

The Urban 'Intangibles of Māori-ness':  
An Ethnographic Study of Urban Marae  
Curriculum as Decolonial Praxis

A dissertation submitted by

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## Abstract

An ethnographic description of our urban pan-tribal Marae - Hoani Waititi - is described through the lens of a host of poukōrero/participants via a learning conversations research model developed for this study, '*Whakawhitiwhiti Rua*'. The nature of the urban Marae curriculum by way of anticolonial pursuits of Indigenous education within orientations that draw from humanism and social reconstructionism is characteristic of Hoani Waititi Marae. Themes of a constructive view, destructive effects, influences, and cultural maintenance arise. Epistemology and knowledge derivation are explored within a conceptual frame of reference, and are defined as specialised knowledge, as methodology or kaupapa Māori/Māori purpose, and as curriculum. A study of the effects or outcomes of the Marae curriculum reveals themes of sacrifice, choices, mana/prestige, and challenge. The facilitation of the Marae curriculum continues to revise the wānanga/cultures. Implications for the education of Māori in this supposed postcolonial world are uncovered, being the adaptation of Māori, the restoration of Māori, tāngata whenua/people of the land recognition and tāngata whenua not recognised in New Zealand society. Knowledge dissemination and educational implications are celebrated.

## Certification of Dissertation

This dissertation is the original work and authorship of  
Jacqueline (Jacqui) Anne Matthews.

I certify that the ideas, discussions, and conclusions reported in this dissertation  
are entirely my own effort, except where otherwise acknowledged. I also certify  
that the work is original and has not been previously submitted for any other  
award, except where otherwise acknowledged.

The dissertation is afforded prospect under the  
tribal and urban Marae authority of  
Dr Pita Sharples,  
and,  
under the guidance of Cultural and Marae advisors:  
Paora Sharples, Beverley Manahi, and John Matthews.

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Signature of Supervisor/s

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Date

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## Acknowledgements

Kaua hoki i te waewae tūtuki, ā, āpā anō hei te upoko pakaru

-Te o Tane o Ngāti Kahungunu

*Do not turn back by the stumbling of feet, but only by a broken head*

*(If one strongly believes in a cause then one cannot afford to be deterred*

*by obstacles or mishaps, but must continue to face challenges head on, right to the end*

*(as cited in Rangimarie (Rose) Pere, 1997, p. 27).*

For my beloved late mother Tere Andzue, to my beloved late father Jim Laughton, and because of the whānau of Hoani Waititi Marae.

There are those whom have left this realm having influenced us greatly; those we will search for when our time is apparent, and those same whose memories we keep tucked into our side as we forge on – my late sisters Cleo and Denise, and friends Shona Pepe, Joy Glasson and cousin Lionel Pedersen of Richmond Road School.

My father used this quote often and so I open these meagre pages thus:

*To those with power and are aware of it, impute responsibility.*

*To those with power but who are unaware of it, educate them and then impute responsibility.*

*To those without power, inform them about what the others are up to (Mills, 1959).*

Great leaders are set down in the pages of history and I am but one of many embarking on the chosen journey of recording in one style, from a cluster of one particular whānau, the resonating influence(s) created by such leaders as Dr Pita Sharples. For it is to Pāpā Pete and those of 'the era'; many of whom are now passed, that we the present 2013 generation of Hoani Waititi Marae owe our quality of life – Tihei mauri ora!

The following pages are a kaleidoscope of the contributions of members of Te Whānau o Hoani Waititi Marae. Members illuminate the Marae as a thing of beauty that when shifted to a new sight from the eyes of another, portray new beauties. It is from these whānau that the work gains its substance: The late Pāpā Denis Hansen whom we lost September 2013 following his 80<sup>th</sup> birthday - marked as the celebration of Auckland urban Māori. *He tohu nui mo te mātau te iwi, mo te hihiko o te hinengaro, te whakapuaki kupu whakataukī, te whakapuaki kupu ngahau, te whakapuaki kupu pepeha i te wā o te mate, te taka ki te mate. Koia nei te ahua o to matou Pāpā Denis Wilmott Hansen kua mate i ngā rangi tata kua pahure nei. Kimihia, rangahaua, kei hea ra koutou e ngaro nei. E kei Paerau, kei Paerau. Kei te unuhanga o te kahurangi, oti atu ai koutou. E kara ma e!*

Also, Whaea Marara Te Tai Hook, Kōkā Letty Brown, Kōkā Te Aroha Paenga, John Tuoro, Paora Sharples, Beverley Manahi, Novi Marikena, Shane White, and Laughton Matthews, with specific assistance also from Ethel Paniora

and the writings, records and documents of Hoani Waititi Marae and Dr Pita Sharples. A sound file endeavours to capture the vibrancy of poukōrero recollections.

Particular direction and guidance was obtained from the advisory team of Paora Sharples, Beverley Manahi and John Matthews for matters pertaining to cultural, historical and Hoani Waititi Marae accuracy and significance.

The University of Southern Queensland not only provided my supervisor Dr Jon Austin to whom I shall always be in debt, but also Dr Andrew Hickey. Thankyou Andrew for helping me deal with the inferiority we the colonised carry around in our handbags and for believing in the quality of the work. A *great* debt is also owed to the university for five years of research scholarship offered following Masters Graduation. Was I able to gain this level of support (without approach) in my homeland, then I would be able to state that the education of Māori was secure.

Particular thanks to my daughter Laughton for her many hours helping to collate the sound file and for sitting up many late nights keeping mum company.

We make our way through life having if we are fortunate enough, people who believe in us; those others who trust we are greater than we are, who tell us we are driven when we are not, and capable of astuteness in the dark. I am grateful for my supportive husband John Matthews, my beautiful children Laughton

Andzue (Moo Moo) and John James-Colin (Tiger), and my friend and confidant  
Pita Tapene.

Hara mai te akaaka nui,	<i>Vouchsafe the highest knowledge,</i>
Hara mai te akaaka roa,	<i>Vouchsafe the enduring knowledge,</i>
Hara mai te akaaka matua	<i>Vouchsafe the matured knowledge,</i>
Hara mai te akaaka na	<i>Vouchsafe that particular knowledge</i>
Io-matua-taketake-te-waiora!	<i>Of Io-the-father, the origin, the life- giving!</i>
Ki tenei tama nau,	<i>To this scion of thine,</i>
E Io-tikitiki-rangi e-i!	<i>O Io-the-exalted-of-heaven, e-i!</i>
Hara mai to akaaka nui,	<i>Give of thy supreme knowledge,</i>
To akaka roa, to akaka-atua	<i>To these sons of thine-</i>
Ki tenei tama nahau!	<i>Sons from the ancient, from pre- human times.</i>
He tama tawhito, he tama tipua.	<i>Endow with God-like attributes</i>
He tama atua nau,	<i>O Io-the-all-knowing!</i>
E Io-te-akaaka!	<i>the origin!</i>
Te take ki enei tama-e-i.	<i>These they sons-e-i!</i>

Moihi Te Mātorohanga, 1863 (Smith, 1915, p.4).

## Table of Contents

Abstract	ii
Certification of Dissertation	iii
Acknowledgements	iv
Table of Contents	viii
List of Tables	xiii
List of Figures	xiii

### **VOLUME I**

#### PART 1 The Journey That Has Brought Us Here

Introduction	1
Prologue – The Historical Journey	27

#### PART 2 The Research Process

Chapter 1 Literature Review	39
1.1 Preamble	39
1.2 Research Provocations	41
1.2.1 Marae Curriculum	41
1.2.1.1 Curriculum Designations	46
1.2.1.2 Curriculum Intentions and Functions.	63
1.2.1.3 Indications for the Study - Marae Curriculum	65
1.2.2 Curriculum Derivations	67
1.2.2.1 Indicators for the Study – Curriculum Derivations	83
1.2.3 Marae Curriculum Outcomes	84
1.2.3.1 Curriculum Presage: Conceptions and Experiences of Those Involved in Living the Curriculum.	84
1.2.3.2 Indications for the Study – Marae Curriculum Outcomes	92
1.2.4 Postcolonial Consequences	94
1.2.4.1 The Locale	112
1.2.4.2 Indications for the Study – Postcolonial Consequences	121
Chapter 2 Research Methodology	125
2.1 Research Construct: Critical Indigenous Inquiry	126
2.2 An Ethnographic Exploration	129
2.2.1 Bricolage	135
2.3 Kaupapa Māori Research	136
2.3.1 Ethics	142
2.3.2 Whakapapa/Genealogy	143
2.3.3 Whakawhanaungatanga/Making Relationships	144
2.3.4 Research Authority	147
2.3.5 Advisors	148
2.3.6 The Doctoral Relationship	153
2.4 Ngā Poukōrero/Participants	154
2.5 Research Tools	161



2.5.1	Learning Conversations	162
2.5.2	Seeking Improved Levels of Authenticity: Whakawhitiwhiti Rua	164
2.5.3	Transcription	170
2.5.4	Pieces of the Bricolage	172

### PART 3 The Curriculum Focus

Chapter 3	Curriculum Definitions	185
3.1	Hoani Waititi Marae-s Application of the Nature of the Marae Curriculum	193
3.2	Constructive View	194
3.2.1	Constructive View of Self Worth	196
3.2.2	Constructive View of Ethnicity	201
3.2.3	Constructive View of Upbringing	206
3.2.4	Constructive View of Difference	209
3.3	Destructive Effects	210
3.3.1	Destructive Effects of Racism	211
3.3.2	Destructive Effects of Isolation/Resistance	213
3.3.3	Destructive Effects of Foreign Cultural Dominance	216
3.4	Influences	219
3.4.1	Educational Influences	219
5.4.1.1	The Nature of the Curriculum: Learning & Teaching	221
3.4.2	Home Environment Influences	228
3.4.3	Influences by Others	230
3.4.4	Influences by Unawareness	233
3.5	Cultural Maintenance	237
3.5.1	Cultural Maintenance: Family	239
3.5.2	Cultural Maintenance: Restoration	241
3.5.3	Cultural Maintenance: Biculturalism	251
Chapter 4	Identification of the Context	254
4.1	Curriculum Derivation of the Marae	254
4.2	Epistemology: How the Knowledge can be Understood	258
4.3	Conceptual Frame of Reference	265
4.3.1	Mana/Prestige	267
4.3.2	Tapu/Sacredness	268
4.3.3	Ihi/Psychic Vital Force	268
4.3.4	Wehi/Fear	269
4.3.5	Mauri/Life Force	269
4.3.6	Tikanga/Customs	270
4.3.7	Whanaungatanga/Relationships	271
4.3.8	Manaakitanga/Caring	272
4.3.9	Tino Rangatiratanga/Self Determination	273
4.4	The Heart of Kaupapa Māori	275
4.5	<i>Te Aho Matua</i> o Ngā Kura Kaupapa Māori	277
4.6	Specialised Knowledge	280
4.6.1	Specialised Knowledge: Tipuna/Ancestor Based	281
4.6.2	Specialised Knowledge: Colonisation	288
4.7	As Methodology or Kaupapa Māori	291

4.7.1	As Methodology/Kaupapa Māori: Conscientisation	291
4.7.2	As Methodology/Kaupapa Maori: Intangible	300
4.7.3	As Methodology/Kaupapa Maori: Negative	302
4.8	As Curriculum	304
4.8.1	As Curriculum: Learning Styles	304
	4.8.1.1 Preferred Pedagogies on the Urban Marae	309
4.8.2	As Curriculum: Treaty	322
4.8.3	As Curriculum: Tika/Tikanga	323
4.8.4	As Curriculum: Emotional Values	325
Chapter 5 Our Urban Marae		331
5.1	Hoani Waititi Marae	334
	5.1.1 Organisation	351
	5.1.2 Initiatives	353
	5.1.2.1 Te Whānau o Waipareira/Waipareira Trust	356
	5.1.3 Community Relations	366
	5.1.4 Vision and Mission	368
	5.1.5 Values, Ethos and Objectives	370
	5.1.6 Birth to Death Education	373
	5.1.7 Capacity Building	387
5.2	Sacrifice	393
	5.2.1 Sacrifice: Māori	393
5.3	Choices	398
	5.3.1 Choices: World	398
	5.3.2 Choices: Kaupapa	400
5.4	Mana	404
	5.4.1 Loss of Mana: Alienation	404
	5.4.2 Mana: Empowerment	414
5.5	Challenge	425
	5.5.1 Challenge: Re-naming	425
Chapter 6 The Facilitation of Marae Curriculum		434
6.1	Development of Marae Wananga/Cultures	436
6.2	Marae Wananga in the Second Millennium	439
	6.2.1 Managerial groups	440
	6.2.2 Te Roopu Manutaki	441
	6.2.3 Whare Kai/Dining Room – Te Aroha	443
	6.2.4 Whare Tipuna/Ancestral House - Ngā Tumanako	444
	6.2.5 Te Kōhanga Reo & Te Kōhanga Matua	449
	6.2.6 Kaumatua/Elders Residencies	456
	6.2.7 Te Kura Kaupapa Māori and Wharekura Kaupapa Māori	457
	6.2.8 Te Whare Tu Taua o Aotearoa/School of Ancient Weaponry	476
	6.2.9 Alternative Education	479
	6.2.10 Te Whānau Awhina	480
	6.2.11 Patua Te Ngangara-Methamphetamine Prevention Programme	483
	6.2.12 Manaaki Manuhiri/Hospitality Afforded Visitors	486
	6.2.13 Tikanga Programme	487
	6.2.14 Whānau Ora	488
	6.2.15 Youth Court	489

6.3	Decolonising Praxis	490
6.4	Hoani Waititi Marae-s Application to Decolonising Education	492
6.5	Adaptation of Māori	492
6.5.1	Adaptation of Māori: Kaupapa v Whakapapa	493
6.6	Restoration of Māori	497
6.6.1	Restoration of Māori: Tino Rangatiratanga	497
6.6.2	Restoration of Māori: Reo me ona Tikanga	500
6.6.3	Restoration of Māori: Population or Ethnic Group	504
6.7	Tāngata Whenua Recognition	506
6.7.1	Tāngata Whenua Recognition: Ownership	506
6.7.2	Tāngata Whenua Recognition: Status	508
6.8	Tāngata Whenua Not Recognised	509
6.8.1	Tāngata Whenua Not Recognised: Lacking Standing	509

#### PART 4 Claims to Power

Chapter 7 Conclusion	516
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#### PART 5 References

References	558
Glossary	583

#### VOLUME II

Appendix A Marae Consent

Appendix B Ethics Committee Consent

Appendix C Gathering the Menagerie of Richness

C.1	Ways of Being and Ways of Understanding Our World: the Māori Literacies
C.1.1	Celebrating Survival
C.1.2	Storytelling
C.1.3	Recalling
C.1.4	Revitalising
C.1.5	Connecting
C.1.6	Reading
C.1.7	Writing
C.1.8	Representing
C.1.9	Male and Female Roles
C.1.10	Envisioning
C.1.11	Reframing
C.1.12	Restoring
C.1.13	Networking
C.1.14	Naming
C.1.15	Protecting
C.1.16	Creating
C.1.17	Negotiating

- C.2 Waitititanga – Further Literacies of Hoani Waititi Marae
  - C.2.1 Tikanga Māori me Whakaaro Māori
  - C.2.2 Reciprocating
  - C.2.3 Belonging
  - C.2.4 Collaborating
  - C.2.5 Acknowledging Others
  - C.2.6 Adapting
  - C.2.7 Journeying
  - C.2.8 Tautoko - Supporting
  - C.2.9 Seeking
  - C.2.10 Sacrificing
  - C.2.11 Involving
  - C.2.12 Endorsing Leaders
  - C.2.13 Healing
- C.3 Culturally Specific Ethics

#### Appendix D Ngā Poukōrero/Further Participants

- D.1 Novi Marikena
- D.2 Shane White
- D.3 Letty Brown
- D.4 Te Aroha Paenga
- D.5 John Tuoro
- D.6 Marara Te Tai Hook
- D.7 The late Denis Hansen
- D.8 Ethel Paniora
- D.9 Paora Sharples, Beverley Manahi and Laughton Matthews

#### Appendix E Learning Conversation Questions

#### Appendix F Participants Grid

#### Appendix G Representation of Poukōrero across Marae Cultures

#### Appendix H Coding Categories Research Question 1

#### Appendix I Coding Categories Research Question 2

#### Appendix J Coding Categories Research Question 3

#### Appendix K Coding Categories Research Question 4

#### Appendix L Transcription Key

#### Appendix M Learning Conversations Information Template

#### Appendix N Participants Observation Template

## List of Tables

<i>Table 1 Penetito, W.T. (2005, p.45), History of socio-cultural control in Māori education 1816-1990, In A Sociology of Māori education – Beyond mediating structures.</i>	35
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## List of Figures

A large number of images used in the thesis have been provided by the Hoani Waititi Marae archives collated and stored by Shane White. Visual images pertaining to the history of Te Kura Kaupapa Māori o Hoani Waititi Marae are copied from the archives belonging to Beverley Manahi. Maurits Kelderman kindly provided visual data, and further photographs and figures are provided by the writer.

### *Volume I*

<i>Fig 1 Tarutaru Rankin at the Opening of Hoani Waititi Marae</i>	23
<i>Fig 2 Pita Sharples, the late Whina Cooper and her mokopuna/grandchild</i>	27
<i>Fig 3 Increases from surveys administered 2000 to 2006 following Implementation of The Māori Language Strategy</i>	79
<i>Fig 4 Pita Sharples and Te Roopu Manutaki, Marae opening 1980</i>	148
<i>Fig 5 Paora Sharples of Te Whare Tu Taua o Aotearoa</i>	150
<i>Fig 6 Artefact of Paora Sharples and Shane White – Te Taiaha</i>	151
<i>Fig 7 Andrew Hickey, Jacqui Matthews, and Jon Austin 2008</i>	153
<i>Fig 8 Artefact of Laughton Matthews: Photograph of late grandmother</i>	158
<i>Fig 9 Te Roopu Manutaki - Mavis Tuoro is centre with Te Aroha Paenga</i>	161
<i>Fig 10 Whakawhitiwhiti Rua: Learning conversation as a tiered process</i>	164
<i>Fig 11 Final sorting pile of Marae documentation and Pāpā Pita's files</i>	177
<i>Fig 12 The tui who regularly comes to feed at the kōwhai in the wharekura</i>	198
<i>Fig 13 The late Rev Hone Kaa, Pita Sharples and Rev Paul Reeves</i>	229
<i>Fig 14 Presentation of photograph of Hoani Waititi at the Marae opening</i>	231
<i>Fig 15 Te Roopu Manutaki</i>	235
<i>Fig 16 Te Roopu Manutaki 1980-Mavis Tuoro stands far left</i>	242
<i>Fig 17 Approaching the waharoa/gateway of Hoani Waititi Marae</i>	266
<i>Fig 18 Frame of reference of Māori concepts</i>	267
<i>Fig 19 'Hīkoi' busload of supporters approaches the Beehive</i>	275
<i>Fig 20 Māori protest the impending seabed and foreshore legislation</i>	276
<i>Fig 21 Protesting through the night</i>	277
<i>Fig 22 Te Kura Kaupāpā Māori o Hoani Waititi Marae opening</i>	279
<i>Fig 23 Coding categories of derivation of the Marae curriculum</i>	281

Fig 24	<i>Te Whare Tu Taua lead the march to parliament</i>	299
Fig 25	<i>Protesting continues through the night</i>	299
Fig 26	<i>Te Roopu Manutaki at the opening of Hoani Waititi Marae 1980</i>	306
Fig 27	<i>Te Roopu Manutaki flowchart</i>	306
Fig 28	<i>Te Roopu Manutaki at the opening of Hoani Waititi Marae 1980</i>	307
Fig 29	<i>Pāpā Pita Sharples and his late mother, Ruiha Niania</i>	327
Fig 30	<i>The plaque is unveiled over the entrance to the Whare Tipuna</i>	332
Fig 31	<i>Image of poster displayed in Hoani Waititi Marae offices</i>	338
Fig 32	<i>Hoani Waititi, inside the whare, Ngā Tumanako</i>	340
Fig 33	<i>One of four art murals inside the wharekai/dining room - Te Aroha</i>	344
Fig 34	<i>Hāngi site where twenty were dug to cater for the 18,000 sized crowd</i>	345
Fig 35	<i>Hoani Waititi Marae landscaping plan 1978, Jasmad Architects</i>	346
Fig 36	<i>Hoani Waititi Marae development plans 1978, Jasmad Architects</i>	346
Fig 37	<i>Invitation to Hoani Waititi Marae opening Saturday 19 April 1980</i>	349
Fig 38	<i>Hoani Waititi Marae bookings March &amp; April 1985</i>	350
Fig 39	<i>Te Roopu Manutaki pattern of women's bodice</i>	355
Fig 40	<i>Hoani Waititi Marae complex 1990s, Maurits Kelderman</i>	366
Fig 41	<i>Hoani Waititi Marae complex 1990s, Maurits Kelderman</i>	366
Fig 42	<i>Hoani Waititi Marae programmes</i>	377
Fig 43	<i>Womb to grave education of Hoani Waititi Marae</i>	384
Fig 44	<i>Te Whare Wānanga o Hoani Waititi Marae wall chart</i>	385
Fig 45	<i>Artefact of Novi Marikena: Photograph of the late Fraser Delamere</i>	403
Fig 46	<i>Hoani Waititi Marae site plan, Design Tribe - Kelderman, 2010</i>	423
Fig 47	<i>Hoani Waititi Marae entering from the waharoa</i>	435
Fig 48	<i>Hoani Waititi Marae, Te Whare Tipuna – Ngā Tumanako</i>	440
Fig 49	<i>Te Roopu Manutaki in haka powhiri /welcoming ceremony</i>	442
Fig 50	<i>Plaque mounted upon opening of Te Aroha 1978</i>	443
Fig 51	<i>Inside the wharekai/dining room - Te Aroha</i>	444
Fig 52	<i>Inside Te Whare Tipuna/ancestral house - Ngā Tumanako</i>	445
Fig 53	<i>Inside Ngā Tumanako – Hoani Waititi me te Poutokomanawa</i>	446
Fig 54	<i>Inside Ngā Tumanako</i>	447
Fig 55	<i>Hoani Waititi Marae Kōhanga Reo</i>	450
Fig 56	<i>Kōhanga Matua</i>	455
Fig 57	<i>Kaumatua/Elders Residencies</i>	457
Fig 58	<i>Pita Sharples, Mrs Graham &amp; Paul Reeves</i>	463
Fig 59	<i>David Lange greets whānau/family</i>	463
Fig 60	<i>Waititi Kura whānau plan their curriculum aspirations 2010</i>	475
Fig 61	<i>Pouwaru of Te Whare Tu Taua – Takaparae, Paora and Jason</i>	477
Fig 62	<i>Pouwaru of Te Whare Tu Taua – Takaparae, Paora and Jason</i>	479
Fig 63	<i>Ngā Tumanako and the Marae tari</i>	481
Fig 64	<i>Hoani Waititi Marae ātea/frontage</i>	482
Fig 65	<i>The three generations of women</i>	530

Volume II

Fig 66	<i>The process of Whakawhitiwhiti Rua</i>	Appendix C.1.11
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