression Act, 1907.
2. (1.) Every person who gathers Maoris around him by practising on their superstition or credulity, or who misleads or attempts to mislead any Maori by professing or pretending to possess supernatural powers in the treatment or cure of any disease; or in the foretelling of future events, or otherwise, is liable on summary conviction before a Magistrate to a fine not exceeding twenty-five pounds or to imprisonment for a period not exceeding six months in the case of a first offence, or to imprisonment for a period not exceeding twelve months in the case of a second or any subsequent offence against this Act.

Ētahi Pātai | Questions

- Why are there such similarities between settler government policies?
- What was the response of the Anglican Church in these countries in response to this legislation?
- What is the response from indigenous peoples today?

Decolonizing Methodologies

Te Puna | Resource

Linda Tuhiwai Smith, *Decolonizing Methodologies: Research and Indigenous Peoples*, Dunedin, 1999, Pages 23-24, 33-34

He Kupu Whakamārama | Description

Distinguished Professor Linda Tuhiwai Smith (Ngāti Awa, Ngāti Porou) is a world-leading scholar on indigenous education and has been leading the critique of Western research in recent decades.

...A constant reworking of our understandings of the impact of imperialism and colonialism is an important aspect of indigenous cultural politics and forms the basis of an indigenous language of critique. Within this critique there have been two major strands. One draws upon a notion of authenticity, of a time before colonization in which we were intact as indigenous peoples. We had absolute authority over our lives; we were born into and lived in a universe which was entirely of our making. We did not ask, need or want to be 'discovered' by Europe. The second strand of the language of critique demands that we have an analysis of how we were colonized, of what that has meant in terms of our immediate past and what it means for our present and future. The two strands intersect but what is particularly significant in indigenous discourses is that solutions are posed from a combination of the time before, colonized time, and the time before that, pre-colonized time. Decolonization encapsulates both sets of ideas.

There are, however, new challenges to the way indigenous peoples think and talk about imperialism. When the word globalization is substituted for the word imperialism, or when the prefix 'post' is attached to colonial, we are no longer talking simply about historical formations which are still lingering in our consciousness. Globalization and conceptions of a new world order represent different sorts of challenges for indigenous peoples. While being on the margins of the world has had dire consequence, being incorporated within the world's marketplace has different implications and in turn requires the mounting of new forms of resistance. Similarly, post-colonial discussions have also stirred some indigenous resistance, not so much to the literary reimagining of culture as being centred in what was once conceived of as the colonial margins, but to the idea that colonialism is over, finished business. This is best articulated by Aborigine activist Bobbi Sykes, who asked at an academic conference on post-colonialism, 'What? Postcolonialism? Have they left?' There is also, amongst indigenous academics, the sneaking suspicion that the fashion of post-colonialism has become a strategy for reinscribing or reauthorizing the privileges of non-indigenous academics because the field of 'post-colonial' discourse has been defined in ways which can still leave out indigenous peoples, our ways of knowing and our current concerns.

...For Indigenous peoples, the critique of history is not unfamiliar, although it has now been claimed by postmodern theories. The idea of contested stories and multiple discourses about the past, by different communities, is

closely linked to the politics of everyday contemporary Indigenous life. It is very much a part of the fabric of communities that value oral ways of knowing. These contested accounts are stored within genealogies, within the landscape, within weavings and carvings, even within the personal names that many people carried. The means by which these histories were stored was through their systems of knowledge. Many of these systems have since been reclassified as oral traditions rather than histories.

Under colonialism Indigenous peoples have struggled against a Western view of history and yet been complicit with that view. We have often allowed our 'histories' to be told and have then become outsiders as we heard them being retold. Schooling is directly implicated in this process. Through the curriculum and its underlying theory of knowledge, early schools redefined the world and where Indigenous peoples were positioned within the world. From being direct descendants of sky and earth parents, Christianity positioned some of us as higher-order savages who deserved salvation in order that we could become children of God. Maps of the world reinforced our place on the periphery of the world, although we were still considered part of the Empire. This included having to learn new names for our own lands. Other symbols of our loyalty, such as the flag, were also an integral part of the imperial curriculum. Our orientation to the world was already being redefined as we were being excluded systematically from the writing of the history of our own lands. This on its own may not have worked were it not for the actual material redefinition of our world which was occurring simultaneously through such things as the renaming and 'breaking in' of the land, the alienation and fragmentation of lands through legislation, the forced movement of people off their lands, and the social consequences which resulted in high sickness and mortality rates.

Indigenous attempts to reclaim land, language, knowledge and sovereignty have usually involved contested accounts of the past by colonizers and colonized. These have occurred in the courts, before various commissions, tribunals and official enquiries, in the media, in Parliament, in bars and on talkback radio. In these situations contested histories do not exist in the same cultural framework as they do when tribal or clan histories, for example, are being debated within the Indigenous community itself. They are not simply struggles over 'facts' and 'truth'; the rules by which these struggles take place are never clear (other than that we as the Indigenous community know they are going to be stacked against us); and we are not the final arbiters of what really counts as the truth.

Ētahi Pātai | Questions

- What are the implications of this reading for "post-colonial" theology?
- What does this reading say about the importance of "history"?
- How do indigenous people reclaim their truth?

Te Tapu o Te Tangata

Te Puna | Resource

Henare Arekatera Tate, *Towards Some Foundations of a Systematic Māori Theology*, PhD Thesis, Melbourne College of Divinity, 2010, pages 49-50; 52

He Kupu Whakamārama | Description

Pa Henare Tate (Te Rarawa) was a highly respected scholar and Catholic Priest from the Hokianga who passed away in 2017. In his work he draws on deep wānanga and mātauranga from his people across many generations. This is intertwined with his Christian theology to produce a rigorous model that attempts to underpin a systematic Māori theology. One of his foremost ideas is the foundational place of tapu, which descends from Atua.

Definition of te tapu o

Te tapu o is the tapu of being-in-relationship. As a consequence of this relationship between existing realities, created and uncreated, those beings in relationship are manifested, addressed, enhanced, sustained and restored.

Te tapu o is the tapu of being in relationship

This first affirmation is self-explanatory. All beings—created or uncreated—are by definition, in relationship one with another.

Beings in relationship are manifested, addressed, enhanced, sustained and restored

When beings come into relationship, this comes about by an encounter of one being with another. Māori give particular attention to the encounter itself, and to the way the encounter comes about, and thus to the quality of the encounter and to its consequences.

In encounter, the relationship imparts some aspect or quality of being that is creative or productive, enhancing and empowering, from one to another. The process is two way. One imparts whilst the other participates. One shares of whilst the other shares in. One gives, while the other receives. Thus there is an “outward” or “downward” procession or movement from the one imparting, and an “inward” or “upward” procession towards the source from the one participating. All that one imparts and gives, and all that the other receives and participates in, is captured in the phrase te tapu o.

Te tapu o means that tapu is seen here as an aspect or quality of someone or something. It is not about an existing reality, considered absolutely, but rather it is something of or about an existing reality. We make the point again that *te tapu o* is the relationship that one being has with other beings, created and uncreated. The relationship is mutually enhancing, restorative and empowering.

Te tapu o te tangata

In the view of this writer, there is no such entity as an isolated individual. Tangata is tangata with tapu and mana only by reason of relationship with Atua, tangata, and with whenua. For Māori today, these relationships continue to be real and constitutive both of themselves and of their relationship with te tapu o te Atua. Te tapu o te tangata is constituted by the sharing of tangata in te tapu o te Atua, and such tapu is mediated in and through all created things by reason of their own links with Atua. It is part of te tapu o te tangata to be able to perceive such links, and to give Atua praise and worship for these links embracing themselves and all creation. This aspect, drawing tangata into prayer, is very important for Māori.

Te tapu o te tangata considered in his or her links

Firstly, the links between tangata and Atua are acknowledged and celebrated with every act of dedication of tangata to Atua throughout the stages of life from conception to death. Secondly, relationship with Atua is established and maintained in a vital and personal way through karakia.

For the Christian, karakia is a “covenant relationship between God and man in Christ.” It is also “the living relationship of the children of God with their Father ... with his Son Jesus Christ and with the Holy Spirit.” We have considered te tapu o te Atua and referred to it as the creative presence of Atua in all creation. Tangata is also an integral part of creation and shares in the creative presence of Atua, and thereby in te tapu o te Atua. To this extent, tangata is “in the image of God”, and all created realities are sacramental, in that they are the immanence of Atua and “a resource for knowing the Creator.”

Ētahi Pātai | Questions

- Is *tapu* the same concept as *sacred*?
- What are the implications of the tapu and mana of an individual being reliant on their connection to Atua, whenua and tangata?
- How does the concept of tapu shape our theology?

A 'Useful Approach' to Māori History

Te Puna | Resource

Michael Stevens, 'A 'Useful' Approach to Māori History', *New Zealand Journal of History*, 49, 1 (2015), pages 60-62

He Kupu Whakamārama | Description

Dr Michael Stevens is a Ngāi Tahu scholar and researcher, specialising in the history and mātauranga of his people in Bluff/Awarua. He also practices muttonbird harvesting every year, as his people have done for generations. His ground-breaking PhD had one key question: is muttonbirding, as it currently exists, a concrete expression of mātauranga Māori or not?

Coming back to this question of whether or not contemporary muttonbirding is a concrete expression of mātauranga Māori, which my PhD grappled with, some existing scholarship on mātauranga Māori suggests that it is. Other, related scholarship suggests that it is not. Some commentators, for instance - perhaps the majority - cast mātauranga Māori in narrow terms by focusing on epistemology and therefore the foundational framework of whakapapa. Whakapapa, as Te Maire Tau puts it, enabled Māori to understand order and chaos, and place order upon space and time. In the pre-European Māori world all things - from flora and fauna to the weather, emotions, and humankind - were arranged into genealogical groups. Seabirds, including tītī, were included in these typologies. Given that southern Kai Tahu muttonbirders have not maintained a view of tītī as having a whakapapa for well over a century, it could therefore be argued that the knowledge we hold of these birds, whatever it is, is not mātauranga Māori.

In 'Old Myths and New Politics', Tipene O'Regan argues that the 'skeletal framework of whakapapa' is required to authenticate Māori historical tradition. He then argues that tradition which 'cannot be supported by whakapapa, which cannot be cross-referenced to other whakapapa, is tradition that has to be regarded as suspect.' I quite agree. He also spells out the analytical utility that whakapapa has: it 'has an order and a consistency in its internal rules which give it a very considerable capacity to be cross-referenced with other similar evidence'. In stressing the necessity and utility of whakapapa as the main organizing principle of the Māori past, Tipene does two other things that I likewise support. First, he describes whakapapa simply as a form of 'intellectual management'. In other words, it does not require 'deep spiritual insights of the guru' but is instead open to all who take the time to correctly learn and use it. Secondly, Tipene is open to the application of western scholarly standards and new scientific techniques to Māori tradition and history. More than that, he believes them to be 'the only weapon we have with which to defend the integrity of the Māori memory' from charlatans, Māori or otherwise. I endorse this pursuit and defence of empirical truth and note that much of Tipene's approach echoes one laid out by Te Rangi Hiroa in 1926.

Other Māori scholars of the Māori past advocate quite different approaches, however. Nepia Mahuika, for example, as intimated above, seeks to root and project Ngāti Poroutanga entirely within its own physical and mental boundaries, its mātauranga-a-iwi: 'kōrero tuku iho, whakapapa, our own tikanga and reo'. Despite being an academically trained and university-based historian,

he considers - as he reveals in an essay written for an internationally read journal - that western-framed research, Pakeha researchers and written historical accounts are intrusions: things to be resisted. Among other things, it is difficult to reconcile this position with his disappointment that New Zealand scholars remain 'distanced from a Māori and iwi interpretation of history'. Regardless, in asserting that Ngāti Poroutanga is 'shaped from within', Nepia argues that 'intrusive and corrosive ... colonial discourses and ideologies' have been largely resisted and repelled. This seems to run directly counter to Tipene's view of post-1792 Kai Tahu as global citizens. I pondered these things one day over lunch in the so-called Edinburgh of the South while eating a Japanese dish prepared by a Korean family who were selling Cadbury chocolate to fundraise for a Christian mission in Cambodia. I fortunately managed to clear my head by the time I cooked tītī later that week, which was used for pizza topping along with Southland-made sheep's-milk feta cheese.

...Te Maire Tau argues, in a value-laden and teleological way, that Māori uptake of Christianity in the nineteenth century was a 'sidelong shift' from one belief system to another, as opposed to a 'progressive move forward'. If we complicate our definition of mātauranga Māori though, which I advocate, 'collapse' becomes far too strong a word. In addition, western modernity as Kai Tahu encountered it was not overwhelmingly secular. Referring to Peter Van der Veer, John Stenhouse asserts that historians who depict a modern, secular, rational West encountering a premodern, exotically religious Rest misunderstand both sides of imperial encounters. Indeed, recent scholars of British imperialism have shown, in Stenhouse's words, that religion 'shaped and coloured imperial ideology and practice throughout the modern period'. From southern Africa to south India and the southern South Island, Christianity infused colonial thought and action at all levels. That which Richard Drayton terms the 'economics of Eden' and the ideology of improvement were fundamental to the making of the British empire.

A critical engagement with Christianity was moreover 'fundamental to the emergence of a distinctly Māori version of modernity in the nineteenth century'. Whether or not the transformative power of Christianity in nineteenth-century Māori history is the unfashionable subject that Lyndsay Head and Lachy Paterson suggest, I wholeheartedly agree that it drove big changes in nineteenth-century Māori lives and therefore ought to be treated more seriously. In so doing, we would be approaching our tīpuna more seriously and respectfully too.

Ētahi Pātai | Questions

- How does Stevens consider mātauranga works with the concept of modernity?
- How does Christianity work with mātauranga in this reading?
- What is the role of whakapapa in mātauranga?

He Rauemi Ipurangi | Find More Online

<https://www.worldhistoryofbluff.org.nz/>



UNDRIP - Knowledge

He Kupu Whakamārama | Description

The United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP) was adopted by the United Nations General Assembly in 2007, by a majority of 144 states in favour, 4 votes against (Australia, Canada, New Zealand and the United States – who have now come to support the Declaration). It establishes a universal framework of minimum standards for the survival, dignity and well-being of the Indigenous Peoples of the world and it elaborates on existing human rights standards and fundamental freedoms as they apply to the specific situation of Indigenous Peoples.

Article 11 |

1. Indigenous peoples have the right to practise and revitalize their cultural traditions and customs. This includes the right to maintain, protect and develop the past, present and future manifestations of their cultures, such as archaeological and historical sites, artefacts, designs, ceremonies, technologies and visual and performing arts and literature.
2. States shall provide redress through effective mechanisms, which may include restitution, developed in conjunction with indigenous peoples, with respect to their cultural, intellectual, religious and spiritual property taken without their free, prior and informed consent or in violation of their laws, traditions and customs.

Article 12 |

1. Indigenous peoples have the right to manifest, practise, develop and teach their spiritual and religious traditions, customs and ceremonies; the right to maintain, protect, and have access in privacy to their religious and cultural sites; the right to the use and control of their ceremonial objects; and the right to the repatriation of their human remains.
2. States shall seek to enable the access and/or repatriation of ceremonial objects and human remains in their possession through fair, transparent and effective mechanisms developed in conjunction with indigenous peoples concerned.

Article 13 |

1. Indigenous peoples have the right to revitalize, use, develop and transmit to future generations their histories, languages, oral traditions, philosophies, writing systems and literatures, and to designate and retain their own names for communities, places and persons.
2. States shall take effective measures to ensure that this right is protected and also to ensure that indigenous peoples can understand and be understood in political, legal and administrative proceedings, where necessary through the provision of interpretation or by other appropriate means.

Article 14 |

1. Indigenous peoples have the right to establish and control their educational systems and institutions providing education in their own languages, in a manner appropriate to their cultural methods of teaching and learning.
2. Indigenous individuals, particularly children, have the right to all levels and forms of education of the State without discrimination.
3. States shall, in conjunction with indigenous peoples, take effective measures, in order for indigenous individuals, particularly children, including those living outside their communities, to have access, when possible, to an education in their own culture and provided in their own language.

Article 15 |

1. Indigenous peoples have the right to the dignity and diversity of their cultures, traditions, histories and aspirations which shall be appropriately reflected in education and public information.
2. States shall take effective measures, in consultation and cooperation with the indigenous peoples concerned, to combat prejudice and eliminate discrimination and to promote tolerance, understanding and good relations among indigenous peoples and all other segments of society.

Article 16 |

1. Indigenous peoples have the right to establish their own media in their own languages and to have access to all forms of non-indigenous media without discrimination.
2. States shall take effective measures to ensure that State-owned media duly reflect indigenous cultural diversity. States, without prejudice to ensuring full freedom of expression, should encourage privately owned media to adequately reflect indigenous cultural diversity.

Article 24 |

1. Indigenous peoples have the right to their traditional medicines and to maintain their health practices, including the conservation of their vital medicinal plants, animals and minerals. Indigenous individuals also have the right to access, without any discrimination, to all social and health services.
2. Indigenous individuals have an equal right to the enjoyment of the highest attainable standard of physical and mental health. States shall take the necessary steps with a view to achieving progressively the full realization of this right.

Article 25 |

Indigenous peoples have the right to maintain and strengthen their distinctive spiritual relationship with their traditionally owned or otherwise occupied and used lands, territories, waters and coastal seas and other resources and to uphold their responsibilities to future generations in this regard.

Article 31 |

1. Indigenous peoples have the right to maintain, control, protect and develop their cultural heritage, traditional knowledge and traditional cultural expressions, as well as the manifestations of their sciences, technologies and cultures, including human and genetic resources, seeds, medicines, knowledge of the properties of fauna and flora, oral traditions, literatures, designs, sports and traditional games and visual and performing arts. They also have the right to maintain, control, protect and develop their intellectual property over such cultural heritage, traditional knowledge, and traditional cultural expressions.

2. In conjunction with indigenous peoples, States shall take effective measures to recognize and protect the exercise of these rights.

Ētahi Pātai | Questions

- What are the implications for UNDRIP in terms of our Anglican theology? Liturgy? Education?
- If Church was responsible rather than State, how would this happen?

He Rauemi Ipurangi | Find More Online

<https://social.desa.un.org/issues/indigenous-peoples/united-nations-declaration-on-the-rights-of-indigenous-peoples>



Cultural Invasion Continued

Te Puna | Resource

Ani Mikaere, 'Cultural Invasion Continued: The Ongoing Colonisation Of Tikanga Māori', *Yearbook of New Zealand Jurisprudence Special Issue - Te Purenga*, Vol 8,2, (2005), pages 137-144

He Kupu Whakamārama | Description

Ani Mikaere (Ngāti Porou, Ngāti Raukawa ki te Tonga) is a barrister and solicitor and teaches Māori law and philosophy at Te Wānanga-o-Raukawa. Her work on the impact of colonisation on Māori and Māori legal practices, biculturalism, Māori self-determination and the Treaty of Waitangi has been highly impactful over several decades.

It is here, in the story of Maui's death that the potency of the female sexual organs becomes most explicit of all. The passage through which each of us passes to enter Te Ao Marama is the same passage through which each of us must pass on our inevitable journey back to Te Po. The process which brings each of us into being, brought the world into being. Our very existence is centred around the sexual power of women.

There are numerous ways in which the principle of gender-balance and the significance of female sexuality were reflected in daily life. By way of example, let us consider the concepts of tapu and noa. There has been so much harmful distortion concerning tapu and noa, particularly in the context of gender roles, that this area merits special attention.

Tapu has two major aspects. The first is what some have called intrinsic tapu. This is the recognition of the inherent value of each individual, the sacredness of each life. No individual stands alone: through the tapu of whakapapa, she or he is linked to other members of the whanau, hapu and iwi, and to other Māori as well. Every person is linked to the generations to come and to those that have been before. Every person has a sacred connection to Rangī and Papa and to the natural world around them. Jackson aptly refers to tapu in this sense as "the major cohesive force in Māori life".

...To summarise, the cosmogonic blueprint established by the creation stories laid the philosophical foundation for Māori life. Tikanga Māori therefore upheld the concept of gender balance and acknowledged the sexual potency of women. As valued members of their whanau, hapu and iwi women were affirmed and supported throughout their lives.

...early attitudes towards the validity of tikanga as a system of law were heavily influenced by missionary views. Conversion to Christianity was, after all, regarded as a corequisite to colonization. With the arrival of the missionaries there began a concerted campaign of attack on Māori belief systems, a process which Moana Jackson has described as an "attack on the indigenous soul", a soul that had to be destroyed in order for colonization to succeed. The colonisers refused to acknowledge the validity of Māori spiritual beliefs, branding them as "puerile" and insisting on the superiority of their own faith

One of the many aspects of tikanga Māori that the missionaries disapproved of was the significance of women and the upholding of gender balance. This re-telling of Māori cosmogony by Māori males to Pākehā ethnographers led to a shift in emphasis, away from the powerful female influence in the stories and towards the male characters. Instead of creation beginning with the womb symbolism of Te Kore and Te Pō, and the female-male partnership of Papatūānuku and Ranginui, the balance was turned on its head by the introduction of a supreme male god, Io. In relegating the cosmogonic genealogies to a phase occurring after the initial creation, the balance between the male and female elements was destroyed. There was no female element in the creation of the universe. Io, the supreme male, had created and he had done so without the female taint of any form of birthing process.

Ētahi Pātai | Questions

- What did the creation story imply about the political, cultural and social place of women?
- What are the implications for creation for the female-male partnership being supplanted by a male creator?
- If mātauranga is incorporated into all aspects of society, what would this reading require of us?



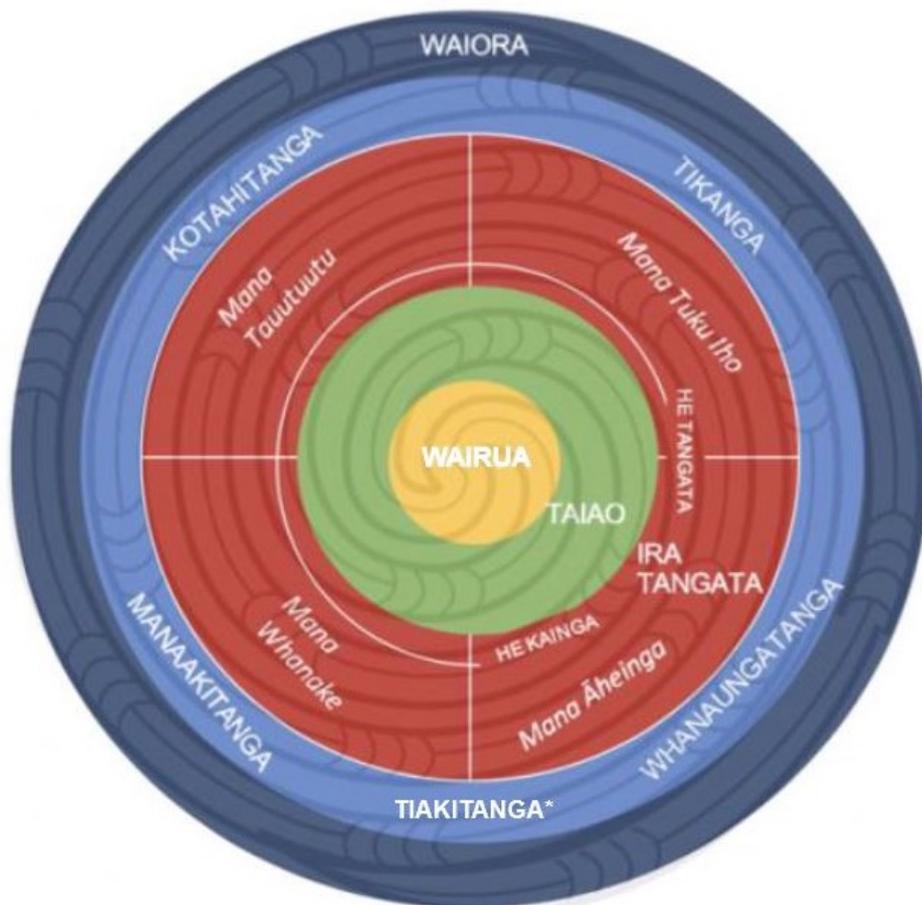
He Ara Waiora

Te Puna | Resource

The Treasury - Te Tai Ōhanga

He Kupu Whakamārama | Description

He Ara Waiora is the Treasury Framework from mātauranga Māori that works alongside the Living Standards Framework to explore wellbeing from different cultural perspectives, values and knowledge systems. Treasury is increasingly using both frameworks to support their advice to Ministers and to support the Government's wellbeing approach. It was developed in consultation with a range of mātauranga experts from across Te Ao Māori.



The term 'waiora' speaks to a broad conception of human wellbeing, grounded in wai (water) as the source of ora (life).

He Ara Waiora presents a holistic, intergenerational approach to wellbeing. While its principles are derived from mātauranga Māori, many of its elements are relevant to lifting the intergenerational wellbeing of all New Zealanders.

He Ara Waiora articulates both the ends, or what are important elements in Māori perceptions of wellbeing, and the means, or the tikanga values or principles that help us achieve the ends.

The ends are:

- **Wairua** (spirit) is at the centre to reflect that it is the foundation or source of wellbeing. Values, beliefs and practices related to wairua are essential to Māori conceptions of waiora
- **Te Taiao** (the natural world – the environment), is paramount and inextricably linked with human wellbeing. Humans have responsibilities and obligations to sustain and maintain the wellbeing of Te Taiao.
- **Te Ira Tangata** (the human domain) encapsulates human activities and relationships, including the relationships between generations. The concept of mana (power, authority) is seen as key to wellbeing.

The means, or key principles, are:

- **Kotahitanga** – working in an aligned, coordinated way
- **Tikanga** – making decisions in accordance with the right values and processes, including in partnership with the Treaty partner
- **Whanaungatanga** – fostering strong relationships through kinship and/or shared experience that provide a shared sense of wellbeing
- **Manaakitanga** – enhancing the mana of others through a process of showing proper care and respect
- **Tiakitanga*** – guardianship, stewardship (e.g. of the environment, particular taonga or other important processes and systems) (*under consideration for inclusion)

Ētahi Pātai | Questions:

- What are the implications of centring Wairua in government policy?
- What can Christianity offer in this model of wellbeing?
- How does this relationship between spirit, environment and humanity challenge our theology?



Trans-Indigenous

Te Puna | Resource

Chadwick Allen, *Trans-Indigenous: Methodologies for Global Native Literary Studies*, University of Minnesota Press. (2012), pages xiii-xiv

He Kupu Whakamārama | Description

Native American scholar Professor Chadwick Allen's scholarship centres around studies of contemporary Native American and global Indigenous literatures, other expressive arts, and activism. His book *Trans-Indigenous: Methodologies for Global Native Literary Studies* offers a way to think across indigenous cultures and peoples without resorting to unhelpful comparison.

Many Indigenous intellectuals, inside and outside the dominant academy, are understandably wary of global comparative frameworks for Indigenous studies—literary, cultural, or otherwise—when there is so much work still to be done within specific, distinct traditions and communities. (Projects arranged by settler nation-state, by geographical or geopolitical region, or by hemisphere, while often advocated for their progressive potential, can be viewed as problematic within Indigenous-focused paradigms for similar reasons.) The local, having finally won a place at the academic table, becomes engulfed (once again) in the name of the global. Perhaps more so than their non-Native colleagues, some Indigenous intellectuals wonder how a single scholar or even a small group of scholars can possibly know enough to bring together multiple Indigenous literatures emanating from multiple distinct cultures and histories on a truly equal basis. If together equal is the primary goal, they ask, what kind and what quality of scholarship can be produced? Whose interests can it serve?

The latter question, of course, evokes a frustrating history of settler-driven, colonial comparisons. For all the potential of comparative paradigms to displace settler interests from the center of intellectual activity and to produce new knowledge, especially those that stage comparison as Indigenous-to-Indigenous, Native peoples know too well that the abstract concept of together equal is easily turned against the political interests of specific individuals, communities, and nations and various forms of coalition. The American Indian writer Thomas King (Cherokee) and the Māori poet Jacq Carter capture aspects of this problematic in the chapter epigraphs. In *The Truth About Stories*, King relates personal narratives of traveling as an American Indian in the 1960s in New Zealand and Australia, where settlers casually equate him with Māori based on “positive” generalizations about inherent similarities (“compare” resulting in “like”) and just as casually distance him from Aboriginal peoples based on “negative” generalizations about inherent differences (“contrast” resulting in “unlike”). After recording the “damp, sweltering campaign of discrimination that you could feel on your skin and smell in your hair” conducted by settlers against Indigenous Australians, King writes: “The curious thing about these stories was I had heard them all before, knew them, in fact, by heart” (50, 51). In Carter's dramatic monologue “Comparatively Speaking, There Is No Struggle,” the Māori speaker is forced to respond, yet again, to the uninformed, blunt commentary of white Australians visiting Aotearoa, who find the “Mahrees,” like King's “Indians,”

relatively “lucky” compared with the “Abos” back home (41).³ Rather than producing an enlarged view of evolving cultures or their (post)colonial histories, or a more precise analysis of self-representation, this form of Indigenous-to-Indigenous comparison recenters the (uninformed) dominant settler culture and produces hierarchies of Indigenous oppression— or legitimacy or authenticity— that serve only the interests of the settler, his culture, his power, his nation-state.

In response to these and other complications, more recently I have begun to turn from both *ands* and *comparative* to the prefix *trans-*, experimenting with the idea of global literary studies (primarily) in English that are *trans*-Indigenous. The point is not to displace the necessary, invigorating study of specific traditions and contexts but rather to complement these by augmenting and expanding broader, globally Indigenous fields of inquiry. The point is to invite specific studies into different kinds of conversations, and to acknowledge the mobility and multiple interactions of Indigenous peoples, cultures, histories, and texts. Similar to terms like *translation*, *transnational*, and *transform*, *trans*-Indigenous may be able to bear the complex, contingent asymmetry and the potential risks of unequal encounters borne by the preposition across. It may be able to indicate the specific agency and situated momentum carried by the preposition through. It may be able to harbor the potential of change as both transitive and intransitive verb, and as both noun and adjective. Is it possible to load a single, five-letter prefix and its hyphen with so much meaning? At this moment in the development of global Indigenous literary studies (primarily) in English, *trans-* seems the best choice.

Trans- could be the next *post-*. It could launch a thousand symposia, essays, and books, enlist sympathetic responses, provoke bitter critiques. It could propel the growth of a still-emerging field toward still-unexplored possibilities.

Turning from *ands* to *comparative* to *trans-* acknowledges that a global Indigenous literary studies (primarily) in English must move beyond scenarios in which Great Book from Tradition A is introduced to Great Book from Tradition B so that they can exchange vital statistics, fashion tips, and recipes under the watchful eye of the Objective Scholar. Other projects—less foreordained, less forcibly balanced—are more intellectually stimulating, more aesthetically adventuresome, more politically pressing. Scholarship outside established formulas embraces difficulty and assumes risk, but these projects will be more productive within an academic field that increasingly defines itself as sovereign from the obsessions of orthodox studies of literatures in English.

Ētahi Pātai | Questions

- Allen writes regarding literary studies. How might this thinking be applied to Anglican theological expressions?
- How can the local retain its place on a global indigenous stage? Should it?



He Waiata Whakamoemiti

Te Puna | Resource

He Karakia Mihinare o Aotearoa / A New Zealand Prayer Book (1989)

He Kupu Whakamārama | Description

He Waiata Whakamoemiti is the Song of Praise embedded in *Te Whakawhetai me te Whakamoemiti*, one of the eucharistic liturgies in *He Karakia Mihinare o Aotearoa / A New Zealand Prayer Book*.

A composition of some of the greatest mātauranga experts of their time, it is a piece of great contemporary Māori literature in that it blends in both highly evocative and poetic metaphorical language as well as the immense depth of mātauranga drawing on creation, all in the praise of God.

Ko te Karaiti te Waiora,
E horoi nei, e whakahou nei i ngā mea katoa.
Ko la te Taro-o-te-Ora,
Hei Kai mā te hunga Matekai,
Hei Kaha mō te Manene, mō ngā Kai-mahi.

**Nō reira mātou ka tāpae ki a koe
I a mātou whakamoemiti.
Mō Ranginui i runga nei, mō Papa-Tūānuku e takoto nei.
Mō ngā Maunga whakahī, mō ngā Puke-kōrero
Mō ngā Tai-mihi-tāngata, mō ngā Moana e hora nei.**

Nō runga ngā hōmaitanga papai katoa
Tukua mai kia āio ngā rangi i runga
Kia tuku te puehu o Papa-Tūānuku e takoto nei.
Kia whakapapa pounamu te moana
Kia hora te marino ki Aotearoa-whānui.

**Kia whakapaingia a te Karaiti,
Mō ngā tūpuna, mātua, mō te hunga tapu.
Ngā tōtara Whakamarumarū, ngā Toka Tūmoana,
Ngā Kākā Wahanui, ngā Puna Roimata.
Kia tīaho te māramatanga ki a rātou,
Kia au tā rātou moe.
Korōria ki te Atua.**

Ētahi Pātai | Questions

- What does this piece say about our understanding of God?
- How does this piece reflect what a “Song of Praise” should actually achieve in liturgy?
- Where does this piece lead us as a Church?



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