

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.

Signature of Candidate

Date

ENDORSEMENT

Signature of Supervisor/s

Date

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 80th 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).

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