

Copyright is owned by the Author of the thesis. Permission is given for a copy to be downloaded by an individual for the purpose of research and private study only. The thesis may not be reproduced elsewhere without the permission of the Author.

The Nature of the Gaze: A conceptual
discussion of societal privilege from an
indigenous perspective

A thesis submitted for the degree of
Doctor of Philosophy

at Massey University, SHORE & Whāriki Research Centre
College of Health
Aotearoa New Zealand

Belinda Borell

2017

Whakatauākī

Ruia taitea, ruia taitea, kia tū ko taikākā anake
Strip away the sapwood until only the heartwood remains

Abstract

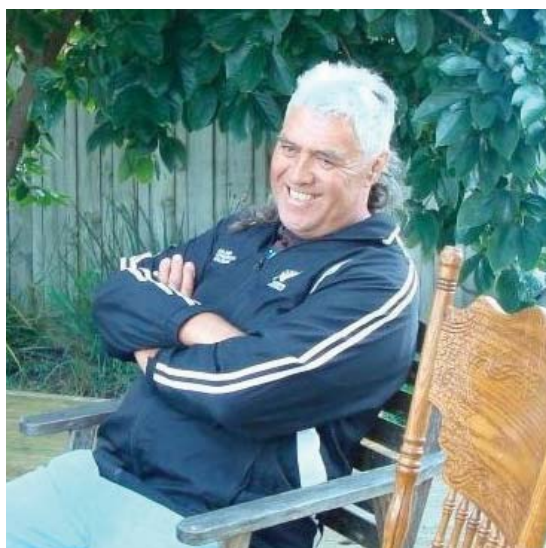
This thesis explores how Kaupapa Māori paradigms can make important contributions to research topics that may not be of direct or immediate relevance to Māori communities. Insights gained from a Kaupapa Māori investigation of white privilege in Aotearoa New Zealand are discussed. I argue that cultural hegemony is maintained through structured forgetting, silence, and suppression of dissent that has dire consequences for dominant cultural groups as well as marginal. Structural racism and privilege are amenable to analyses utilising similar frameworks albeit from opposite sides that can provide valuable insights to understanding inequity more broadly. I also examine ways in which Kaupapa Māori analyses of white privilege can illuminate pathways of redress that will benefit all New Zealanders and provide more embracing perspectives of nationhood.

He Maimai Aroha



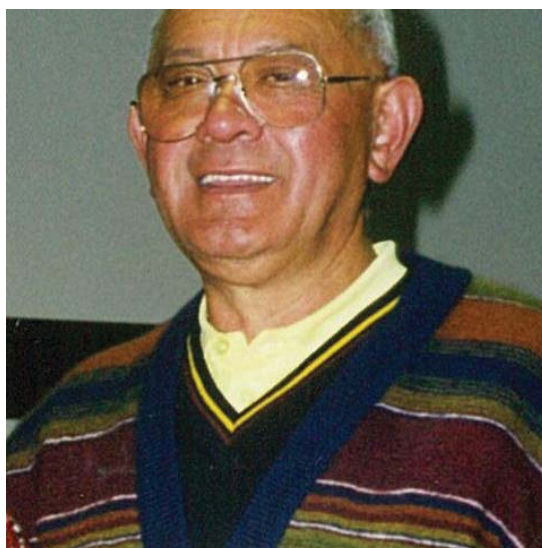
Reginald Borell

15.05.1937 – 02.05.2015



Hori Pomana

23.12.1954 – 01.01.2017



Alex Whaiapu

23.03.1929 – 15.12.2015

Acknowledgements

To my parents, Reginald and Marlene Borell. Dad taught me the value of meeting ones commitments. Mum taught me how to keep your head up while you do it.

To the wider Borell/Hibbs/Puhihi whānau. We have been through a lot the last few years and I am so proud of how well we have come together and continue to support each other. Much love to Aunty Ebba and the TeTua/Cooper whanau. Special thanks to taku mahanga, Nigel Borell for all the laughs, challenging korero and deft inclusion in the visual arts and culture arena. Additionally to the Whaiapu and Pomana whānau, he mihi aroha.

To my supervisors Helen Moewaka Barnes and Tim McCreanor. Words cannot express how much I appreciate your support in helping me complete this work and the example your leadership provides for us all. To the broader Whāriki whānau especially Victoria Lesatele, Amanda Gregory, Rangimarie McDowell, Teah Carlson, Tuiloma Lina Samu, Emerald McPhee, Alex McConville, Angela Moewaka Barnes, Jodi Porter, Ken Taiapa, Verne McManus and Wendy Henwood. To Sally Casswell and the SHORE team, especially Lanuola Asiasiga, Penelope Carroll, Caroline Lowe, Lisa Morice and Jan Sheeran for your unwavering help and support. Nga mihi nui kia koutou.

To all the research participants involved in projects about privilege, thank you for sharing your time and thoughts so generously.

To those amazing scholars and activists involved in addressing structural racism and privilege in Aotearoa New Zealand, especially Raymond and Mitzi Nairn, Moana Jackson, Donna Cormack, Ricci Harris, Mahinarangi Maika, Mereana Ruri, Wai Ho, Rhys Jones, Margaret Wetherell, Tracey McIntosh, Ruth DeSouza, Bridget Robson, Papaarangi Reid, Jo Baxter, Martin Tobias, Elana Taipapaki Curtis, Tim Howard, Jenny

Rankine, Avril Bell, Neville Robertson, Rose Black, Ingrid Huygens, Adrian Field, Catherine Delahunty, Miriama Scott, Tanja Dreher, Nancy Krieger, Jane Kelsey and Sue Crengle. Special acknowledgement to Dr Irihapeti Ramsden.

Kura Te Waru Rewiri for her crucial input into this doctoral study. Thanks so much for your patience and continued support. To all the visual arts writers and creators for their inspirational scholarship, especially Nigel Borell, Ngataiharuru Taepa, Saffron Te Ratana, Aimee Ratana, Margaret Aull, Charlotte Graham, Donna Tupaea-Petero, Debbie Tupaea-Adams, Raewyn Tangira, Linda Munn, Peter Boyd, Ngahiraka Mason and Megan Tamati-Quennell. Thanks also to Imogen Greenfield and Tom Irwin from the Auckland Art Gallery Toi o Tamaki for your help with this research.

Table of Contents

Whakatauākī	iii
Abstract	iii
He Maimai Aroha	iv
Acknowledgements.....	v
Introduction	1
Aims and Objectives:.....	1
Background	3
The Nature of the Gaze	5
Racism	10
Whiteness.....	16
The Chapters	22
Chapter 1: When the marginalised research the privileged: One Māori group’s experience.....	29
Abstract	29
Introduction	29
Indigenous controlled research	32
‘Ghettoised’ or ‘romanticised’ research	33
Whāriki journey.....	35
Challenging the ‘gaze’	37
Assessment/funding.....	39
Ethics	40
Discussion.....	43
Conclusion	44
Chapter 2: Theorising the structural dynamics of ethnic privilege in Aotearoa: Unpacking “this breeze at my back.....	47

Abstract	47
Introduction	48
Background	49
Colonisation and privilege.....	52
Privilege and public health.....	53
Privilege discourse	55
Theorising privilege	56
Societal privilege	56
Institutional privilege	58
Interpersonal privilege	59
Internalised privilege.....	60
Discussion.....	61
Determinants of social and health inequity.....	62
Structural analysis of Pākehā cultural beliefs/values	62
Pākehā identity work	63
Policy frameworks.....	64
Conclusion	64
Chapter 3: Fumbling in a Vacuum: Explanations Of Mainstream Privilege	66
Abstract	66
Introduction	66
Hegemony and Discourse	69
Silence, Pauses and Rhetorical Incoherence.....	71
The Research	72
Research findings	73
Discussion.....	80
Conclusion	82

Chapter 4: Beyond the veil: Kaupapa Māori gaze on the non-Māori subject.....	87
Abstract	87
Introduction	87
Background	88
Accounting for inequity.....	88
Expanding our accounts	90
Māori Episteme	91
Privilege project	93
Kura Te Waru Rewiri – epistemology and painting practice	94
Wāhi ngāro	95
Privilege is wāhi ngāro to the privileged.....	98
Conclusion	101
Chapter 5: Conceptualising Historical Privilege: The flip side of historical trauma, a brief examination	104
Abstract:.....	104
Historical Privilege - Definition.....	107
Conclusion	120
Discussion.....	121
Where to with Kaupapa Māori theory	121
Where to with structures of hegemony	126
Where to with challenging hegemony.....	128
References.....	131
Appendices.....	164
Appendix 1: Statements of Contribution	166
Appendix 2: Copies of papers as published	172

Glossary

Aotearoa: New Zealand

Hapū: sub tribe, kinship group of multiple whānau

Hui: a gathering or meeting

Iwi: nation, tribe

Kaitiaki: guardian

Kākahu: cloak, garments

Kaupapa: underlying base, general principles, topic, platform

Korowai: cloak with black fibre tassels

Mana: authority

Mātauranga: knowledge

Mihi: form of address, greeting

Mokopuna: grandchild, descendant

Pākehā: people of European origin

Rangatahi: youth, adolescent

Rōpū: team, group

Tangata whenua: indigenous people of the land

Te reo Māori: Māori language

Tikanga: Māori protocols, practices or processes

Wāhi ngaro: lost or hidden place; realm of the supernatural

Waka kōiwi: bone repository

Whakataukākī: significant saying, aphorism

Whānau: extended family groupings and structures

Whāriki: chiefly mat