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**The Impact of Colonisation on the Māori Community:
An Exploration of the Attitudes and Perspectives Held by Māori
in Relation to the Active Reclamation of Māori
Sovereignty/Tino Rangatiratanga**

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Abstract

Whāia te iti kahurangi ki te tūohu koe me he maunga teitei

Seek the treasure you value most dearly: If you bow your head, let it be to a lofty mountain

The purpose of my research was twofold. I first sort to explore the attitudes and perspectives held by Māori in relation to the active reclamation of Māori sovereignty, tino rangatiratanga. I further wanted to know how Māori sovereignty, tino rangatiratanga could lead to the improvement of Māori health.

My research collected information pertinent to these two inquiries from current literature and from interviews I conducted with five Māori individuals from different iwi, hapu groups. All whom were actively engaged with the Māori community in some form. My research data found that colonisation has and continues to negatively impact the Māori community. This negative impact manifests in a variety of behaviours that effect Māori health and leads to poor outcomes for Māori. Māori sovereignty, tino rangatiratanga was thought of as the solution to overcome and neutralise the negative effects of colonialism experienced by Māori. Māori sovereignty, tino rangatiratanga was found to be related with Māori identity and instrumental in all things pertinent to the Māori communities.

My research found that Māori sovereignty, tino rangatiratanga can be identified as existing on a philosophical level, governance-structural level, and on a day-to-day basis. This research found that the reclamation of Māori sovereignty, tino rangatiratanga is a process that is currently in motion. Finally, the exercising of Māori sovereignty, tino rangatiratanga in relation to Māori health provides a well-established argument that it can produce positive health benefits to the Māori community, because it is responsive to Māori and better meets the needs of our Māori community simply because it is a Māori way of being, doing and knowing.

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Ehara taku toa, he takitahi, he toa takitini

My success should not be bestowed onto me alone, as it was not individual success but success of a collective

My master's thesis research is dedicated to my beloved and belated parents, Graham and Lena Baty and to my precious children Thyme and Fushia who have given me the purpose and strength needed to undertake this journey. I hope to inspire a passion for life-long learning and a commitment to the betterment of our Māori whanau, thereby continuing the legacy of our tīpuna whom served to secure an abundant and healthy life-style for our mokopuna and future generations.

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Pepeha

Ko Taiarahia te Maunga

Ko Waikare te Moana

Ko Ohiwa te One

Ko Ōhinemataroa te Awa

Ko Mātaatua te Waka

Ko Ruatoki te Rohe

Ko Tūhoe te Iwi

Ko Te Whānau Pani rāua ko Ngāti Rongo ko Ngāti Hamua nga Hapu

Ko Ōhotu rāua ko Waikirikiri ōku Marae

Ko Charlie Haeana Kepa rāua ko Rangi Maewa Kepa aku Tīpuna

Ko Graham Baty tōku Pāpā

Ko Lena Baty tōku Māmā

Ko Tina Baty tōku Ingoa

Ko āu te māmā o tāku tamāhine Fushia rāua ko tāku tama Thyme

Ko Tairāwhiti te Kāinga

No reira, tena koutou, tena koutou, tena koutou katoa.



Abbreviations/Definitions

Aroha (Love)	Aroha ki te tangata (A respect for people)
Aotearoa (New Zealand)	Ariki (Paramount chief)
Atua (God)	Awa (Canoe)
Hapu (Sub-tribal group)	Haumia-tiketike (God of uncultivated food)
He W[h]akaputanga o Nu Tirene	Ira-Atua (Goodly essence)
Io (Supreme God)	
Ignoa (Name)	
Ira-tangata (Human element)	Iwi (Tribal group)
Kāinga (Home)	Kanohi kitea (The seen face, that is present yourself to people face to face)
Karakia (Incantations)	Kīngitanga (Māori Monarch)
Kaua e mahaki (Don't flaunt your knowledge)	
Kauhanganui (Māori parliament)	Kaumātua (Elder)
Kaupapa Māori (Strategy, theme)	Kaua e takahia te mana o te tangata (Do not trample over the authority of people)
Kotahitanga (Togetherness)	Māmā (Mother)
Mana (Power, authority)	Manaakitanga (Hospitality, care)
Manaaki ki te tangata (Share and host people, be generous)	Māoritanga (Māori culture)
Marae (Tribal meeting house)	
Mātauranga (Knowledge)	Maunga (Mountain)
Moana (Ocean)	Mihimihi (Tribal sayings)
Pāpā (Father)	Noa (Free from)
Pūrākau (Tribal stories)	Pāpātūānuku ([Pāpā], Earth Mother)
Ranginui (Rangi) ([Rangi], Sky father)	Pepeha (Tribal introduction)
Rangatira (Chief)	Rohe (Territory)
Tama (Son, boy)	Rongomātāne (God of cultivated food)
	Tamāhine (Daughter, girl)

Tā-Moko (Tribal tattoo)	Tangata whenue (People of the land)
Tapu (Sacret, forbidden, taboo)	Tāwhirimātea (God of wind and weather)
Tena koutou katoa (Greeting to more than two people)	Te Tiriti o Waitangi (The Māori version of the Treaty of Waitangi)
Te reo Māori (The Māori langauage)	Tino rangatiratanga (Māori sovereignty)
Tikanga (Customs)	Titiro, whakarongo... kōrero (Look, listen...speak)
Tīpuna	Tangaroa (God of Sea)
Toanga toku iho (To uphold the Māori culture Knowledge)	Tohunga (Cultral expert)
Tuakana-teina (The elder/more experienced guides the younger/least experienced)	Tukutuku panel (Māori art form)
Tūmatauenga (God of war)	Tūrangawaewae (Place we call home)
Waiata (Sing, song)	Waka (Canoe)
Wairua (Spirit)	Whakapapa (Geneaology)
Whakawhanaungatanga (Relationship, connection building)	Whakataukī/Whakatauākī (Māori proverbs)
Whānau (Family)	Whenua (Land)

Chapter 1: Background Information

Introduction

Colonisation in Aotearoa has had a significant impact upon Māori. Today Māori suffer from the worst socio-economic and health disparities compared to non-Māori. For example, Māori make up 50% of the prison population, have the highest rate of suicide, lowest rate of educational achievement, highest rates of unemployment, and highest rates of substance abuse, obesity, poverty and homelessness (Koea, 2009; M. Harris, 2018; Oranga & New Zealand, 1992; Reid & Robson, 2007;). This is a diabolical situation considering Māori only make up 15% of the general population. Researchers (Hodgetts, Stolte, Nikora, & Curtis, 2010; M. T. Jackson, 2018; Wirihana & Smith, 2014), claim that such inequalities compared with non-Māori in Aotearoa is a direct result of colonialism.

A significant part of colonialism includes the transgression of Māori as bestowed by the Treaty of Waitangi. This includes Māori rights to govern their own affairs as stipulated in Article 2 of the Māori version of the Treaty of Waitangi, “Ko te Kuini o Ingarani ka wakarite ka wakaae ki nga Rangatira, ki nga Hapu, ki nga tangata katoa o Nu Tirani, te tino rangatiratanga o ratou wenua o ratou kainga me o ratou taonga katoa” (refer to appendix 9 to view Te Tiriti o Waitangi). The translated version of this stipulation in the Pākehā version of the Treaty of Waitangi reads, “The Queen of England agrees and consents to the Rangatira, hapu, and all the people of New Zealand the full chieftainship (rangatiratanga) of their lands, their villages and all their possessions (taonga: everything that is held precious)” (refer to appendix 11 to view the Treaty of Waitangi). What the Treaty of Waitangi essentially states is that Māori and the Crown agreed that Māori continue to exercise their tino rangatiratanga or sovereignty over their lands, peoples and resources without the imposition of British governance structures.

However, the transgressions of the Treaty of Waitangi since its signing in 1840 has meant that Māori have exercised very few rights over their own affairs which has resulted in the confiscation of Māori land and resources (M. Harris, 2018; M.

T. Jackson, 1992). The Crown has also deliberately engaged in the systematic destruction of the Māori language and cultural practices. Despite the resilience of Māori to survive, we continue to occupy the worst socio-economic and health demographics compared with non-Māori, and it is my contention that a part of the resolution to the current state of Māori affairs is the reclamation of tino rangatiratanga (Māori sovereignty) today. Here what I mean by tino rangatiratanga is for Māori to exercise their sovereign right to their culture, identity, and language among other things (M. T. Jackson, 1992). The Treaty of Waitangi provides a framework to allow Māori to exercise their tino rangatiratanga and these rights are supported at the international level in terms of the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP). The UNDRIP is a non-binding declaration but does present a framework like the Treaty of Waitangi on how colonial governments can work with Indigenous peoples to realise their future aspirations (Toki, 2017). To realise the full extent of tino rangatiratanga requires the New Zealand Crown to recognise that it does not have full and absolute sovereignty over New Zealand but rather shares this power and authority with Māori as its Treaty partner.

Research Focus

Against this backdrop of tino rangatiratanga, Māori sovereignty my research seeks to explore two things. Firstly, my research will consider the attitudes and perspectives held by Māori in relation to the active reclamation of tino rangatiratanga. Secondly, my research will explore how reclamation of tino rangatiratanga might lead to the improvement of health for Māori.

In an attempt to understand the nature of my research I will cover the following topic areas. The literature review has been separated into five sections. The first section of my literature review will cover the Māori culture and world views. Here concepts such as pūrākau, karakia, te reo Māori, taonga-toku-iho, tuakana-teina, tikanga, mana, whakapapa, Ariki, and Rangatira will be considered. These concepts and cultural practices will provide some understandings about some Māori cultural values that underpin the Māori societal structures.

In section two, I will cover the imposition of colonialism where concepts such as British rule and injustices, He W(h)akaputanga o Nu Tireni (refer to appendix 4), the Declaration of the Independence of New Zealand (refer to appendix 5), the Treaty of Waitangi (refer to appendix 11) and Māori resistance will be considered.

The third section covers the dominance of British colonialism in Aotearoa. Here I discuss concepts of such as Eurocentric, white culture and Bronfenbrenner's Ecological Systems theory, before introducing the effects of this dominant culture on Māori.

The fourth section explores the impact of colonialism on Māori health including such concepts as intergenerational historical trauma, soul wounds, disparity and inequity, racism, precariat, the undermining of mātauranga Māori (Māori knowledge systems) and the effects of assimilation for Māori.

Finally, in the fifth section I discuss tino rangatiratanga, Māori sovereignty. Here I will consider how tino rangatiratanga could assist in Māori flourishing.

Situating My Thesis on Psychology

Cultural knowledge is essential to the discipline of psychology if it is to be responsive to Māori. Initiatives such as cultural competency and awareness and the inclusion of Māori-focused content in psychology facilitates the presence of cultural knowledge within psychology. Love (2016) maintains that:

Psychology is predicated upon a particular culturally based conception of self, other and the nature of the world that is very different from the conceptions of self, other and the nature of the world held by most of the people in the world (Waitoki & Levy, 2016, p. 15).

This statement here connects my research focus to Indigenous psychologies (IP here after). IP is a form of knowledge that arises out of the social and cultural realities of the people concerned. IP is not imposed from the *outside*, that is knowledge formulated and dictated by non-Indigenous people and then applied to the Indigenous community but rather IP is formulated by Indigenous

peoples themselves. IP maintain that human experiences and actions are shaped within a range of social, historical and cultural context (Hodgetts et al., 2010). My thesis is also situated within Kaupapa Māori (KM here after) psychology where psychological knowledge is grounded within Māori knowledge bases, world views, cosmology, philosophy, language and culture, all of which is considered valid in its own right (A. M. Jackson, 2015; Nikora et al., 2017). IP and KM are culturally safe, ethical, respectful, sympathetic and useful, and privilege the Indigenous and Māori voice. Kaupapa Māori psychology meets the needs of Māori people by privileging and maintaining a unique cultural heritage that could lead towards a better collective Māori future (Nikora, Levy, Masters-Awatere, & Waitoki, 2004; Nikora, Masters-Awatere, Waitoki, & Rua, 2016). It is a journey of Māori autonomy and self-determination according to Nikora and colleagues (2003), who claim that a localized psychology that emerges from its cultural context seeks to improve Māori health and being (Whangapirita, Awatere, & Nikora, 2003). Indigenous psychology from a Māori perspective involves tikanga Māori (customary practices), or those behaviors, values and ways of doing things. A key process in ensuring more positive futures for Indigenous peoples is decolonisation (Smith, 2012). Hodgetts et al. (2010) believed that IP is part of a broader process of decolonisation, which makes explicit the relationships between the dominant and marginalized groups. The process of decolonisation requires the recovery and re-establishment of our Māori culture. The legitimacy of our culture is anchored in Indigenous ways of knowing, being and doing. Decolonisation also includes the preservation and expansion of language and culture, increased access to land rights, socio-cultural and economic autonomy, and control over land and resources (Hodgetts et al., 2010; Smith, 2012). Asserting a Māori world view is essential to the discipline of psychology in Aotearoa, as it validates mātauranga Māori (Māori knowledge systems) and demonstrates that the solutions to Māori health issues come from Māori communities as a form of tino rangatiratanga. The notion that Māori can determine their own destiny stems from the notion that an understanding of the Māori world view can lead to improving health outcomes.

Literature Review

Māori culture

In the following section I will consider Māori ways of being and knowing which are informed by their unique culture. Here I will consider cultural concepts such as te reo Māori, taonga-toku-iho, tuakana-teina, whakapapa, Ariki, and Rangatira. I will also address cultural values that underpin the Māori societal structure.

Hodgetts et al. (2010) maintain that ethnicity is based on cultural characteristics such as a common cultural heritage, including religion, language or ancestry that is shared by a group of individuals. People of Māori ethnicity are connected through these cultural markers. Perspectives like attitudes are formed from our subconscious and culturally conditioned filters and help us to interpret, understand and navigate the world around us (Baron, Byrne, & Branscombe, 2006). The Māori way of being and knowing has been preserved and handed down from generation to generation across thousands of years and transferred through auditory media, such as pūrākau (story-telling), waiata (song), and karakia (incantations), and depicted in forms of art such as dance, carvings, tā-moko (traditional tattoo), and tukutuku panels (Reed, 2011). Māori peoples share a common language, although different dialect is found amongst different hapu/iwi groups. Te reo Māori is the language of the Indigenous peoples of Aotearoa.

The practice of taonga-toku-iho and tuakana-teina ensured the continuity and survival of traditional Māori customs, practices and knowledge. The first practice, taonga-toku-iho refers to upholding Māori ways of being, knowing and doing that have been passed down from tīpuna (ancestors) in culturally specific ways. Married into this practice is tuakana-teina, whereby the elders and more experienced persons become a vehicle of knowledge, transferring such to the younger generations or to the less experienced (Pihama, Southey, & Tiakiwai, 2015).

Hodgetts et al. (2010) maintains that considerations of the cosmologies of Indigenous people is crucial for developing understandings of Indigenous world views. These cosmologies are central to the psychologies of Indigenous peoples.

The Māori world view is holistic and cyclical in nature which makes explicit the numerous interwoven relationships that are underpinned by the core construct known as whakapapa (genealogy).

The term whakapapa is defined as networks of relationships between peoples (genealogy), between peoples and the natural environment (ecology), between people and Atua (cosmology) and between people and cultural concepts (kinship and socialisation). Through the concept of whakapapa an individual is understood to be connected to every living thing, both in the physical and spiritual realms, as suggested in the Māori creation narrative. According to the Māori creation narrative whakapapa reports the generational beginnings of a people descending from Ranginui (sky father) and Pāpātuanuku (earth mother), from a pantheon of deity or Atua, that is the off-spring of Ranginui (Rangi here after) and Pāpātuanuku (Pāpā here after). Although there are reports that Rangi and Pāpā are known to have had numerous children, seven are commonly known. They are Tāne-Mahuta (Tāne hereafter), god of the forest and birds, Tūmataunga, god of war, Tāwhirimātea, god of wind and weather, Tangaroa, god of the sea and fish, Rongomatāne, god of cultivated foods, and Haumia-tiketike, god of uncultivated foods (Reed, 2008, 2011; Yearbury, 2006). The Māori creation narrative, according to Waitoki and Levy (2016) tells us that Tāne was the creator of human beings where Tāne takes a part of his mother's body (red earth-clay), which held the female element, and combined it with part of his own which held the Godly essence (ira Atua), and male element. After fashioning this piece of earth into the form of a woman, in the image of Pāpā, his mother, Tāne then imparted her with life obtained from Io, the supreme God. From this process Tāne was successful in creating the human element (ira tangata) (Waitoki & Levy, 2016). This creation narrative provides Māori with the whakapapa connection to the Gods and emphasises Māori sense of interconnectedness with the natural environment and spiritual world or the Gods (Rua, Hodgetts, & Stolte, 2017). Additionally, tribal affiliation is determined by whakapapa, a system that one is born into. Tribal identity gives further reference of belonging to a certain group of people through genealogy, an ancient place one can call home or an individual's turangawaewae (a place of standing) that connects the individual to the tribal whenua (lands) that

the iwi (tribes), hapu (sub-tribes) and whanau (families) traditionally occupied and managed.

Furthermore, according to Kaai-Oldman (2004) the social structures of Māori society are based upon whakapapa because people descend from the Atua, and a person's individual mana (authority and power) therefore depends upon descent lines. Ariki (paramount chiefs) descend from a senior line (tuakana) as opposed to a junior (teina) birth order line. People descended from the tuakana line are thought to have a closer relationship to the Atua because of their position in the layout of the whakapapa, and therefore possess a greater degree of mana. Due to this greater degree of mana, Ariki were the paramount chiefs of iwi (tribe), whereas Rangatira (chief) acquired their mana through whakapapa *and* achievement. Rangatira were more distant from the senior line than Ariki therefore their mana extended over hapu.

Additionally, the core of Māori society depicts whakapapa through its sense of connectedness to others and to the environment which is underpinned by cultural values such as kotahitanga (togetherness), whanaungatanga (relationship care and maintenance), manaakitanga (hospitality, generosity), and aroha (love and care) to mention a few. Māori customs and traditions were a manifestation of these core values which aimed to maintain communal harmony between individuals, whanau, hapu and iwi.

In its entirety the Māori culture and all that is embedded within it is referred to as KM. Coupled with Indigenous psychology these two approaches form the foundation to my research. KM is not the only element that influences attitude and perspective formation for Māori. Māori people can approach life from the position of the colonised which adds another layer of complexity to the formation of the Māori view-point which is the section I will move into shortly. To better understand the perspectives and attitudes from a colonised Māori view-point it is essential to first understand the events of colonisation and the impact it has had and continues to have on Māori communities. Therefore it is helpful to briefly revisit the colonial history of Aotearoa.

The colonisation of Aotearoa

In this section I will consider colonialism and discuss concepts such as British rule and injustices, He W(h)akaputanga o te Rangatiratanga o Nu Tirene/the Declaration of the Independence of New Zealand, the Treaty of Waitangi and Māori agency and resistance.

The European agenda for imperial expansion motivated the colonisation and claiming of Indigenous territories across the globe that subsequently disrupted and displaced nations of people, their resources, society and culture (Smith, 2012). This was certainly the case in Aotearoa when British rule strategically, yet subtly permitted the appropriation and transfer of power and resources from Māori to settler society (M. T. Jackson, 1992). The Declaration of Independence (DOI) was signed by Rangatira (Māori chiefs) in 1835 assuring the sovereign power of Māori chiefs. Te Tiriti o Waitangi/the Treaty of Waitangi was signed in 1840, which provided for Crown government and Māori powers of full chieftainship, on the fundamental principle of equality (M. Harris, 2018). (Refer to the appendices 4-to-7 to view a copy of the DOI and to appendices 9-to-11 to view copies of the Treaty of Waitangi documents). However, following the signing of the Treaty of Waitangi, the British governance structure had begun reducing Māori sovereignty and used the newly established colonial courts, statutes and military power to undermine Māori ways of being and living, with devastating effects for Māori (M. T. Jackson, 1992). Colonial rule permitted the confiscation and the illegal purchasing and selling of Māori-owned land, and the imprisonment of Māori people if they sort to protect themselves from land injustices (M. T. Jackson, 1992). In the 1860s the Waikato war saw the invasion of Māori land, the removal of significant masses of land from Waikato control which resulted in poverty and homelessness for Waikato Māori (Orange & New Zealand, 1992). This pattern was to repeat itself through Aotearoa at this time where Māori went from owning 100% of the land prior to the 1800s to then owning approximately 10% of the land by the late 1800s. Such dismantling of Māori land ownership was precipitated by the colonial Native Land Court which forcibly spilt up collective Māori land holdings and allowed for individual land title thus easing the unscrupulous purchasing of collective lands through individual dealings (M. Harris, 2018).

As reported by M. Harris (2018), this same period is marked by a friend and foe interplay between Māori and Pākehā, as the Māori communities won many battles against the colonial armies, engaged with traders and adopted and adapted aspects of Pākehā religion and custom. Despite this engagement, the colonial government continued to interfere in Māori life. For example, the colonial rule ceased typical healing practices through the Tohunga Suppression Act of 1907, and the leaders of peaceful resistance, Te Whiti-o-Rongomai and Tohu Kakahi were arrested at Parihaka and jailed in 1881 (M. Harris, 2018). Te Whiti and Tohu tried to establish a traditional way of communal living for their people in Parihaka but the Crown at the time saw their settlement as a challenge to land acquisition which resulted in the invasion and subsequent arrest of these two men and their followers. It is a tragedy our country continues to live with today. Similar stories of Māori agency exist around the country during these tumultuous times such as Rua Kēnana in Maungapohatu (Liu, 1998).

Māori resistance has moved consistently alongside colonial injustice since the signing of the Treaty in 1840. For example, movements such as Kīngitanga, Kauhanganui and Kotahitanga assemblies, Māori deputation to the Monarch of England, Māori land protest march initiated by Dame Whine Cooper of Te Rarawa in 1975, the Bastion point protest in 1976 lead by Ngāti Whatua, the 1978 Raglan golf course protest directed by Eva Richard, and the Te Runanga Pakaitore lead occupation of Moutoa gardens in Whanganui in 1995 (A. Harris, 2004). Such examples of resistance are demonstrations of Māori agency, sovereignty, tino rangatiratanga and against colonial power that failed to recognise Māori sovereignty and their obligations toward the Māori communities as Treaty partners. Years of Māori resistance appeared to create some leverage as the Treaty entered back into the political arena in 1975. The Treaty of Waitangi Act 1975 established the Waitangi Tribunal which recognized the Treaty in New Zealand law for the first time (M. T. Jackson, 1992). The Waitangi Tribunal provided Māori with a legal framework to submit claims against Crown for transgressions against the Treaty of Waitangi. Despite this step forward for Māori, Moana Jackson (1992), has argued that the legal contract of Te Tiriti o Waitangi was undermined as the exact wording of the Māori text was overshadowed and replaced with a sole focus only on the 'principles' of the Treaty. According to M.

T. Jackson (1992) New Zealand legislature created the legal fiction relating to the concept of principles in addition to overruling the contra preferentem rule. The contra preferentem rule stipulates that when conflict arises from the interpretation of ambiguities within a Treaty, the version drawn in the native (Māori) language should prevail. Such a reinterpretation of the Treaty to focus on principles of the Treaty rather than the text as understood by Māori has caused some major issues as Māori attempt to use the Treaty of Waitangi to gain a hearing of grievances. Despite this however, Māori have attempted to work with such principles for the betterment of their people.

The dominance of British colonial culture

In this section I address the dominance of British colonialism in Aotearoa. Here I discuss concepts of such as Eurocentric, white culture and Bronfenbrenner's Ecological Systems theory, before introducing the effects of this dominant culture on Māori.

Indigenous Psychologies place Indigenous persons at the centre and critically examine whiteness. Smith (2012) believed that both are crucial forms of perspective taking and promote decolonising practice. With this in mind Māori are well aware that they have become a minority in their own homeland and dominated by an alternative Eurocentric culture.

Māori perceive this dominant culture in which they are submerged as the continuation of colonisation (M. Harris, 2018; Nikora et al., 2008). M. Harris (2018) describes Pākehā culture as one of 'whiteness', not only in relation to skin colour but also power, privilege and patterns of thinking associated with white people. Whiteness is connected to economic power and class. Bronfenbrenner's Ecological Systems theory makes explicit a cultural mismatch between Māori and their environment as submerged within white dominant culture. Bronfenbrenner, a Russian-born American Developmental Psychologist formulated the Ecological Systems theory to explain the reciprocal nature between the internal and external environment in affecting how a child will grow and develop. Bronfenbrenner believed that an individual's development was affected by everything in the surrounding environment. He believed that a child's inherent qualities and the

environment interacted in a complex intricate way to influence how the individual will grow and develop (Baron et al., 2006).

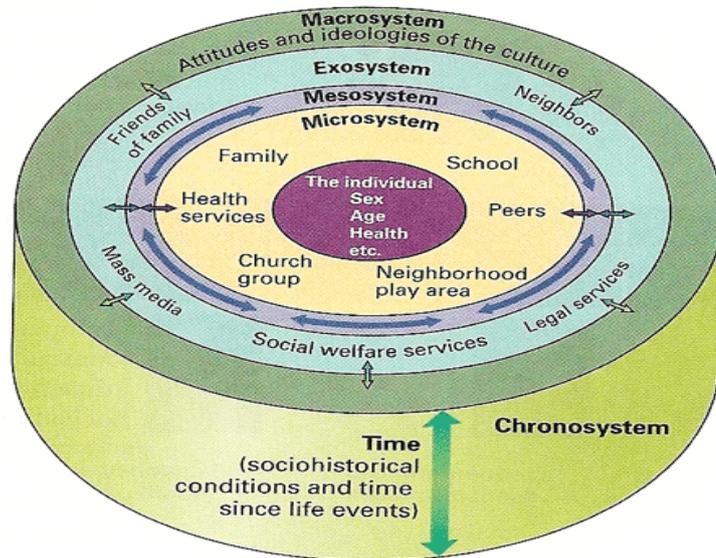


Figure 1. Bronfenbrenner's Ecological Systems Model depicting the developing individual at the centre whom is influenced by the external environment in which he or she is submerged.

Bronfenbrenner divided the environment into five different levels or environmental systems in the development of social behaviour and attitudes. The microsystem is the space where the most direct contact occurs with the developing individual. Having the closest relationship with the child, and therefore most influential, the family unit and education setting are prime examples of the microsystem.

Extending in an outward direction from the microsystem is the mesosystem, consisting of the interactions between the numerous microsystem relationships that have an indirect impact on the child, for example the relationship between the child's mother and teacher (Baron et al., 2006).

The exosystem is the next level which does not involve the individual as an active participant, but continues to impact that child, for example, parental job loss will affect the child although the child is not a part of the decision-making process. Most applicable to this research topic is that of the next level, the

macrosystem. The macrosystem contains the *culture* in which the individual lives, consisting of social and cultural values which are infiltrated through each of the other three systems. In this sense, there is a trickle-down effect stemming from the widest system that encompasses the other systems. Cultural context includes socioeconomic status, poverty, and ethnic superiority and inferiority for example. There is great potentiality and flexibility in the macrosystem as it evolves over time with each successive generation who may change it, leading to a new and developed macrosystem and therefore an entirely new ecological system (Baron et al., 2006).

The final level, the chronosystem consists of the element of time, the environmental events and transitions that have occurred across the life span. Again the chronosystem is foundational to the Māori community which concerns the events of colonisation that negatively impacted everything Māori and is transferred across generations (Baron et al., 2006).

The Ecological Systems theory illustrated here identifies a mismatch between the Māori culture and the white culture that prevails in Aotearoa society. The colonial ideology and attitudes of racial superiority contained in the macrosystem trickles down through every other environmental system causing an effect on the developing individual. Raised in this incongruent environment Māori have been subjugated and forced to assimilate into this white dominant culture or face great disadvantage through exclusion and marginalization.

Through this colonial culture, Māori experienced social divide and negative categorisation, stereotyping, prejudice, discrimination, and a foreign set of social norms. To simplify this statement, Māori have been subject to white dominance. *White dominance* is the byproduct of *white culture* which is thought of by this group as a superior way of being, doing and knowing in comparison to the Indigenous Māori culture. Subsequently, the Indigenous Māori culture has been perceived by settler society as inferior and has contributed to the suppression and disintegration of the Māori culture (Black & Huygens, 2016; R. Harris et al., 2006; Wirihana & Smith, 2014). These effects of colonisation in Aotearoa have negatively impacted Māori. I will discuss this impact in more detail in the following section.

The impact of colonisation on Māori

In the following section, I will consider the impact of colonisation on the Māori communities. First, I discuss Māori health pre and post colonisation whilst considering concepts such as intergenerational historical trauma, soul wounds, disparity and inequity, racism, precariat, mātauranga Māori and assimilation.

Pre-colonisation Māori were described as a people with considerable physical presence, a vibrant and complex culture and an intelligent and sophisticated race. In the 1800s the Māori population was approximately 150,000; by 1896 the population had significantly declined to only 42,000 (Kingi, 2006). The health status of Māori people started to decline after colonisation and this trend has remained consistent across the course of history and remains a problem today (Kingi, 2006).

It is clear within the academic literature that colonisation has had detrimental consequences for many Indigenous communities on a global scale, including the Indigenous Māori communities of Aotearoa (Pihama et al., 2014; Waitoki & Levy, 2016; Wirihana & Smith, 2014). This negative impact is seen through the multiple injustices experienced by Māori people across the course of history and continue to suffer from today. One of the long-lasting effects of colonisation on Māori communities is intergenerational historical trauma, also known as disenfranchised grief, a grief that is denied, unacknowledged, un-mourned and subsequently unresolved (Pihama et al., 2014). Pihama and colleagues (2014) maintain that historical events that are traumatic in nature are transferred across generations because they are unresolved. Taitimu (2016) describes intergenerational historical trauma as ‘soul wounds’ that are experienced daily by the current generations because of colonisation. A spiritual imbalance is thought to occur within the individual when remembering or re-experiencing the traumatic events of one’s ancestors, for example directly experiencing poverty, acculturation, microaggressions, media representation and stereotypical messages of what it means to be Indigenous (Taitimu, 2016).

The negative effects of intergenerational historical trauma and colonisation are reflected in areas of incarceration, poverty, homelessness, mental illness, poor general health, lower life expectancy rates, unemployment and lower levels of

education (Wirihana & Smith, 2014). Of striking importance to the impact of colonisation on Māori communities is that as reported by M. Harris (2018), Māori make-up 51% of the prison population, although Māori represent only 15% of the Aotearoa population. This disproportionate over-representation of Māori in comparison to non-Māori is reflected in a range of health statistics within society. Similarly, Koea (2009) found disparities between Māori and non-Māori in areas of health and life expectancy rates whilst Reid and Robson (2007) found systemic disparities in health outcomes in the determinants of health, in health system responsiveness and in representation in the health workforce. These disparities reflect the continuation of colonisation manifested in inequity and multilevel racism that is prevalent within our current society.

Systemic, institutional, interpersonal and intrapersonal racism is a well-known reality for Māori. M. T. Jackson (2018) reported that racism has helped sustain colonisation over time and is still a problem, stating “the ridicule of racism has been sprouting everywhere like some noxious weed that never seems to die” (p. 1). In support, M. Harris (2018) concludes that racism is the maintenance and perpetration of superiority of one racial group over another which has become embedded in New Zealand society and advantages accrued to Pākehā through institutions and individual behaviours.

According to authors Masters-Awatere and Tassell-Matamua (2017) experiences of discrimination, stigma, cultural isolation have ensured the poverty-stricken nature of Māori living today, further maintaining that precarious living of Māori can be directly attributed to intergenerational trauma, inequity and the appropriation of native resources, such as land, waters and minerals (as cited in Groot, Van Ommen, Masters-Awatere, & Tassell-Matamua, 2017, pp. 110-114). Māori exist in what Guy Standing (2011) refers to as the precariat. The Māori precariat can be defined by three key dimensions; 1). ensure employment (in and out of jobs-temporary work; unstable living), 2). income insecurity (rely on money from ‘flexible’ wage and income insecurity), 3). fewer political and economic rights (must perform a lot of work outside of their paid jobs, in ‘seeking jobs and in appeasing the state, by queuing, form filling and budgeting) (Standing, 2011). The Māori precariat is not an incidental feature but rather desired by those steering and gaining from colonialism (Groot et al., 2017). Additionally, Stubbs,

Cochrane, Uerata, Hodgetts and Rua (2017) report that about 26.6% of Māori in the 15 to 24 age group are in the precariat bracket, in addition to 20.7% of Māori in the 25 to 34 age group. The distribution of Māori precariat is lower across older age groups with 12.9% in the 55 to 64 years age group and 5.4% aged over 65 years. This will in part be due to the younger age groups having had less time to gain permanent employment (as cited in Groot et al., 2017, pp. 115-123). Masters-Awatere and Tassell-Matamua (2017) affirmed that social, economic, political and cultural structure contribute to the maintenance of precariousness for Māori (as cited in Groot et al., 2017, pp. 110).

The significant impact of colonisation on Māori communities include the dynamics of knowledge (Groot et al., 2017). Colonial institutions have influenced the minds of members of Aotearoa society, perceiving the world through a rather limited and white cultured lens, dominating and dictating the knowledge compass whilst systemically dismantling and displacing the Māori world view, thus silencing those voices and subjugating mātauranga Māori (Māori knowledge) (Smith, 2012). According to Pihama et al. (2015) theoretical frameworks related to the Māori people have not only been a historical feature of Aotearoa but also a problematic one. All theories are socially constructed, constructed by groups of people through their own cultural and political understandings. The world views and philosophies of those who participate in theory construction inform all theories. Theory often provided the justification for the ongoing perpetuation of violence against Māori. Theories of racial inferiority, deficiencies and cultural disadvantage have consistently placed Māori as requiring change and been central in the denial of Māori peoples' access to our land, language and culture (Pihama et al., 2015).

Assimilation and integration were the focus of early colonial contact; throughout the development of New Zealand society there was an expectation for Māori to assimilate into what Pākehā thought to be a superior way of being. Cited in Kaai-Oldman (2004), Rangihau's perspective captures the attitudes of many Māori:

You see, when Pākehā say we are all one people, they seem to mean that you're brown and a unique feature of the Indigenous scene. But they want

you to act as a European provided you can still retain the ability to poke out your tongue, gesticulate and do your Māori dances. That is Māori culture. The other part say's to me, we want you to become part of us and lose all your institutions and all those things which are peculiarly Māori, like the Department of Māori Affairs and Māori representation in Parliament. We want to give the world the image of all us being absorbed into European culture or New Zealand culture. I can't go along with this because I can't feel I can be Pākehā. What's more, I don't want to be a Pākehā. There are a lot of things which I do not like, compared with the things I do like in the Māori world. But I'm being asked to become a Pākehā so that I can then be counted as a New Zealander. Cor blimey, I am a New Zealander and you can't take that away from me. I am a New Zealander, Māori New Zealander and I can't see that it should create such a fuss every time I talk about retention of my culture and setting up Māori institutions like marae and everything else (Rangihau, 1992, p. 189).

The ability to retain our own cultural identity, restore the Māori culture and flourish as Indigenous peoples in Aotearoa is all realised by the exercising of tino rangatiratanga or Māori sovereignty.

Tino rangatiratanga/Māori sovereignty

In this final section I will discuss tino rangatiratanga, Māori sovereignty. Here I provide definitions of the terms and address the conception of sovereignty pre and post colonisation.

Tino rangatiratanga is polysemous, a concept with several meanings. Māori sovereignty, autonomy, self-determination, power, control, independence, authority, are all concepts that are synonymous with the term tino rangatiratanga and are often used interchangeably. The term tino rangatiratanga as defined by Ryan (1994) reports that *tino* means very, absolute, main, whilst *rangatiratanga* means, kingdom, principality, sovereignty and realm. As referenced here the definition of the term tino rangatiratanga translates to mean absolute sovereignty.

Unlike today, prior to colonisation the Māori tribes were recognized as independent sovereign peoples and would deal directly with the British monarch,

sovereign to sovereign. Māori sovereignty was affirmed in He W[h]akaputanga o te Rangatiratanga o Nu Tireni 1835 (refer to appendices 4 & 6)/ The Declaration of the Independence of New Zealand (refer to appendix 5), and by the establishment of the flag of Māori sovereignty (refer to appendix 8), both acknowledged and accepted by King William of England. Consistent with Ryan (1994), who defined a sovereign as a supreme ruler and sovereignty as power or authority, Māori would consider a sovereign as an Ariki, or Rangatira, a chief whom looked after the affairs of iwi, hapu and whanau within their specific tribal boundaries (Kaai-Oldman, 2004). Sovereignty was thought of as mana (Paora, Tuiono, Flavell, Hawksley, & Howson, (2011), spiritual authority and powers that were gifted to the chiefs by Atua (Te Kawau, 1995). According to Forbes (2016) a Māori chief's power and authority derived from and for people of the hapu-whanau (Wharekura-Kingi, 2016).

According to Forbes (2016) Māori had a parliamentary system of government that parallels that of today. Structured with the upper and lower house and directed by and for the foundational structure (lower house) of the whanau-hapu collective. Typical of the Māori culture, the two parts were interdependent, where one could not operate without the other, but unlike the British colonial government structure, power derived from the bottom up, not top down and the locus of power was not concentrated within a single body. This information reported here has been entitled “The hidden history of the Māori nation; a missing jewel in the crown” and these structures remain in recess, waiting to be revitalized (Wharekura-Kingi, 2016).

The notion of sovereignty has changed and evolved over time where Philpott (2016) highlights that the conception of sovereignty is now understood to be a modern notion of political authority and defined as supreme authority within a territory. The modern notion of sovereignty emerged from the development of *states* which conceived a sovereign states system. Additionally, the influential writing by European Philosopher Thomas Hobbs contained in his book *Leviathan* argued for *social contract* and rule by an absolute sovereign or government. Hobbs believed that without absolute government society would decay to a *state of nature* where there are no rights only endless freedoms to murder, rape and destroy resulting in an endless war of all against all. Furthermore, Hobbs believed

that people would submit or *contract* to an authority to retain some of their freedoms whilst choosing to respect the rights and freedoms of others simultaneously. Hobb's writing has become the principled doctrine of political legitimacy. Following on from here the state has become the political institution in which sovereignty is now embodied (Philpott, 2016). This means that Māori sovereignty has now been overshadowed by the modern notion of political authority which is contained in the State of New Zealand, dictated by New Zealand government, Crown sovereignty. Despite the establishment of a sovereign states system, Māori retain their sovereignty as affirmed in the Declaration of Independence of 1835 and the Treaty of Waitangi of 1840. Unlike the pre-colonisation era tino rangatiratanga or Māori sovereignty now exists within the parameters set by state sovereignty that is dictated by the New Zealand Crown. Barrett and Strongman (2013) believed that the Treaty of Waitangi was like the Magna Carter, representing a peoples' withholding from Leviathan, further maintaining that parliament must leave sufficient space for Māori autonomy. Tino rangatiratanga reminds the New Zealand Crown that there are in fact two nations residing in Aotearoa, rather than one, the Indigenous sovereign Māori nation and the non-Māori nation. The desire by some Māori for self-determination promotes a separateness that to some extent challenges this idea of nation-state unity (Paora, Tuiono, Flavell, Hawksley, & Howson, 2011). Pākehā view Māori ambitions for tino rangatiratanga as a threat (Pihama et al., 2015), although it should not be perceived in such a manner as tino rangatiratanga is not about having control over Aotearoa but rather control over all things Māori on tribal lands, or as Te Kawau (1995) reports, tino rangatiratanga is a concept that defines Māori sovereignty, independence and authority over all things Māori.

Summary of Literature Review

In summary, my literature review has clearly outlined the Māori world view that is underpinned by the unique Māori culture. Ethnicity and culture are core constructs to attitude and perspective formation that are the focus of my research. Māori ways of being and knowing are validated and legitimised by IP and KM. Māori are Indigenous peoples that have been largely affected by colonisation, despite retaining their sovereignty as affirmed in the Declaration of Independence

of 1835, and the Treaty of Waitangi of 1840. It is clear within the literature that the history of Aotearoa is a history of colonisation that has permitted the appropriation and transfer of power and resources from Māori to settler society. This domination of power by settler society is supported by a Eurocentric culture that has systematically undermined Māori ways of being and knowing. Bronfenbrenner's Ecological Systems theory illuminates a mismatch of culture between Māori and that of their surrounding environment. The literature provides the evidence to confirm the detrimental effects of that dominant Eurocentric culture on Māori. These negative effects include negative stereotyping, racism, discrimination and inequity which accumulate to result in poor outcomes for Māori. The revitalisation of all things Māori is thought to improve outcomes for Māori, including health and well-being. This revitalisation process involves decolonisation and is illustrative of tino rangatiratanga. Tino rangatiratanga is Māori sovereignty and it is through its execution that a better and prosperous collective Māori future may be provided. In order for Māori to flourish operations for Māori must be undertaken by Māori and in a Māori way.

Thesis Structure

As a way of guiding the reader, my thesis has been separated into three chapters. Chapter 2 will consider my methodological approach to my research. This chapter includes my research techniques and the interview process, the analytical framework used to interpret and make sense of my research data, a demographic profile of my research participants, the ethical review, and the limitations and constraints on my research. Chapter 3 reports the analysis of my research data and research findings which are discussed concurrently. Within this chapter I present my participants narratives that have been interpreted against the research literature. The research data in relation to my literature review seeks to explore two things. Firstly, my research will consider the attitudes and perspectives held by Māori in relation to the active reclamation of tino rangatiratanga, Māori sovereignty. Secondly, my research will explore how reclamation of tino rangatiratanga, Māori sovereignty might improve the health and well-being of Māori. With this in mind, I have organised this chapter to correspondingly answer the three research objectives, thereby achieving the research aim, that is, 1). to

describe what it means to be Māori, 2). to describe tino rangatiratanga, Māori sovereignty, and to ascertain whether tino rangatiratanga, Māori sovereignty can be achieved and finally 3). to determine whether tino rangatiratanga, Māori sovereignty can assist with Māori health. Finally, my thesis will conclude by outlining summary points and implications of my research in psychology and areas for future research.

Chapter 2: Methodology

Naku te rurou nau te rourou ka ora ai te iwi

With your basket and my basket, the people will live

Chapter Overview

In the first section of this methodology chapter I will cover my research approach which involves a Qualitative and an Indigenous approach to research. Here I will discuss the rationale behind my purposively selected approaches against a backdrop of my research aim and objectives.

In section two of this chapter, I will discuss my information gathering approach and the use of indepth semi-structured interviews. Here I will provide an overview of the information gathering process, including my research sample, participant recruitment based on informed consent, the interview process, data storage and participant safety in the form of confidentiality and autonomy. Additionally, I draw attention to Kaupapa Māori practices that are interwoven into my research approach. I will draw attention to my research questions within this section also.

The third section provides a demographic profile of my five research participants. Each profile illuminates the Kaupapa Māori approach as the participants introduce themselves according to their tribal kinship and their involvement and contribution towards the Māori community.

Section four details the analysis of my research data. I first discuss the framework that guided my data analysis process which draws attention to concepts such as Familiarisation, identifying a Thematic framework, Indexing, Charting, Mapping and Interpretation. I further discuss the analytical framework in relation to Kaupapa Māori, and the multi-level approach in which I employed to interpret and extract meaning from my research data against my research questions and the literature reported in chapter one of my thesis.

In section five I cover the ethical review process which assures research quality, professional conduct, and participant safety and protection. This section addresses the supervision of my research, the granting of ethical approval, whilst making connections to the Treaty of Waitangi and the Code of Ethics for Psychologists working in Aotearoa/New Zealand (2002). I will also consider the constraints and limitation of my research. Drawing attention to concepts such as representative sampling and generalisation, diversity, time, and the Interpretivist position.

Research aims and objectives

The aim of my research is twofold, that is; 1). to explore the attitudes and perspectives held by Māori in relation to the active reclamation of tino rangatiratanga, Māori sovereignty and 2). to explore how the reclamation of tino rangatiratanga, Māori sovereignty might improve the health and well-being of Māori against a backdrop of colonialism. My research aim is realized by answering the three research objectives which was; 1). to describe what it means to be Māori, 2). to describe what tino rangatiratanga, Māori sovereignty is and whether it can be achieved and 3). to ascertain whether tino rangatiratanga, Māori sovereignty can assist with Māori health and well-being.

If this research is to provide for the exploration of Māori perspectives and attitudes from a Māori view-point, then methodology must accommodate for this distinction. On this premise two complimentary approaches were purposely selected to concurrently achieve this goal and to achieve my research aim.

Research Approach

According to Thomas and Hodges (2010) research methodology is the set of procedures and techniques used to create and collect research information and evidence. As highlighted by Dahlberg and McCaig (2010) methodology includes the underlying philosophical assumptions of the employed methods to facilitate research, including ontology, epistemology and specific to Māori, cosmology. This section discusses the methodology underpinning my research and the justification for my chosen approach. The methodology utilised in my research was purposely selected because it was most suitable in achieving my research aim

whilst simultaneously accommodating for the Māori world view by accepting the Māori way of knowing, being, and doing as the norm, which is considered a valid, reliable and legitimate knowledge base. My research adopts a two-pronged approach to research methodology, a Qualitative approach and an Indigenous approach. First, I discuss the rationale behind the selection of a Qualitative methodology before moving on to discuss the justification in selecting an Indigenous methodology.

Qualitative approach to research

According to Dahlberg and McCaig (2010) philosophical assumptions that concern our perception of reality are referred to as ontology, whilst assumptions on how we can research the world are referred to as epistemology. As a researcher I adopt an Interpretivist approach that aligns with the philosophical assumptions underpinning Qualitative research (Thomas & Hodges, 2010). Qualitative research is based on a Relativist ontology which acknowledges and accepts the subjective nature of research. In this instance both researcher and respondents are conscious actors who attach subjective meaning to their actions and their situations. Relativist ontology assumes that there is no single reality apart from our perceptions of it. In this sense, each individual experiences a different reality because their experience is perceived from a unique view-point, resulting in a myriad of realities and different truths. Consequently, at an epistemological level, it is assumed that it is impossible to avoid bias and objectivity (Dahlberg & McCaig, 2010). Unlike a Quantitative approach to research that employs a Positivist stance which aims to collect objective data on the assumption there is a single reality independent of perceptions, Qualitative research does not attempt to present the 'truth' but rather aims to ensure that different versions of the truth are accurately recorded and reported. My research rejects the notion of a single reality and therefore a single truth brought about by objective measures as this is incongruent with my research aim which seeks to explore the different attitudes and perspectives held by Māori in relation to the active reclamation of tino rangatiratanga. As an Indigenous people to Aotearoa, Māori experience colonisation from the position of the colonised and in relation to tino rangatiratanga, Māori sovereignty is better expressed through these authentic voices. Subsequently, bias and objectivity are elements that cannot be avoided but

are instead essential components to my research. Congruent with a Relativist ontology that accepts diversity in the sense that reality derives from an individual's experience that is formulated upon one's unique view-point, my research seeks to capture the different versions of the truth as perceived by a diverse people whom celebrate difference (Kaai-Oldman, 2004). Although lumped into one inclusive group termed Māori, Māori people are not homogeneous but rather tribally affiliated.

As reported by Kaai-Oldman (2004) Māori people recognise their tribal identity in the first instance before their individual identity as a person. John Te Rangianiwaniwa Rangihau (as cited in Kaai-Oldman, 2004), maintains that there is so many different aspects about every tribal person, each tribe has its own history that is different to the other tribes. In this instance a Māori experience is dependent first upon one's unique tribal affiliation and history, and their collective Māori experience thereafter.

Another reason why I selected a Qualitative approach was because its goal is to explain the research topic through understanding and interpretation of the information gathered, thereby capturing people's lived realities and the various versions of that reality. A Qualitative methodology employed in my research allows for indepth discussions with people to understand the world around us, from their unique position within the world, resulting in the capturing of a collection of rich, contextualised and detailed information that answers my research questions, objectives and ultimately my research aim (Dahlberg & McCaig, 2010). However, a Qualitative methodology alone is insufficient to meet the requirements of my research.

Indigenous methodology

Although Qualitative methodology caters to my research as it accepts the aspects of subjectivity and diverse realities which is essential to the exploration of attitudes and perspectives held by Māori, it is limited in the sense that it does not specifically cater for Te Ao Māori. The Māori world view is accepted, validated and legitimised by the incorporation of an Indigenous methodology. The validation of the Māori world view is evident by the inclusion of cosmology into research methodology. The consideration of Indigenous cosmologies of

Indigenous people is crucial for understanding the Indigenous world view. As discussed earlier in chapter one of my thesis, the core cultural construct underpinning the Māori culture is whakapapa which includes cosmology. The incorporation of an Indigenous methodology into my research is a crucial element for two prominent reasons. Firstly, according to Smith (2012) Western research has been instrumental in the marginalisation of Indigenous peoples' knowledge and as such has contributed in key ways to the maintenance and perpetuation of colonisation. Smith (2012) believed research to be implicated in the production of Western knowledge and theories that have dehumanised Māori and in practice have continued to privilege Western ways of knowing while denying the validity for Māori of Māori knowledge, language and culture. The issue with Western knowledge is that there is an underlying assumption of superiority that places Māori as the *other* and has little relevance to the Indigenous community. To counter these ill-effects of colonialism on Indigenous peoples a global Indigenous agenda of cultural revitalisation and decolonisation conceived Indigenous Methodologies. Indigenous methodologies are anti-colonisation and challenges Eurocentric theories and methodologies. Indigenous methodologies are transformative, empowering and enabling as they normalise Indigenous ways of knowing, being and doing. In this sense the Indigenous individual is placed at the centre of research whilst anyone else is considered the *other*. In Aotearoa the decolonisation process is a Māori stance towards tino rangatiratanga, self-determination and against colonisation (Hodgetts et al., 2010; Pihama et al., 2015; Smith, 2012). Secondly, research on Indigenous people had been a process that exploited Indigenous people, their culture, knowledge and resources in a manner that reinforced Pākehā superiority. Pākehā research on Māori has a history of portraying Māori as simple, uncivilised and generally unable to care for themselves. Such negative characteristics have resulted in non-Māori believing that Māori are inferior. As a result, Māori have negative attitudes and feelings towards research done by non-Māori. Indigenous methodologies also disrupt the relationship between the non-Indigenous researcher and the Indigenous researched by ensuring cultural competency. Cultural competency provides a culturally safe approach to research that is respectful, ethical and sensitive to the research participants. Additionally, according to Smith (2012) a critical part of applying

Indigenous methodologies in research is being Māori, identifying as Māori and being a Māori researcher, in which I declare that I am.

As part of the research design Indigenous methodology explicitly incorporates the cultural protocols, values and behaviours relevant to the community being studied, that is the Māori community. These cultural factors are interwoven throughout my entire research process, that is, from the initial research design phase to the dissemination of the research findings, manifesting in what is termed Kaupapa Māori.

Kaupapa Māori approach to research

Kaupapa Māori approach to research provides a counter-hegemonic view that challenges the historical dominance of Western theorising at a fundamental level, that is the level of relevance to the Indigenous people of this land. Kaupapa Māori has a clear cultural and political intent that presents an Indigenous theoretical framework that challenges the oppressive social order within which Māori people are currently located (Pihama et al., 2015). Kaupapa Māori asserts that the theoretical framework employed is culturally defined and determined. It is a philosophical template that is distinctive to Māori society, created by Māori according to a world view entitled Te Ao Māori which is informed by the ancient learnings, experiences, understandings, values and beliefs that have been handed down through generations. In its entirety Kaupapa Māori is underpinned by the core cultural construct termed whakapapa as discussed in chapter one of my thesis. Here whakapapa is regarded as an analytical tool that has been employed by the Māori people to understand our world and relationships within it. Whakapapa in methodology relates to the way whakapapa is used as an information management framework where knowledge is constructed in terms of the Māori creation narrative and our sense of connectedness to the natural environment and other people. The most arresting feature of Kaupapa Māori is the marriage between theory and practice that depicts the dialectical unity between the two, whilst acknowledging the interdependence of the two. In this sense my research is underpinned by Indigenous methodology where Kaupapa Māori is not only addressed in the research design and literature review, but it manifests heavily in the interview process where I practice Māori cultural protocols,

customs and values, such as karakia (incantations), whakawhanaungatanga (relationship building/rapport), and pepeha (tribal expressions of connectedness) for example.

Kaupapa Māori practices reflects basic guidelines aimed at respect for and protection of the rights, interests, and sensitivities of Māori research participants. Kaupapa Māori has seven cultural principles to help guide the researcher. These principles are; 1.) Aroha ki te tangata (a respect for people), 2). Kanohi kitea (the seen face, that is present yourself to people face to face), 3). Titiro, whakarongo..... kōrero (look, listen.....speak), 4). Manaaki ki te tangata (share and host people, be generous), 6). Kaua e takahia te mana o te tangata (do not trample over the authority of people) and 7). Kaua e mahaki (don't flaunt your knowledge) (Smith 1999, p. 120).

In summary Kaupapa Māori is not about rejecting Pākehā knowledge but rather focused on empowering Māori to determine their own destinies. Coupled with the Qualitative approach, the Kaupapa Māori approach to my research provides Indigenous Māori peoples space to tell their own stories from a Māori view-point. These two complimentary approaches to my research validate and legitimises the exploration of the perspectives and attitudes held by Māori individuals and enables such information to be captured in a Māori way without the constriction of objectivity and the searching for a single truth.

The following section addresses the research methods that enabled me to gather the relevant information needed to answer my research questions and achieve my research objectives and aim.

Research Methods

In this section I discuss my information gathering technique utilised in my research, that is, indepth semi-structured interviews. I cover the interview process, including my research sample, the recruitment of research participants based on informed consent, other details such as the questions asked to participants and the electronic recording of the interview discussion. Additionally, I highlight the cultural practices that are incorporated into the interview process as discussed in the previous section and discuss relationship dynamics between myself and my

research participants. Finally, I draw attention to information storage and participant confidentiality and autonomy.

Interview process

After obtaining ethical approval from the University of Waikato School of Psychology and Ethics Committee on the 2nd of November 2017, I commenced with the recruitment process. My research sort to explore the attitudes and perspectives held by Māori in relation to the active reclamation of Māori sovereignty, tino rangatiratanga. Subsequently, my research excluded non-Māori, and individuals younger than 18 years of age as this population did not fit my required research aim. Therefore, only people of Māori descent, whom were actively involved with the Māori community in some form or another were approached to be recruited into my research. I conducted five semi-structured interviews that were individually undertaken with Māori adults' (aged 18 years and over), consisting of one female and four males. Practicing from a Māori culture foundation, these participants were actively engaged with the Māori community in activities that spanned the academia, health, and judicial sectors of society. I used Facebook to identify and contact 10 potential participants which I introduced each potential participant to the research topic and inquired into their interest of participating in my research. For those that were interested I emailed a copy of the information sheet that outlined the specific details of my research, that is the purpose of my research, what was required by their participation, how the information was to be used, ethical considerations such as voluntary participation, confidentiality and privacy, and researcher and supervisor contact information. The information sheet, consent form and interview schedule that contained the exact research questions can be found in the appendices section at the end of my thesis (refer to Appendices 1, 2, and 3 respectfully). These three documents were left with the potential participant for a period of more than 24 hours which ensured informed consent based on voluntary and uncoerced participation. A mixture of phone calls and email exchange took place to ascertain actual participation from those that showed interest. Eight individuals indicated their willingness to participate and five respondents were able to complete an interview with me.

I contacted each of the five participants by phone, read through the information sheet to ensure that each participant understood the research process and what was required by their participation, before obtaining their written consent. Consent is not so much given for a project or specific set of questions, but for a person, for their credibility. Consent indicates trust and the assumption is that the trust will not only be reciprocated but constantly negotiated, a dynamic relationship rather than a static decision. The signed and completed consent form was scanned and emailed to back to me, that way the participant obtained the original copy whilst I received a copy thereof. After the consent process I scheduled a suitable time to undertake the interview with each participant.

Each of the five research participants were interviewed once only, and the interviews were recorded with a dictaphone for later verbatim transcription that would inform the research analysis. Each interview took place via video conferencing and took approximately one hour to complete. The interview was facilitated in such a way to focus the conversation on the research topic while providing enough space and flexibility to allow the interviewee to speak at length and in detail, elaborating on points of relevance to them, but also ensuring the narrative was consistent with the needs of my research.

The interview process engaged the Kaupapa Māori approach by utilisation of te reo Māori and tikanga through the demonstration of karakia and whakawhanaungatanga, as mentioned earlier. Whakawhanaungatanga is a procedure where connections are established and/or identified through the exchange of reciting one's pepeha (tribal sayings) or mihimihi (cultural introductions). During this process the researcher and the participant discuss connections to tribal places and people or turangawaewae (ancestral place called home) Additionally, one's iwi, hapu and prominent landscape features such as maunga (mountain), waka (canoe), and awa (river) are recited, and from this exchange of information the two individuals involved can recognise how they might connect to each other. For example, we might learn that we are related to each other or have the same place of standing. The sharing of such information builds a solid foundation of trust and rapport that is used to guide the research process.

Similarly, karakia (incantations) were conducted prior to and following each interview, which opened and closed the interview process in a culturally appropriate way. To extend on the point of karakia which has a significant role in Te Ao Māori, unlike the mainstream practice, the spiritual realm is acknowledged in which Atua (Gods such as Rangi and Pāpā) and tīpuna (ancestors) are called upon to be present and to guide and protect the research process and people involved. This cultural ritual ensures we are reminded of our unique ancestry and connectedness to the natural and cosmological realms. Research engaging things of Māori origin is a spiritual journey for Māori as much as it is a scientific and academic endeavour. At the adjourning stage of the interview process I thanked each participant for contributing to my research and acknowledged how their knowledge and experiences contributed to my research concerning the active reclamation of Māori sovereignty, tino rangatiratanga.

The relationships established with each of my research participants remains open and ongoing and will draw to a closure only when I provide each of the participants with the electronic link to access my completed thesis. Reporting back to the people and sharing knowledge obtained from the research illustrates the principle of reciprocity. *Ma whero ma pango ka oti ai te mahi, with red and black the work will be complete.*

Demographic profiles of research participants

This section introduces my five research participants, as you will discover here four participants have chosen to have their identity known, whilst one has chosen a pseudonym. The five research participants are of Māori descent and were actively engaged in some form of activity relative to the reclamation of tino rangatiratanga at the time of conducting the interviews.

The first participant hails from Ruakituri, a small place near Tiniroto; inland off the East coast of Te Ika a Maui (the North Island) of Aotearoa/New Zealand. His whakapapa is Ngāti Hinganga and he is one of the few stone knappers remaining in Aotearoa. Stone knapping is the crafting of stone which are transformed into tools. Matiu uses these tools to make traditional Māori instruments. A musician, he specializes in the art of taonga puoro (traditional Māori instruments) and other traditional taonga such as carving wood, bone and

greenstone and weaving with flax. He goes on to share his passion, knowledge, skills and taonga (treasures) with the rest of the world through presentations, workshops and through gigs in which he performs taonga puoro. Currently residing in Gisborne, Matiu is employed as a kaimahi (worker of the service) for an iwi organization that assists whanau with substance addictions. The journey of recovery for individuals with substance addictions are centred around the Māori world view. His workplace operates in accordance with Te Ao Māori, from Māori philosophy, which is consistent with his community of concern in Gisborne, a predominantly Māori populated town. Matiu supports individuals with substance addictions in a culturally defined way in which pūrākau (story-telling) such as the creation narrative of Ranginui and Pāpātuanuku form the foundations for positive engagement with whanau. The following quote is provided by Matiu:

We found that our people who walk into clinics get quite intimidated by the clinic surroundings, white walls, a triage line, a waiting room, uniforms and language they don't understand, but what we are doing is going about it from a Te Ao Māori perspective, so we're dealing with it in a Te Ao Māori light. (Matiu).

I don't so much play to our whanau I use pūrākau and tell it to the whanau and within that pūrākau, within that story they can see themselves, they put themselves in the position of one of those Atua that I was talking about, they identify themselves, 'aw that sounds like me, aw that one sounds like me'. So that's how we do it, we do it through story telling. I get to use that through my mahi (Matiu).

The second contributor to my research is Kathy from Ngāti Mahanga of Tainui. Kathy's whakapapa extends to Ngātihi of Te Arawa from the land of Heruiwi, to Parehouake of Paeroa, and is a descendent of Moriori. Kathy comes from a business and accounting background and is currently working with her whanau and hapu to reclaim Māori sovereignty, tino rangatiratanga in the form of land rights and Indigenous sovereign rights. Kathy liaises with other Māori groups and individuals, organizes hui/meetings, both on her marae and through electronic mediums.

The third research contributor wanted to be identified as Kaiti, the very place in which he was proudly born and raised. From the East coast of Te Ika a Maui (the north island of Aotearoa) Kaiti whakapapa's to Ngāti Whangaara and Ngāti Raukawa. Stemming from a solid educational background Kaiti has a wealth of knowledge pertinent to Te Ao Māori, Aotearoa's colonial history and the current position of Māori today, and those systems embedded within. Kaiti has also completed a Masters' thesis in which he dedicated to the betterment of Māori by concentrating on the disadvantage in learning the reo for those who are challenged with sight impairment due to a lack of resources. Kaiti's thesis has contributed to the Māori community and to the Māori pool of knowledge. Kaiti is currently engaged in his doctoral thesis through Te Whare Wānanga o Raukawa in which he is examining the current health status of Māori. Employed in the Health arena, Kaiti also delivers a physical fitness programme called 'Whanau Fitness' that draws upon Te Ao Māori in which Māori principles are implemented into the programme; hongī to greet the whanau, karakia to open and close the session, and the encouragement of a whanau collective atmosphere. The following quote comes from Kaiti:

I work part time for an iwi organization working with mental and physical impairments, trying to encourage them to be more active and to be more confident about their own health. Making this activity more accessible for our people and actually going out into the community. Some people never have gone to the gym, we were getting huge classes and the interest grew. We catered for obesity and diabetes etc. and from here this grew, some people went on to become instructors, and it was a huge movement which made it to the newspapers. It's about building confidence in our people to go and do that stuff (Kaiti).

The fourth contributor to this research is Ron. He is Ngāi Tuhoe and resides in the lands of Mahaki, a place named Te Karaka, inland of Gisborne. Ron specializes in education from a Te Ao Māori foundation, as he is passionate about mokopuna and the retention of Māori culture and customs. He has a strong background in Te Ao Māori as he has engaged with many institutions that incorporate a Māori philosophy. His intention is to have children learn about the Māori culture and customs, and to have the opportunity to experience life on the

Marae and to have this and tikanga implemented into the local education institutions, and to have Māori learn about their identity. He wants to conduct some research that evaluates the longitudinal outcomes of engaging with Te Ao Māori across the education years (year 1 to 13). This wise and knowledgeable soul has journeyed through the more dramatic events of social divide because of colonisation and is a native speaker of te reo Māori.

The fifth and final contributor whakapapa's to Ngaariki Kaiputahi and was raised by his elders in which he was immersed in Te Ao Māori from childhood. This contributor chooses to use to be known as Rawiri. His wairua being firmly connected to his Atua (God) and tīpuna (ancestors) guides his every action and thought. He has a professional background in social work, counselling and health. He aspires to create a better space and future for his hapu and is currently engaged with the judicial system involving the reclamation of whenua (land) and in the establishment of infrastructural processes required to sustain his vision and people. Rawiri provides the following quote:

Being brought into this by the old people and their values, and trying to install into our people, that they are not gone. The tino rangatiratanga flag still fly's high but I have the theme of holding all their grievances and injustices which has shaped me to be very strong and to take on a giant that has had no regards for my people and their concerns (Rawiri).

Data Analysis

In this section I cover the framework utilised in my data analyses. I consider concepts such as Familiarisation, Thematic framework, Indexing, Charting, Mapping and Interpretation. I then discuss the Thematic, Kaupapa Māori, and multi-level approaches used to interpret and extract meaning from my research data. Here I address concepts such as whakataukī/whakatauaakī (Māori proverbs), the philosophical, governance-structural, and day-to-day levels in relation to Māori sovereignty, tino rangatiratanga.

To better understand and interpret my data I initially adopted a Framework approach to data analysis that involves five-stages as reported by Dahlberg and McCaig (2010). The first stage is referred to as *Familiarisation*, which was

achieved during the procedure that required the change of medium, from spoken language that was recorded during the interview process to reading through the transcriptions. Verbatim transcription provided me with an overview of the data whilst simultaneously allowing me to become familiar with the research data. Through this familiarisation I was able to identify the key concepts emergent from the data and those that informed the research aim as discussed in my methods section. The identification of key concepts marks the second stage of data analysis and is referred to as *Identifying a thematic framework*. The third stage known as *Indexing* involves the systematic application of the framework to the data, which begins with coding the data. To better organise my research data, I manually *coded* it by highlighting the parts of the transcripts that fitted with the particular topic or theme that aligned to answer my research questions, objectives and aim. That is, data was collated under common points of reference pertinent to describing what it means to be Māori, what Māori sovereignty, tino rangatiratanga means, enablers and challenges to achieving Māori sovereignty, tino rangatiratanga, and whether Māori sovereignty, tino rangatiratanga can assist with Māori health and well-being. This process in which data is taken from its origination and collated under themes or topics is referred to as *Charting* and marks the fourth stage of the Framework approach to data analysis. The fifth and final stage involves *Mapping and Interpretation* of the research data. Once collated under common themes or topics the research data was then interpreted to extract meaning against the research questions and the existing literature argued in chapter one of my thesis.

My research employed a three-pronged approach to extract meaning and interpret the research data, that is; 1). a Thematic approach, 2). a Kaupapa Māori approach and 3). a multi-level approach. The Thematic approach to data analysis was utilised in my research to analyse the information gathered through the indepth semi-structured interviews. A systematic search through the data sort to identify reoccurring themes, ideas, and patterns, whilst identifying relationships and causality that informs the building of sequence of events that emerge from the data (Dahlberg & McCaig, 2010; Thomas & Hodges, 2010). Emerging from the data was a clear sequence of historical events that impacted Māori communities. These historical events are casual factors influencing the behaviours, attitudes and

perspectives relative to Māori, and Māori sovereignty, tino rangatiratanga. Commonalities and reoccurring themes within the interviews surfaced. Quotes from the research material have been carefully selected and extracted to support thematic areas.

Secondly, originating from Indigenous psychologies, a Kaupapa Māori approach to this research is utilised as a baseline to interpret data, positioning Māoritanga (Māori culture) as the norm thereby validating and legitimising Māori perspectives and world view. Illustrative of Kaupapa Māori whakataukī/whakatauaakī (Māori proverbs) have been inserted throughout the text to emphasise the Māori world view and to further reflect meaning by interpretation of the participants narratives. These Māori proverbs have come from both myself and research participants.

Finally, the third technique used to interpret and understand my research data is the application of a multi-level analysis which classifies the information pertinent to tino rangatiratanga, Māori sovereignty as existing on three separate levels, that is, 1). the philosophical level, 2). the governance-structural level, and 3). the day-to-day level.

The findings from my data analysis has provided a detailed description of the attitudes and perspectives held by Māori in relation to the active reclamation of tino rangatiratanga, Māori sovereignty and is presented in chapter 3 (Research findings and analysis).

Ethical Review

This section reports research supervision, ethical approval, standards and guidelines used to ensure research quality and participant safety.

Research quality ensures that research is carried out in such a manner that it recognises the role of the researcher in association with the rights of the research participants, in addition to accurately collecting and recording research information and reporting of the research findings. Three quality assurances were wrapped around my research project to ensure professional conduct and participant safety. First, Dr Mohi Rua supervised my research project throughout the duration of its course. Secondly, the School of Psychology's Research and

Ethics Committee from the University of Waikato granted approval to undertake this research on the 2nd of November 2017. Finally, the entire research process was committed to upholding the principles stipulated in the Treaty of Waitangi and was conducted upon the ethical standards and guideline outlined in The Code of Ethics for Psychologists Working in Aotearoa/New Zealand (The New Zealand Psychological Society, 2002). Furthermore, emphasis was placed on participant safety, protection and confidentiality which was demonstrated throughout the recruitment process which was based on prior, free, and informed consent, without any form of coercion or incentives offered.

A crucial element to professional conduct in research is secure data storage. The interviews were electronically audio-recorded with a dictaphone in which the recording was later uploaded to a password secured computer before deleting the material from the dictaphone device. The interview recordings were used to create verbatim transcriptions that would aid in the analysis and synthesise of research data. The completed consent forms, the computer containing research data, and the written transcripts are all considered confidential information and was kept in a locked drawer in my home that could only be accessed by myself which ensured the safe and secure storage of my research information. All data and information gathered from my research participants will only be used in my thesis and for no other reason. As part of the submission process a copy of my thesis containing the research data will be made available to the public via the University of Waikato library repository, research commons. Additionally, the University of Waikato will retain a hard copy of my thesis also. Upon completion and submission of my research thesis, all raw information (interview recordings, verbatim transcriptions and completed consent forms) pertinent to my research will be personally handed over to the University of Waikato in which it will be securely archived for a period of five years as per the University's policy, before it is permanently discarded.

Research Constraints and Limitations

All research has some form of limitation. This section discusses the constraints and limitations relative to my research. I cover sample size, representation and

generalisation, diversity, time restrictions and the limitations surrounding transcription and interpretation.

Small sample size is a typical feature of Qualitative research and is not representative of the entire population under study. My research is not intended to reflect the entire population instead it simply adds to the current pool of contextualised Māori knowledge thus contributing to Māori development and Indigenous Psychologies which aims to maintain a unique cultural heritage and provides for a better collective Māori future. Furthermore, my five research participants are from different hapu and iwi therefore, their personalised perspectives reflect the diversity and uniqueness found and celebrated amongst different hapu and iwi. Māori are heterogenous in nature, so my participants reflect this heterogeneity. From an Interpretivist position I acknowledge the findings from my research are not considered permanent but instead relative to the time, culture and context in which it was conducted, and how I as the researcher has interpreted the findings.

Chapter 3: Research Analysis and Findings

Whiria te tangata

Weave the people together

Chapter Overview

This chapter is about the research participants narratives in relation to my literature review and this chapter seeks to explore two things. Firstly, my research will consider the attitudes and perspectives held by Māori in relation to the active reclamation of Māori sovereignty, tino rangatiratanga. Secondly, my research will explore how reclamation of Māori sovereignty, tino rangatiratanga might improve the health and well-being of Māori. With this in mind I have organised this chapter to correspondingly answer the three research objectives, thereby achieving the research aim mentioned here, that is; 1). to describe what it means to be Māori, 2). to describe Māori sovereignty, tino rangatiratanga, and to ascertain whether Māori sovereignty, tino rangatiratanga can be achieved and finally 3). to determine whether Māori sovereignty, tino rangatiratanga can assist with Māori health.

This chapter is comprised of four sections. In the first section titled Māori identity I will report the findings that surfaced from the research data and discuss Māori identity in relation to the literature outlined in chapter one of my thesis. Cultural concepts such as whakapapa, iwi, hapu and whanau and Wairua Māori are considered before discussing the impact on Māori of such things as Judeo-Christianity, stereotyping, poverty and intergenerational trauma. Māori identity is considered in relation to the natural environment, where the term Tangata Whenua emerges. The perception of time, tikanga and cultural values completes this section.

The second section covers Māori sovereignty, tino rangatiratanga by addressing the concept from an English perspective, a Māori perspective and from a combined approach.

The third section is a multi-level analysis that approaches Māori sovereignty, tino rangatiratanga from three different angles, that is from a philosophical level, a government-structural level, and from a day-to-day level. Within each level I will consider the barriers and enablers to realising Māori sovereignty, tino rangatiratanga.

Tapering off towards the end of this chapter, the fourth and final section reports whether tino rangatiratanga Māori sovereignty can assist with Māori health and well-being.

Māori Identity

He kakano ahua i ruia mia i Rangiatea

I am a seed which is sewn in the heavens of Rangiatea

As discussed in chapter one of this research paper, Māori identity is not contained within the self alone but rather it is established through numerous relationships made with wider external systems, detailing an outward, interactive and holistic approach to self-identity. Consistent with the literature, my research data found unique connections and relationships between my research participants and significant others (genealogy), nature (ecology), Atua (cosmogony) and cultural concepts (kinship and socialisation).

Whakapapa and genealogy

Whakapapa connects individuals to significant others, to members within ones immediate and extended families, to hapu and iwi groups, these social relations collectively make up the term whanau. The following narrative provided here and given by Rawiri illustrates his connectedness to whanau which form Māori societal structures, that is the iwi, hapu and whanau collective.

Māori can relate to a lot of things. For me the essence of being Māori is belonging to your hapu, and the iwi is a modern concept, so your hapu, your tīpuna, your ancestors, they walked the lands and you're blood and you whakapapa to that (Rawiri).

This narrative illustrates that Māori identity is comprised of various elements. Here identity is formulated upon one's connection to the wider kin group, namely the hapu (subtribe). As reported in chapter one of my thesis, people of Māori descent are born into tribal groups through their ancestral lines, this is whakapapa. In this instance whakapapa provides a sense of 'belonging', that is a core construct to Māori identity. Being part of a greater collective is one element of what it means to be Māori. Further connections are visible within this narrative, connections made to the land reflects the traditional Māori societal structures, where hapu occupied and managed their own territories.

Our mokopuna are our hearts, our kids are our legacy but our mokopuna are our heart, we seem to give them a bit more extra, and we growl the parents for growling their kids (Ron).

This narrative above makes explicit the relationships Māori have with their members of their immediate family, this unit is commonly referred to as whanau.

My nanny's whakapapa is Hine te Kohu, Hine Kumeroa, that's the lady of the mist, she's the first line to that, so when he heard that he said, 'you're my tuakana', I said 'not really', he said 'nah, nah you don't understand, your nanny is the lady of the mist'. Before she died all of the Tuhoe, all of the Tainui-Waikato wanted to take her, it was me that said no, she's getting buried by my grandfather. My nanny came from the first lines of Tainui, not through Tainui of Ataarangi Kahu but from Whakatohea, the Tauea canoe, the Ngaariki canoe, and that was before the Tainui. So, my nanny was Whakatohea Tauera. The Tauera is the ancient canoe of the Tainui, it's a few generations up from Tainui (Rawiri).

This narrative highlights the interconnections between iwi groups and reports how two individuals can be connected through whakapapa without realising it, and essentially be related to one another. As mentioned within the literature review and as it is reported here tuakana-teina depicts whakapapa in accordance to birth lines and orders.

In the next narrative, located below whanau includes tīpuna (ancestors). For Māori, those who have passed on continue to play an active role in the life of the

living as illustrated within this quote. Māori perceive ancestors to be a present part of our lives, they remain with us and we recall them in times of pohiri through the display of photos, in oratory speeches and through incantations that are everyday practices which help connect us with ancestors past.

It's not about me, it's like having a circle of the descendants of the ones who have already gone by (Rawiri).

Whakapapa and cosmology

The spirit in Te Ao Māori is referred to as wairua, mauri, ihi to name a few. This spirit essence connects Māori with the Atua (Gods) and is understood as cosmology as discussed in the literature in chapter one of this thesis. Though the creation narrative Māori humans were created from the earth and brought to life through the 'breath of life' given by the Tāne Mahuta thus the spirit essence is not only connected to Atua but also to the land. Spiritual connections to the Atua are further illustrated by the practice of karakia, incantations in which the individual generally ask for spiritual guidance and protection about the focus-point at that given time. Each of the five research participants had a connection with this spirit essence as reported below:

I reckon that we are profoundly and deeply spiritual people, a lot of other cultures are but I know we defiantly are (Matiu).

The wairua is in here (inside of me), that wasn't born; that was given to me, the mauri is alive, everything is alive (Ron).

When I'm out gathering stones, or harakeke and all the materials, definitely karakia, during its karakia and before the mahi starts its karakia (Matiu).

If you go on your whenua, I can feel it now, there's an energy that just rolls off and covers you and creates this within your being, in you (Kathy).

I felt spiritually that there was more for me to do, I just instinctively knew it but what it was I had no idea (Kathy).

I think we all have gifts, matakite, I've got God and a lot of our Ngaariki (hapu/sub-tribe), they foresee, it's quite unreal (Rawiri).

When Ron talks about ‘spiritually, he is referring to his sense of cosmological connectedness to Atua, to Tāne Mahuta whom gifted life through the ‘breath of life’ when creating man. Similarly, Matiu’s work is guided by the practice of karakia (incantations) which seeks his ancestors and Atuas’ presence, protection and guidance while undertaking his work. For Kathy spirituality is expressed through a sense of being able to ‘feel’ energy that derives from the land and intertwines with that of her own spirit. Like Ron, Kathy’s cosmological connection to the earth stems from Atua also, Tāne Mahuta, who created man from the earth before breathing life into his creation. This ‘energy’ that Kathy mentions is often thought of as the presence of one’s ancestors or Atua (Pāpātuanuku). Furthermore, in Kathy’s second quote she uses the term ‘instinctively’, here it appeared that although she was aware of this spirit essence, at times she did not totally understand this spirituality, but it felt right for her. Māori who are raised with this awareness are taught that this phenomenon is the guidance of ancestors and/or Atua (God), a source of guidance that can be trusted. When Rawiri mentions ‘gifts’ he is talking about a spiritual possession bestowed by Atua (God). In this instance, as Rawiri states, matakite is the ability to foresee, or to know about things beyond normal sensory perception. For example, knowing about a future event that has not yet occurred and not otherwise learned about is a form of spirituality for Māori. Tohunga (cultural experts) were known to have this ability of foresight also.

Wairua Māori and Christianity

A cultural distinction was found concerning the spiritual realm which is an essential component to Māori identity, Wairua Māori and Judeo-Christianity. Wairua Māori is knowledge pertaining to the spirit realm from a traditional Māori base and stemming from the Māori creation narrative (Pāpātuanuku and Ranginui), unlike Judeo-Christianity that was introduced to Aotearoa and Māori via colonisation, and early missionaries. During the assimilation process Māori went on to learn about the spiritual dimension from a Judeo-Christian perspective subsequently the two branches of Wairua Māori and Christianity have become intertwined to some degree, as illustrated below:

We were restricted in the valley and we didn't know there was an outside world, so we were bought up with Ringatu in one hand and Christianity in the other (Ron).

What is interesting here is that Ringatu is an imported faith that links with the Old Testament in the Bible. It has been interpreted however from a particular Māori lens as developed by the Māori prophet Te Kooti Rikirangi in the 1800s.

As soon as you start saying that we descend from Rangi and Pāpā for some reason it becomes: nah you can't because we are of God etc. so they enter into that realm, and yeah that's ok but I'm still a descendent of Rangi and Pāpā. So, I know even with our Kaumatua and koro, there's still very much Christianity and its huge for them to make that shift, from yup you're still a descendant of Rangi and Pāpā and you also descend from God (Kaiti).

The engagement between two cultural perspectives is reflected in this comment where God from a Judeo-Christian perspective is challenged by the Māori creation narrative. But for the past 200 years Māori have been able to integrate the two cultural and spiritual systems seamlessly in some regards.

There is a talk about one of my kuia who held the scrolls and she buried them, but our people have actually witnessed them from a time back in Exodus so that's pretty strong, but we all believe that we are one of the 12 tribes of Israel (Rawiri).

This statement from Rawiri connects Māori and Israel through the Bible which was introduced to Aotearoa. Māori have compared their persecution through colonialism to the Israelites and Māori loss of land and resources to a sense of homelessness and banishment.

The Māori creation story surrounding Io, God of supremacy, Io the enduring, the creator, the eternal, the parentless, Io of the hidden face, is the subject of much debate. On one hand Io is thought to be a colonial invention by the missionaries where the Judeo-Christian God was actually Io. This was an attempt by early missionaries, and early Māori convertors to Christianity, to compare Māori stories to that of the Bible thereby legitimising this new religion.

Hamlet (2011), maintains that there are numerous variations of creation chants that gives reference to the name of Io which have been carried through generations across time. This is before the arrival of Pākehā and the Bible. According to Reed (1974) the Cook group of the Pacific Islands, from which Māori voyaged to Aotearoa, the god Mataroa was commonly called Te Io-ora (the living God), which was further supported by reference to an early missionary whom wrote: “most appropriately and beautifully do the natives transfer the name Io ora, (the living god), to Jehovah”. What is more, during the eighteenth century when missionaries were introduced to Aotearoa, the early missionary, Samuel Marsden had classified Māori as semitic in origin and descending from the house of shem (one of the children born to Noah and his wife, and the line in which the Messiah Jesus was born). Marsden identified similarities between Māori customs and those of the Jews of Old Testament such as baptism with water upon naming a child, and cleansing rituals that utilised water for purification to name a few. Like Marsden, J.L Nicholas whom had accompanied Marsden on his first voyage to Aotearoa believed Māori were familiar with the Mosaic account of creation identifying biblical precedence for various Māori customs and beliefs, including their language which Nicholas noted that certain words could be derived from Sanscrit (Sorrenson, 2014).

Although not Māoritanga in its origin, the Bible that was written over two thousand years ago which illustrates the creation story cited in Genesis chapters one and two bare a striking resemblance to the creation narrative reported by Māori. The sequence of events differs slightly but nevertheless the similarities between the two are most intriguing. With such striking resemblance between the Māori creation narrative and that contained within the Bible, and the evidence that supports Māori knowledge of the supreme God prior to colonisation it is understandable that Marsden and Nicholas concluded the semantic Māori. It is also understandable why some Māori individuals believe the Māori race descend from one of the twelve tribes of Israel, one of God’s chosen people. This was certainly the case for one of the research participants. In conclusion Wairua Māori and Judeo-Christianity appear to share some commonalities however, both originate from different cultures and have overtime become infused. Other aspects relative to colonialism and Māori identity emerged from my research data.

Māori Identity and Colonisation

A common theme that emerged from the research data was the impact of colonisation on Māori identity.

An interesting outlier surfaced in that of the five research participants, only one spoke of the racial attribute of Māori having brown skin. In trying to describe the notion of what it means to be Māori, this participant envisaged what Māori might be like in one to two hundred years from now.

If you were to think that if there was not a real Māori living on this land in a hundred, two hundred years' time, then what is Māori? I have to kind of bring myself back from. In two hundred years' time, the Māori in two hundred years in the future are not going to be the same I already see that in my own children because I've not given them the learning's that I had as a young child and they have already started to sway from that culture, it's not important to them they may come back to it later, at a later date like I did. So that's what I'm saying if we don't get that back, we're going to lose it. At some time in the future it will be extinct, we will be absorbed into, well I don't know, I can see brown skin but it's almost like.....So, we've got that extra and we should be proud of that and we should own that, but we are made not to be proud of it and that's part of that control its taking that away, society is changing the way you look at our Māori culture as something that is not important (Kathy).

Kathy is reflecting upon the nature of Māori ethnicity today and over 200 years of intermarriage. Intermarriage has caused typical racial characteristics to be less distinctive. Pre-colonialization, brown skin would have been a prominent feature of the Māori race but with the evolution of society it has become apparent that racial characteristics alone do not equate to ethnic identity, for example an individual with blue eyes (a Pākehā characteristic) could still be of Māori descent and claim Māori ethnicity. However, brown skin among other racial markers have caused Māori to be the subject of prejudicial treatment by colonial settlers during the post-colonisation period.

Some negative stereotypes and stigmatising behaviours concerning Māori identity emerged from the data, where some Māori were identified as lazy, alcoholics and living in poverty for example. As discussed earlier in chapter one of this thesis intergenerational historical trauma, disenfranchised grief, cultural disconnection and institutionalised, interpersonal and internalised racism manifest in such behaviours and are a direct result of colonisation. Additionally, as the literature review identified precarity for Māori is a common reality and a feature of globalisation that is desired by those gaining from and steering the system. The following narrative is given by Matiu and describes Māori from a stereotypical viewpoint whilst mentioning those that benefit from Māori suffering with the impacts of colonisation.

We are a lot of things, we are piss heads, we are lazy, a lot don't want to work, and it comes down to that disconnection why they are like that. Disconnected, no hope, a lot of them will just drink their week away. And just get stuck in that rut that's hard to get out of, drink, drink, drink, party, party, pohara. My office was right next to the entrance to the bottle shop, I saw heaps every day, that's sad, someone shut that bottle shop down, there's a petition going around to shut the bottle shop and TAB (Matiu).

Furthermore, consistent with the literature in chapter one of this thesis Māori individuals are aware of the negative perspectives some non-Māori hold toward Māori people. This awareness is captured in the following narrative.

The non-Māori would be just like the rest, "stupid Māori can't even run anything", that sort of attitude, Māori themselves have been bought up in the Pākehā system and would be like "nah leave it as it is because Māori are just going to wreck it". My mum's like that, when we started our service, she's like "your fellas service won't long because Māori are running it, it won't last long", and when I started taonga puoro she was like "never mind that stuff, you're wasting your time, go and study or something, it's no good for you". One of my boys showed her a clip on YouTube of me performing at the Opera House, she changed her attitude after that, it's not so bad now (Matiu).

Matiu's second narrative demonstrates a few points. Firstly, when Matiu talks about 'being bought up in a Pākehā system' he is speaking about white culture that connects to Bronfenbrenner's Ecological Systems theory. Recall from chapter one that the Ecological System theory identified a mismatch in culture between the developing Māori individual and the white dominant culture that is prevalence in Aotearoa society. This dominant white culture negatively impacts Māori, which is my second point. Secondly, Matiu draws attention to the effects of this dominant culture on Māori which is made explicit by the attitudes held about Māori. These attitudes that Matiu talks about reflect both negative stereotypes about Māori and various levels of racism that impact Māori. Interpersonal and internalised racism is reflected when Matiu says 'my mums like that'. What Matiu is saying is that his mother had adopted the negative stereotypes society hold about Māori, despite being of Māori ethnicity herself. Consistent with my literature review, racism stems from colonialism and is still a current issue in Aotearoa. Finally, Matiu's narrative demonstrates how attitudes towards things Māori can change, in this instance showcasing the Māori culture on a global scale changed a negative perspective and attitude into a more positive one.

Colonial influence is further found to impact Māori identity by utilisation of the term "Māori" in which the Indigenous people of Aotearoa have been commonly coined. The term Māori is a word used to distinguish the Indigenous people of Aotearoa from Pākehā. Māori are only Māori in relation to Pākehā. The word Māori means normal however, it is not a term that Māori use to describe themselves, but rather they are a tribal people where tribal affiliation is used to assert self-identity. Due to this awareness Kaiti chose not to identify as Māori but rather instead renounced his iwi, hapa connection.

Māori is a term we have come to accept, but we are not Māori, it's a non-Māori term. There actually has never been a collective word that Māori have created for themselves, so we're still individual, by iwi and hapu, I think it is still something that we need to talk about. It's definitely late in the date; it's still easier to go under the word Māori but what we call ourselves aye; Tangata Whenua (Kaiti).

Kaiti's narrative is correct in the sense that we as Māori did not use the term Māori to describe ourselves pre-contact period however, post contact it was a term introduced especially around the signing of the Treaty of Waitangi to distinguish ourselves as Indigenous from British settlers. I conclude that Kaiti's narrative illuminates the fragmentation of our Māori culture resulting from colonialism and how we are in the current process of recovery and re-establishing our identity and culture. Recovery and re-establishment of the Māori culture, and our identities are part of the decolonisation process which is a key focus of Indigenous psychology and Kaupapa Māori.

Whakapapa and Ecology

Whatungarongaro te tangata toitu te whenua

As man disappears from sight, the land remains

I'm fully in-tuned with the land, the sea, I'm from the land, and my ancestors are buried in the land that makes me from the land, depends on how far you want to go with it, you can go back to Rangī and Pāpā if you want to, its whakapapa, we can go back that far. I have a deep infinity with the land, I work the land, I am from the land, my bones are buried in this land, I've been on this land, and I'm from here (Matiu).

Matiu's narrative, places great emphasis on his many connections to the land, through relationships that include his tīpuna that whakapapa back to the beginning of creation, to the first Māori ancestors Pāpātuanuku and Ranginui. A sense of 'belonging' to the land is depicted in this statement where Matiu affirms that he is 'from here'. Matiu makes an interesting statement when he says "my bones are buried in this land". As already mentioned earlier our ancestors past remain present with us and play a significant role in our everyday life's.

The following narrative draws attention to the finer details that exist upon the earth.

I believe that I am like the Maunga and the blood that flows in me is the river, therefore I am part of the bush, and I'm part of the land, you know, where else did we come from? I think that's the main things, is that we

know where we come from. When we pass on, we have to be reunited with the land, the whenua, cause that's us, we come from there. And that's the difference we have been taught that, we trust that, we live that, we eat it, and we drink it. The land, the sea, the bush and our waterways, without that we wouldn't be here, but some other cultures don't believe that, well they might but they don't give ownership back to those things, we only look after things aye (Kaitiaki), sooner or later we are going back there, we've got to return (Ron).

Consistent with the practice of pepeha Māori individuals recite prominent landscape features, such as their mountain, and their river for example that identifies who one is and where one comes from in terms of his/her iwi and hapu connections. This narrative depicts those prominent landscape feature however, it also reflects the creation narrative that maintains that humankind was created from the earth. When Ron say's "where else did we come from", he is affirming that he believes that humans were created from the earth. Furthermore, this narrative highlight's not only the interconnected nature of the Indigenous self, it reflects the cyclical nature of the Māori world view as reported by Durie (1998) in chapter one of this thesis. In this sense Māori upon their death will return to the very place in which they were created, from the land.

We maintain our pūrākau, our stories. We're all living on the land, working the land, we're still gathering kai from ngahere, from the sea, those practices there still connect us back to the whenua I believe, and same with practices I do as well, I'm a stone tool practitioner and teacher, so that's making stone tools from stone to make instruments. So pretty much every traditional old ancient tool that I'm working with are straight from the land, all natural. So I call those instruments 'reo te whenua', voices of the land, there are a lot there of those instruments that have their own voice and when played correctly the voices you hear go out to the land, you might hear the sea, you might hear rocks tumbling down a cliff or leaves rustling, so sounds that you would find in your natural environment in nature, and you can play those sounds. You've got the shell instruments, the cod shells are fitted with wooden mouth pieces, with that you've got Tangaroa, the god of the sea where the cod shell comes

from, the wood is Tāne mahuta, from the bush. They are constantly at war with each other, those two Atua, those two gods, they still have war with each other. Tāne made man, and man goes fishing and takes fish so he's attacking Tangaroa's children and then you're got Tāne causing tidal waves on the land and wiping out trees attacking Tāne but when you get a wooden mouth piece and a shell and put them together they're at peace again, they are at peace again and playing together, same with a lot of the other instruments (Matiu).

This narrative above uses traditional pūrākau (story-telling) to explain natural phenomenon by referring to the Gods I discussed in chapter one (Ranginui and Pāpātuanuku's children). Matiu further illustrates that traditional Māori instruments are constructed from natural materials found within the land and go on to produce sounds that are naturally found within nature. Like the life-death principle discussed in the previous narrative given by Ron, taonga puoro (Māori instruments) in its creation and the sounds of nature produced when played depicts the cyclical nature that is a typical feature of the Māori culture.

The next narrative like the previous three makes connections to the land, highlights an important role in taking care of the environment thus sustaining life, Māori refer to this role as kaitiaki (caretaker, guardian). Unlike the colonial view that saw land as an 'asset' for commercial and capital gain, the Māori world view posits that the land is something to be respected and protected. In addition to being of the land, and eventually returning to the land upon death, the relationship Māori have with the land involved caring for it as Kathy's narrative indicates:

Philosophically speaking we were always people of the land and through our distractions we lost that part of us, I mean a lot of us still have it, but we don't practice it in our day to day living. I spoke to a kaumatua yesterday and he was talking about water and how that has been poisoned and how in his tikanga they would do certain rituals in order to reset the land to know that the piro is coming out and we've got to go to a certain place in the country, I think he said Wellington or something like that, where they put water down a hole and it goes through a cleansing process, so there's a lot we can learn to understand the whenua more or that side of

us more. Apart from the old people I would say that there's not many that know that knowledge and it could be extended further if we're given the opportunity to create this type of learning in our way of life, some people say go back to the marae go back to the marae and yes we could, but we've got to make it work so everybody gets the opportunity to learn that knowledge (Kathy).

Whakapapa, Ecology and Tangata Whenua

The term Tangata Whenua translates to mean *people of the land*. Embedded within this term is the connection the Indigenous people of Aotearoa have with the whenua/land. Durie (1998) maintains that for Māori land becomes part of the internalized identity, this reality has been a central theme running through the participants narratives. This connection to the land is sourced through whakapapa, specifically through our relationship with Pāpātuanuku, the earth mother (Waitoki & Levy 2016). This connection recognises that humans were created from the earth and will eventually return to its origins. This point has been highlighted previously however, the distinction here is that because of this view-point some Māori prefer to be recognised as Tangata Whenua as opposed to being recognised as Māori. The following narratives depicts this aspect of identity. Ron makes it clear that because Māori come from the land, they are simply people of the land.

If you break the word Tangata Whenua down, we are people of the land; where else did we come from? (Ron).

If you whakapapa to Rangi and Pāpā then you really are Rangi and Pāpā, so Tangata Whenua, if you can claim it then definitely you have to descend from Rangi and Pāpā (Kaiti).

Kaiti is saying two things here. Firstly, when he say's "if you whakapapa to Rangi and Pāpā then you are Rangi and Pāpā", he means there is no separation between the two entities as Eurocentric ideology would have one believe. Rather because Māori people were created from these ancestors, they are essentially one in the same thing. Secondly, Kaiti affirms that it is only through the Māori ethnic identity that enables people to be Tangata Whenua, people of the land.

Another perspective taken from the research data defines the term Tangata Whenua from a position of colonial influence in more recent times. What became apparent in the utilization of the term Tangata Whenua is how the influence of the Pākehā culture tends to impact Māori psychology and the way in which this term was thought about in the context of current society. Referring to ownership of the land as opposed to being of the land is a Pākehā construct, not a Māori one. This statement also reflects the reduction of Māori land ownership that has occurred across the course of history since the beginning of colonisation and highlights how colonisation continues to impact Māori people. Recall from chapter one of my thesis which drew attention to the introduction of Pākehā law that forced Māori owned land to be partitioned and repartitioned and permitted the confiscation and illegal purchasing of Māori land. For Kaiti, the loss of Māori land ownership has impacted the way in which he perceives the term Tangata Whenua and how that relates to Māori identity.

If we identify as Tangata Whenua, we go back to the land, and what ownership we have, and we look at taki whenua (issues of land), and we are a people without land, and we have also had to adopt that we don't own the land we have shares in it, so if you have shares in the land, you have ownership in there. So, in relation to Tangata Whenua it's about how much shares you have in the land, and when you break it down like that, we don't have Tangata Whenua, you have tangata shares (Kaiti).

Whakapapa, Kinship and Sociology

We are unique and just as an elephant in Africa is unique, we're unique in the same way because you can never find us anywhere in here, so we have a culture we have tikanga that we do differently to any other culture and that is what Māori is to me (Kathy).

Kathy's narrative highlights the Indigeneity of Māori people in Aotearoa when she says "you can never find us anywhere in here". What Kathy means is that there is no other place in the world where Māori are the Indigenous people of the land. Consistent with the literature used in my research Māori discovered and inhabited the land of Aotearoa as early as the twelfth century which is now home

to Māori. What is more, this statement above draws attention to tikanga, Māori customs, practices and protocols that are a unique feature of the Māori culture. Like Baron et al. (2006) who reported that ethnicity is informed by culture, this narrative makes that connection also. For this participant Māori identity is established through a distinctive culture. Similar to the above narrative given here was that provided by another research participant.

To uphold practices that were handed down, to uphold tikanga, taonga toku-iho handed down in traditional ways. To retain and maintain ancient practices and traditions, te reo, taonga puoro, setting tables, looking after the whanau, all those basic things (Matiu).

The narrative above maintains that identity is established through culture. Here tikanga is defined as ancient cultural practices that have been transferred across generations. Recall from the literature review that reported that the preservation of Māori ways of knowing, being and doing was achieved through the cultural practice termed taonga-toku-iho, that is to pass on the cultural teachings that one has acquired to future generations. The conveyance of information ensures its preservation and is perceived here within the term itself as being precious, as the term taonga translates to mean treasure. Additionally, as mentioned in chapter one manaakitanga is a core value in Māori society which encapsulates hospitality, and the ability to care for others, and for Matiu caring for significant others is expressed here as whanau which is an essential part of Māori identity. Another important principle underpinning Māori culture is that of continuity, taonga-toku-iho is both a vehicle and expression of continuity. In this instance the Māori language, customs, protocols and values are considered to be taonga.

Whakapapa and Time

The element of time can be identified to convey a moment in space that connects people to the past, present and future. This concept of time builds relationships to significant others, to whanau through whakapapa connections. The time element emerged as a common theme within the research data but of striking significance was the way time was conveyed as an all-encompassing element existing together

simultaneously rather than in isolated form, where the past and future co-existed in the present at any given moment.

The old peoples' philosophy about being wise: if you fight for something take it back to the whenua so the mokopuna have something to stand on (Rawiri).

The literature in chapter one identified that Māori have a particular concept of time that differs from that of the Pākehā. Māori move into the future with their eyes on the past (Metge, 1976, p. 70). When Rawiri refers to the "old people", he is being guided by the 'sayings' of those who have gone before him as an aid to direct his present actions and purpose. The purpose here is for the future of the people, and the people of the future as depicted in the term "mokopuna".

Participants behaviours were largely influenced by events deemed to be the 'past' which have continued to impact the Māori community. The impact of past experiences was often cited as the underlying determinant that motivated the participants' current activities, as demonstrated in the narrative below:

You know what I want, and this is what drives me, I want my freedom. I want what is truthfully ours, I feel like we are being used, and if there was a truth around it and the truth is being exposed and not that I'm expecting anything, but it is my job to get behind that and remove it because on removing it there's a freedom and that is why I'm doing this. The more you look at how this has been played there is a certain group that has been disregarded, but they have been disregarded because of ignorance in the beginning, we didn't know that we were going to be played like this, we trusted that we were going to be working together (Kathy).

When Kathy states "because of ignorance in the beginning" she is talking about the early events of colonisation that impacted Māori and have continued to impact us. My literature review discussed the many injustices that Māori were challenged with during this era. Despite 250 years passing since the signing of the Treaty of Waitangi, Kathy, like many Māori continue to challenge these injustices. Additionally, Kathy mentions her desires for freedom. What Kathy is talking about is liberation from the oppressive settler society laws, or Crown rule

that has come to override tino rangatiratanga. These findings are consistent with Forbes (Wharkura-Kingi, 2016), who states that these laws were created for the settler society within their governing structures, and not for the sovereign Indigenous people of Aotearoa. Finally, Kathy believes it is “her job” to support this Māori initiative which shows continuity across time as Māori have always challenged Crown sovereignty since their arrival. Kathy’s stance also shows kotahitanga as Kathy is only one of many contributing to this collective cause.

Participant behaviours were not only influenced by the past but also by future goals and aspirations. The purpose underpinning certain activities that the research participants engaged in were often twofold, for example the reclamation of misappropriated lands serves to satisfy grievances and injustices of the past whilst providing greater benefits to the current and future generations as depicted here in the following narrative.

I can’t wait to see my descendants rise above now, and I mean that in a way because of all their anguish, all their hurt, all their turmoil, to watch them suffer, you know when I get in that court room the only ones’ suffering will be the ones that made us suffer and that goes with knowledge pre-1815, I’ll go back to the 1500s (Rawiri).

Consistent with the research literature reported in chapter one of thesis the research data found that Māori identity is indeed informed by its ancient culture, by way of whakapapa, te reo Māori, and tikanga which is underpinned by the Māori cultural values. The Māori way of being, knowing and doing stems from the unique Māori culture and shapes the unique Māori world view. Consistency was found between the research data and research literature that revealed how colonisation continues to impact Māori. This impact manifests in negative perspectives and stereotypes of Māori, and in behaviours reflective of intergenerational trauma. Furthermore, colonialism was found to impact Wairua Māori, and Māori psychologies as terms once used to identify Māori such as Tangata Whenua are now influenced by Pākehā constructs. The next section seeks to describe what tino rangatiratanga, Māori sovereignty is and what it means.

Māori Sovereignty, Tino Rangatiratanga

Ka mate te kainga tahi, ka ora te kāinga rua

When one house dies, a second lives.

The term Māori sovereignty was met with some uncertainty when addressed by the research participants as the term appeared to be out of context concerning Te Ao Māori and was largely viewed as a Pākehā construct relating to colonialism. Three different approaches were employed by the participants when defining the term Māori Sovereignty. The term sovereignty was isolated and 1). understood from an English perspective, 2). from a Māori perspective, and 3). translated from a combination of both Māori and English perspectives.

The English lens and Māori sovereignty/tino rangatiratanga

The following narrative is given by Ron:

If you break the word sovereignty down, right in the middle there it says, rein, so who was reigning? Who made this word up? To rein? So, once they brought that word in, sovereignty in, they started bringing in scorched land policies, then they started making and introducing laws, written laws and putting it to parliament and all these things came under that one word, sovereignty, because everything started to happen, and Māori started to come together and say ‘He aha tēnei?, there’s tribal authority (Ron).

Ron’s narrative associates the term sovereignty with colonialism, this statement demonstrates the awareness of a foreign rulership whilst the tribal authority that was already in place prior to the introduction of the conception of sovereignty. When Ron mentions “so who was reigning?” he means that Māori were not reigning, as the term is not a Māori word or concept. Ron is aware that Pākehā were reigning and refers to the ‘other’ as “they”, meaning that he did not see himself as belonging to this ethnic group. Ron’s narrative illustrates social divide and classification that resulted from colonisation as discussed in my literature review. What is more, when Ron says, “all these things came under that one word, sovereignty”, he highlights the processes colonial rule used to permit the appropriation of power and resources from Māori to settler society. Ron goes

on to say, “Māori started to come together and say; ‘He aha tēnei, there’s tribal authority”, which depicts a sense of Māori resistance relative to colonial authority.

Heaps of people have different ideas about the word sovereignty, I was trying to figure out what it was in its essence because you want to know its whakapapa, I still don’t get it in terms of what it means for Māori. For me what it means is ownership over resources, and what I’ve seen is that we are still fighting for and arguing over ownership of those resources and we are still going through that now (Kaiti).

Like Ron, Kaiti also views sovereignty as a Pākehā construct where the term was seen as an operational concept relative to power, control, and ownership over resources. It is apparent here that the concept of sovereignty does not fit within the context of the Māori world. Kaiti takes a deductive approach to understanding what sovereignty meant, starting from a Te Ao Māori base-point. When Kaiti says that “he wanted to know it’s whakapapa” and that “he doesn’t get it in terms for Māori”, he is essentially meaning that this concept does not have a whakapapa because it does not belong to the Māori world, it is instead a Pākehā concept, deriving from the Pākehā world view.

We don’t go into the arena of their laws, the minute you go into the arena of their laws you’re battling them in their system, it’s their playground, we talked about jurisdiction, we have our own jurisdiction. If our people get into trouble, it’s in our jurisdiction that we sort them out and if they get into trouble to the extent that we don’t want to sort them out well then you stay in that system, I don’t know quite how that’s going to work just yet at this stage but what I do know and have learned is that their laws are not our laws. Things like Te Turi Whenua, but it’s still their law that have been put into their law for us, but essentially, we are still playing in their playground. They created that for us. Corporations, that’s theirs, did we create corporations, no we didn’t, and they say it’s there to protect themselves but we have got a higher protection, a silver protection, if we look at the Queen, if we could look at ourselves on that same level we look at the Queen Elizabeth why are we looking at being anything less than that, and that’s where we are paddling, where we become who we are, and

we will create our own law with our jurisdiction and their don't apply to us, and that the end goal (Kathy).

Kathy's narrative above shows awareness that there are in fact two forms of sovereignty operating in Aotearoa, Crown sovereignty and Māori sovereignty. There is a clear sense here for the desire to establish a separate Māori judicial system which is depicted in Kathy's narrative when she says, "we will create our own law and jurisdiction, and theirs don't apply". Kathy's aspiration parallels my literature in my research which found that during the early colonial period Māori continued to exercise their sovereignty outside the parameters of Crown sovereignty. This is what Kathy's statement alludes to. However, unlike the pre-contact period, Kathy adopts Pākehā governance concepts such as laws and jurisdictions in reference to Māori sovereignty today. Furthermore, when Kathy said, "if we could look at ourselves on that same level, we look at Queen Elizabeth, why are we looking at being anything less than that", she means that Māori are a sovereign people, but we are not recognised or treated as such. This sovereign status of Māori that Kathy mentions is consistent with the Declaration of Independence of 1835 and Treaty of Waitangi 1840. Similarly, the following narrative below provided by Rawiri refers to Māori sovereignty through a Pākehā understanding. This is demonstrated when he says, "Māori tribes had their own political autonomy", which again are Pākehā constructs and concepts.

You have the English tribe dictate everything, but I think Māori are more than capable because if we go back to hapu sovereignty it was about the settler's government operating that side and Māori chiefs and hapu operating that side. It's separating the both entities we have our own sovereignty for our own operations of our Māori whanau, our hapu and iwi. We have our own operations such as things like how the government has fragmented us with their laws and legislation. So, Māori tribes had their own political autonomy through their chiefs so sovereignty for me is restoring that back, and the Pākehā, the tauiwi operating it their way but Māoridom operated the way it was from the beginning through their whenua, hapu and whanau (Rawiri).

The next narrative provided by Kaiti gives an understanding of Māori sovereignty from a Māori world view point in relation to a Pākehā understanding of sovereignty. When Kaiti makes reference to being ‘broke and raised in Kaiti’ and uses the term ‘ownership’ he is saying that sovereignty is related to wealth possibly deriving from assets such as land and other desirable resources. This ideology stems from the European desire for imperial expansion mentioned in my literature review that permitted the appropriation of land and resources from Māori to settler society that continues to impact Māori today. As a result, there are little benefits for Māori, as Kaiti states that “it has no value”. However, Kaiti further mentions his ‘voluntary contributions towards his community’, this behaviour is common amongst Māori as it reflects core values such as generosity and *maanakitanga* (hospitality, caring).

Well I’m broke, raised in Kaiti, I don’t have any actual ownership or chieftainship over anything, or any land, and then I look at all the stuff I do out there in the community, and I do a lot of voluntary stuff for a number of years now, despite not having any of that ownership I can still contribute, so what does it mean to me, it has no value, other than my shares and my dividends on that, what 20 cents a year (Kaiti).

The Māori lens and Māori sovereignty/tino rangatiratanga

The research findings found that from a Māori perspective, Māori sovereignty was translated to mean *tino rangatiratanga* which was associated to the term *rangatira*, to the land and to the term *mana*. *Tino rangatiratanga* was also viewed as being instrumental in Māori reaching their goals and aspirations.

Tino rangatiratanga pretty much means governance, if we break the word down, it’s a derogative of *rangatira*, a *rangatira* (chief) and *tanga* on the end means chieftainship (Kaiti).

When Kaiti says “it’s a derogative of *rangatira* (chief)”, he is saying that the term *tino rangatiratanga* encompasses the role of a Māori chief, which is expressed here as ‘governance’. Unlike Pākehā governance structures, a *rangatira* received his authority from and for the *hapu* and similarly the *hapu* could withdraw this authority also. Additionally, a Māori chief’s authority was depicted

in his/her degree of mana as endowed by Atua (God/s), in accordance to his/her birth order position within the genealogical table as mentioned in chapter one of my thesis. The key idea expressed in Kaiti's narrative is that a rangatira is a Māori individual appointed by Māori for Māori, to govern those affairs relative to the Māori people.

Mana

For one of my research participants their understanding of tino rangatiratanga was wrapped up within the notion of mana or personal and cultural authority.

I know we use the word tino rangatiratanga but when I put it out there to the whanau, it's about mana, we lost that when we lost our land and we are trying to get that back, but we are playing in the wrong playground. And in order to get that back we need to step back into our original playground. The whenua gives us that if we truly feel and know that it's giving us that, we can understand what it is to be sovereign, or to have our true extent of our mana. If you look at Māori today, the bulk have lost their mana. It's all about our mana, to lift it to a place where it once was (Kathy).

Mana is an important aspect in Te Ao Māori (the Māori world). The land was a foundational aspect of Te Ao Māori. The health and well-being of the people derived from the land, rangatira managed the land for the value of the people, and thus Māori society thrived simply because of the land security. Early colonisation disrupted mana Māori (the personal and cultural authority of Māori), the introduction of colonial laws that allowed Māori land to be confiscated, sold, partitioned and so forth resulted in significant land loss and massive deterioration of Māori societal structures, health and well-being. The land that once sustained Māori communities thus securing good health and well-being of the people has been transferred to colonial powers at the expense of Māori depletion. The appropriation of power and resources from Māori to settler society is depicted here when Kathy says "we lost that when we lost our land". Tino rangatiratanga can be viewed as a process in action whereby efforts are directed to reclaim Māori land to restore mana Māori. This action of reclamation is evident when Kathy mentioned, "we are trying to get that back". The next narrative is provided by Kaiti, whom approaches the understanding of Māori sovereignty, tino

rangatiratanga from a Māori perspective. This perspective is considered Māori because Kaiti talks about personal attributes that are underpinned by tikanga and Māori cultural values.

Sovereignty is what I can do for others, intrinsically, it means what skills do I have that can contribute or help uplift and help the community around me, because I have control over that. So, if we're looking at Māori sovereignty, it's what you have control over, so now from this, Māori sovereignty is what I can control and how I can influence and help others (Kaiti).

The first sentence in Kaiti's narrative is not about the self, but rather about others. Kaiti's thinking is consistent with the Māori world view and values such as aroha (love), manaakitanga (hospitality, caring), awhi (embrace), and generosity. When practiced, these values lead to benefit not only the individual recipient but also the collective, as each individual seeks to help others. What is interesting here is when Kaiti mentions "Māori sovereignty is what I can control and how I can influence and help others". Kaiti could have chosen not to use his sovereignty in this way, however he has made a deliberate choice to use it to 'help others'. Kaiti demonstrates selflessness and has no desire to control others but rather seeks to use those things he has control over to help others instead.

The combined translation of Māori sovereignty/tino rangatiratanga

The following narrative approach Māori sovereignty, tino rangatiratanga from a position of both a Māori and Pākehā understanding of the term. It becomes clear that the two perspectives do not align with each other.

What Pākehā consider chieftainship to mean, they go and say people and that, creating laws, deciding who gets what, as compared to how Māori consider what chieftainship is, a chief was someone who managed everything for the family, for the good of the whanau, the good of the iwi, so when you have you have two different approaches to what it means, then I don't even get the word itself, but because it's a Māori word, I'd rather look at it, rangatiratanga, as people who are in power are there to govern and ensure that the health and well-being of those underneath them

are looked after. But if we look at the government and stuff, it seems like a power and control thing aye, and they restrict over who gets what resources which I don't think is right, I think they should be dispersed and used accordingly so everybody gets something from it aye, not as in greed, but a good life (Kaiti).

Kaiti maintains that there is a great deal of difference between the Māori understanding of sovereignty, and the Pākehā understanding of the concept. These two different understandings influence how each ethnic group exercised their chieftainship (sovereignty) and the results produced from this execution. Chieftainship from a Māori world view is exercised in such a manner that benefited the collective, everyone, as opposed the privileged few as depicted in Kaiti's statement when he says, "they restrict over who gets what resources which I don't think is right, I think they should be dispersed and used accordingly so everybody gets something from it". This statement also reflects white culture dominance, disparity and inequity as discussed in my literature review.

Kaiti also says "but because it's a Māori word, I'd rather look at it, rangatiratanga (chieftainship), as people who are in power are there to govern and ensure that the health and well-being of those underneath them are looked after". This statement reflects a preference to understand the world from a Māori perspective, especially because the concept, rangatiratanga (chieftainship) derives from the Māori culture, and connects with Kaiti's identity. It further reflects typical Māori values and tikanga such as manaakitanga and aroha which is about looking after and caring for others, for the collective benefit or greater good. This statement further demonstrates kotahitanga as the Māori people share this value of looking after each other and work to achieve this aspiration.

Unlike the understanding of chieftainship from a Pākehā perspective where power is concentrated within a single body at the top and used to control those beneath, rangatiratanga (Māori chieftainship) operates in the opposite direction. Rangatiratanga empowers the people to exercise their personal sovereignty for the greater good of the collective. Rangatiratanga is the sharing of power and a collective effort whereas chieftainship from a Pākehā view-point is

concentrated power directed from a singular point to maintain control over the collective.

The participants voices illuminated by their narratives share a common understanding that tino rangatiratanga is Māori sovereignty without the overriding rulership of Crown sovereignty, although they are aware that this dominance continues to restrict and challenge the realisation of tino rangatiratanga. Tino rangatiratanga is about the operations for Māori, by Māori and done so in a Māori way. Tino rangatiratanga is not about Māori being subordinate to Pākehā or operating within a Pākehā scope. Despite the variation concerning the definition of tino rangatiratanga which causes uncertainty in its meaning, what is certain is that tino rangatiratanga is a Māori term and for that reason alone it is best understood from a Māori perspective and not that of a Pākehā translation.

The Declaration of Independence of 1835, and article two of the Treaty of 1840, guaranteed Māori sovereignty, tino rangatiratanga (the unqualified exercise of their chieftainship over their lands, properties and taonga katoa) (New Zealand State Commission, 2004). These two documents are further supported by the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP), that grant Indigenous peoples the right of self-determination. Aotearoa history reports the continuity of Māori resistance against colonial and Crown injustices and oppression. These acts of resistance mirror a process of reclamation.

The following section discusses Māori sovereignty, tino rangatiratanga as dispersed across multiple levels within society.

Multi-Level Analysis of Māori Sovereignty/Tino Rangatiratanga

Ki te kahore he whakakitenga ka ngaro te iwi

Without foresight or vision the people will be lost

One of the difficulties in defining Māori sovereignty, tino rangatiratanga is due to its multi-dimensional and fluid nature. Māori sovereignty, tino rangatiratanga can be exercised in a variety of ways across various situations, as the following participants narratives highlight. This section of my thesis seeks to analyses Māori sovereignty, tino rangatiratanga as existing on three different levels within

society. Firstly, Māori sovereignty, tino rangatiratanga will be discussed from a philosophical position, before addressing it at a governance-structural level. The third and final section to this analysis will identify what Māori sovereignty, tino rangatiratanga looks like on a day-to-day basis.

Chapter one of my thesis reported Bronfenbrenner's Ecological Systems theory, which demonstrated the impact of colonization on the Māori community by submerging Māori in a foreign culture. This theory can equally demonstrate the multiple levels of society where Māori sovereignty, tino rangatiratanga can be exercised to benefit the Māori people and society at large. The re-establishment and implementation of the Māori culture back into society as dispersed across these various ecological systems have potential to produce better outcomes for Māori because the culture is matching to the concerned community. This cultural matching will provide Māori with a sense of inclusion, empowerment and equality, and aids in the preservation and maintenance of the unique cultural heritage.

Philosophical level

Bronfenbrenner described the philosophical level as the macrosystem in his Ecological Systems theory, where all that exists is contained within a certain culture. The prevailing culture filters down through every other system to influence the individual whether directly or indirectly. Currently, the white culture of Westernized ideology dominates Aotearoa society as discussed through various sections of my thesis. This culture can broadly be described as one where individualism, capitalism and a sense of superiority is valued. This culture is unlike the Māori culture, in fact it works in quite the opposite way, for example, Māori value collectivism, community, equality and humility.

Consistent with the Kaupapa Māori, Indigenous psychology and the literature used in my research, tino rangatiratanga at the macro-level would reflect Māori ontology, epistemology, cosmology that curtail to form a unique Māori philosophy. At this philosophical level the holistic and interactive nature between man, Atua and all that exists in the universe is accepted as the norm and becomes valid in its own right. The following narratives from my research participants

provide their understanding of what tino rangatiratanga means at the philosophical level.

Having a deep affinity with the land and a connection with Atua (Matiu).

Philosophically speaking, we were always people of the land (Kathy).

Both Matiu and Kathy report that Māori sovereignty, tino rangatiratanga at the philosophical level depicts Māori connectedness with the land. Matiu makes a further connection to the Atua which connects to the land through whakapapa. Both narratives support the findings from the identity section, in which some of the research participants identified themselves as Tangata Whenua, or *people of the land*. From this perspective Māori sovereignty, tino rangatiratanga at the philosophical level is relative to identity, more specifically it is identity. Māori people are tino rangatiratanga because of their interconnectedness and relationships they have with the essence of their core being. This idea is consistent with Kaiti who stipulated, 'if you can claim Tangata Whenua, then you have to descend from Rangi and Pāpā, and you are Rangi and Pāpā'. In relation to Kaiti's statement here, there is no separation between the self and these elements (Atua, land) we make connections to, but rather we are one in the same thing. Unlike the previous sections that described Māori sovereignty, tino rangatiratanga as a role, position or as an instrument for example, on a philosophical level tino rangatiratanga indicates here that Māori themselves are tino rangatiratanga which is established through Whakapapa. This is a higher power deriving from the Atua, in which we essentially are because we were created from Atua. External and foreign forms of power as we have come to know it, such as government, Crown, laws, sovereign, monarchs do not and cannot penetrate this higher form of power in which Māori are. In conclusion, at this level tino rangatiratanga manifests through Māori identity. The next narrative depicts tino rangatiratanga at this level as reflecting Māori customs and values.

For me and if everyone shared my view of what tino rangatiratanga was then we would be looking at something like communism where everyone helps, well Marx wrote this, but we had it first, it was called whanau. So, in communism everyone puts into the pot and you only take out what you need. So, then I looked at the capitalist they always tramp on communism,

but it's actually really good idea, it's a collective way of thinking, it's a Māori way of thinking (Kaiti).

Kaiti marries philosophy with 'thinking'. For Kaiti Māori sovereignty, tino rangatiratanga at this philosophical level is manifested in the Māori custom, or tikanga, such as collective contribution. This is what Kaiti alludes to when he says, "everyone puts into the pot and you only take out what you need". Kaiti further mentioned that 'Marx coined this construct 'communism' however Māori are familiar with this concept because this was how the Māori communal society operated pre-contact period, although Māori refer to this operation as 'whanau'.

Values such as whanaungatanga (family connections), kotahitanga (togetherness) manaakitanga (care, hospitality, respect), underpin the 'whanau' way of thinking.

Governance-structural level

Te amorangi ki mua, te hapai o ki muri

The leader at the front and the workers behind the scenes

The equal combater of capitalism is communism where equality and sharing are valued. Communism is a Māori approach to societal functioning as it is founded upon the collective approach and congruent with values and principles that Māori uphold. Consistent with the Māori world view, communism serves to ensure that every person is looked after. Tino rangatiratanga at a governance level would aim to achieve communism, as reflected in Kaiti's narrative below.

It's that communist view, that whanau view, definitely there's always a hierarchy, you always have to have a body governing and who's going to make the decisions, and hopefully at the governance level those who make the decisions are not doing it for their own gain but for the whanau, iwi entirely. So, if we look at tikanga at a governance level it's non-greed (Kaiti).

Kaiti's narrative depicts the continuity of Māori sovereignty, tino rangatiratanga at the governance level, as being informed by the understanding of the term at the philosophical level. In its most basic form, the philosophical level

contains the idea, whilst the governance level enacts that idea. As Kaiti mentioned in his previous narrative, tikanga is a set of rules, standards or guidelines that influence and direct behaviour. Tikanga is based upon Māori values and principles as already discussed in the above narrative.

Pre-colonisation, Māori had a structure of governance that slowly faded out as the colonial establishment came to overshadow Māori ways of life, their ways of being, doing and knowing. Recall from chapter one of this thesis, when Forbes (Wharekura-Kingi, 2016), maintained that Māori had structure of governance with an upper and lower house and power derived from the bottom up. Those in the upper house had a responsibility to ensure that the needs of those in the lower house (whanau/hapu) were met. Complimentary to communism, a governance structure built upon the ideal of Māori sovereignty, tino rangatiratanga would replicate this pre-contact structure of Māori governance.

Another complex layer of the governing structure involves the selection of rangatira, chiefs or leaders, whom would occupy the upper house. Leadership characteristics include confidence, humility, determination, and commitment. These characteristics were extracted from the term stubborn, as rangatira were cloaked in this quality which was well regarded. Kaiti, further mentioned that “Durie humorously mentioned that a good rangatira had the most knives in his/her back”, on a more serious note rangatira would have no desire for personal gain. A leader is deemed to be good if he or she can “keep the waka moving in a forward direction” as stated by Kaiti. Here Kaiti means that the ability to advance the group in matters pertaining to them, fostering growth and development is a feature signifying good leadership. The metaphor of the waka further illustrates tino rangatiratanga regarding a collective governing body, where the leaders (those at the front), the power house (those in the middle) and the steerers (those at the back) all co-exist together and are all necessary if the waka (group or project) is to arrive safely at its intended destination. A group needs leaders to make decisions, to lead the way, and determine the pace. A group needs steerers who holds-back and keeps the waka on its path, and a group needs those with power, strength and support that enables the waka to sustain the course. If the waka is to leave the shore and arrive at its destination, all those in the waka are required to paddle in sync with each other. In summary, people within a group are

assigned specific and important roles, neither role is considered better or less than the others, rather each role adds to the collective purpose and is considered equal. Additionally, everyone in a group can contribute, and each contribution is essential if the group is going to be successful in achieving its goal or aspiration. Tino rangatiratanga recognises that the value of the sum is greater than its parts. The following whakataukī depicts aspects of leadership therefor it is fitting with this discussion. *Te anga karaka, te anga koura, kei kitea te marae, the shells of the karaka berry, and the shells of the crayfish should not be seen from the Māori.* (This Whakataukī refers to discipline, which is essential for organisation and the demonstration of good leadership).

Below here, Ron shared his knowledge and experience of a collective structure known as the Pa site.

You have to look back to your pa site. Your pa site is built around tino rangatiratanga, you look at your marae, marae is not a pa site. A pa is a combination of all these different marae as a unity. You got your house of learning, then you got your house of healing, the doctors, then you got your kindergartens, these are Pākehā terms because it's easier for me to explain, but that's a pa site. Right in the middle of that, everybody had their own tino rangatiratanga, so they use to always come back together, we use to do that back at the valley, everybody use to come together at certain times to discuss what they needed to build this, it's a bit like a parliament they thought they invented it, but that was us, yeah so that's a pa, the pa concept, so each and every one of us had their own tino rangatiratanga and so they looked after their things they were in charge of, so if they were in charge of .. that's theirs, they held the mantel for that, they were the tino rangatiratanga for that, and kaimoana, and the ones who had to go into the bush they held that mantle; they held the tino rangatiratanga for the tīpuna kai, so they each had their mantle they would bring together, and everyone was part and parcel of, so this is where we come back to throwing this sovereignty thing out the window and bring back tino rangatiratanga (Ron).

Ron's narrative parallels with communism as previously discussed. This occurrence is not surprising given that functions of communism were already enacted by Māori and known as 'whanau'. Similar, both structures are informed by Māori philosophy, which encompasses their customs, values and principles.

Day-to-day basis

Tangata ako I te whare, te Turanga ki te marae, tau ana

A person taught at home will stand collected on the Marae

This level is termed the microsystem in the Ecological Systems theory and is deemed most influential in the life of the developing individual. This level is associated with the day-to-day living of an individual, it is about what they do and how they do it. Māori sovereignty, tino rangatiratanga at this level becomes intrinsic, emphasising internal locus of control amongst other things. The narrative provided below comes from Matiu who talks about Māori sovereignty, tino rangatiratanga as being exercised from within the individual.

To me its self-rule first, start with yourself. It's what you believe in, if you believe in saving water from contamination, that's tino rangatiratanga, say you want to be smoke-free, alcohol free, that's tino rangatiratanga right there. You rule over yourself (Matiu).

Here Matiu alludes to an internal power to control over those things desirable to the individual, a power to direct and transform. When Matiu says, "say you want to be smoke-free, alcohol free, that's tino rangatiratanga", he is saying that a person has the power to achieve the goals and aspirations he/she desires. Matiu further stipulated, "to me its self-rule first, start with yourself", which parallels to Flavell's notion of tino rangatiratanga. Flavell believed that an individual had to have a standard of behaviour before she or he could influence others, further maintaining that tino rangatiratanga starts with the self. A classic whakataukī illustrates what both Matiu and Flavell allude to; *Whakapai toku whare Tuatahi I mua te whare whakapai ki a ratou (clean your own house first before cleaning others)*.

Note the term 'start' in Matiu's narrative. Matiu is saying that this is not the end, but rather a commencing point from which tino rangatiratanga is

exercised before extending the boundary of the self. From this perspective tino rangatiratanga is seen as a process in which an individual move through, starting with the self and extending in an outward direction to positively influence others. The second narrative following on from here is provided by Ron, whom also speaks about tino rangatiratanga in relation to the self.

To me you have to check your own wairua, respecting yourself first, be careful, be sure (Ron).

Like Matiu whom used the term ‘start’, Ron uses the term ‘first’. Both participants perceive the self as a starting point as opposed to an end point relative to exercising tino rangatiratanga. When Ron says, “you have to check your own wairua”, he means the self, as wairua is encompassed within one’s identity from a Māori world view point. Ron’s narrative alludes to the Māori principles of humility and respects. Both principles are understood to guide behaviours and referred to as tikanga in Te Ao Māori (the Māori world). Ensuring that one’s wairua, is intact in whatever form and shape that might entail, which is situational and context dependent. For example, to influence the health of others, one must first be considered healthy him/herself. The next narrative provided below comes from Kaiti, who shares the same idea about tino rangatiratanga as the previous two participants.

Not one person can do it, it has to be a collective, we all have to contribute. If Māori want to reclaim their sovereignty, they first have to reclaim themselves and their own health. Look after yourself first and when you can do that, then you can help become part of the collective, and once we become part of the collective then we can start to move together. (Kaiti).

Consistent with the previous two narratives, Kaiti maintains that sovereignty starts with the self, specifically in relation to the healthy self. This narrative illustrates the same movement process of tino rangatiratanga discussed in the first narrative given by Matiu. However, in this instance given by Kaiti the end goal of tino rangatiratanga is about a collective movement based upon a Māori world view. Similarly this collectiveness is referred to as kotahitanga

(togetherness) and is expressed in the following whakataukī (Māori proverb); *He waka eke noa* (A canoe which we are all in with no exception).

Matiu provides another example below of what tino rangatiratanga might look like on day-to-day basis.

Tino rangatiratanga is practiced on a day-to-day basis by us making it compulsory to speak te reo Māori, we use it every day in our practice, we open the morning up with mihimihi. We karakia at the end of the day (Matiu).

Matiu's narrative includes the compulsory inclusion of the Māori language and cultural practices that have been threaded into daily activities. In its essence tino rangatiratanga that is enacted on a day-to-day basis reflects the philosophy underpinning the Māori world view as discussed in earlier.

In summary, on a day-to-day basis Māori sovereignty, tino rangatiratanga would entail the use of te reo Māori (the Māori language), the practice of cultural customs such as karakia and mihimihi, and the adoption of the cultural values such as humility, respect, kotahitanga, and manaakitanga. In this sense, tino rangatiratanga on a daily basis is practiced by certain activities that are underpinned by Māori customs, which are informed by Māori philosophy. Furthermore, tino rangatiratanga is seen to be a moving and transformative process that moves in an outward direction. This process begins with the individual in his/her pursue of his/her goals and aspirations. One of these goals and aspirations include good health for Māori. It is essential to mention here that Māori perceive good health in terms of stability between the physical, the psychological, the social, and spiritual aspects of an individuals. Again good health from a Māori perspective is informed by Māori ways of understanding the world. From the position of the healthy self, the individual can exercise and extend their tino rangatiratanga to influence and help others, which is thought to contribute to the collective. Once this is achieved the collective is able to move forward together as a unity. From this understanding, tino rangatiratanga appears to be a reciprocal process between the micro and macro levels of society, in which each influence the other. Māori philosophy at the macro level, when adopted and practiced, influences the behaviours of the individual. These individuals at the

micro level, who uphold and practice accordingly to that philosophy in-turn, influences the ethos and culture at the macro level of society, that infiltrates those ecological systems in between. When tino rangatiratanga is understood in this way, it has the ability to transform the entire ecological system, leading to a new society that will provide for a better collective Māori future.

The next section seeks to ascertain whether Māori sovereignty, tino rangatiratanga can be achieved.

Achieving Māori Sovereignty/Tino Rangatiratanga

Kaua e mate wheke mate ururoa

Don't die like an octopus, die like a hammerhead shark

The previous sections within this analysis chapter has discovered, as emerging from the data, that Māori sovereignty, tino rangatiratanga can be exercised on multiple levels. This section seeks to ascertain whether Māori sovereignty, tino rangatiratanga can be realised in its full extent. What I mean by full extent, is what Kaiti described in the previous section, that is, for Māori to reach a point of unity where the collective move forward together, operating under the sole governance of Māori authority in accordance with Māori philosophy and customs. In relation to Bronfenbrenner's Ecological Systems theory, Māori sovereignty, tino rangatiratanga would saturate these systems if tino rangatiratanga was realised in its fullness.

All five research participants strongly believed that complete Māori sovereignty, tino rangatiratanga could be achieved, although this accomplishment would require a certain amount of effort and resources and is without its challenges. The following narratives depicts the strong attitude relative to achieving Māori sovereignty, tino rangatiratanga.

Our culture has been hammered and pulled apart, what we have left are fragments we ourselves (Māori) have to piece back together, once we are grounded then definitely the drive for Māori sovereignty, tino rangatiratanga will be certain (Kaiti).

Kaiti expresses his certainty in Māori reaching the fullness of Māori sovereignty, tino rangatiratanga. However, what Kaiti alludes to is that this aspiration first requires the re-establishment of our Māori culture. This is what Kaiti means when he says, “ what we have left are fragments we ourselves (Māori) have to piece back together”. When Kaiti states, “ once we are grounded”, he means that the re-establishment of our culture will provide a solid foundation in which complete Māori sovereignty, tino rangatiratanga can be realised. This foundation will provide a solid base in which Māori can build upon.

Consistent with the literature and the data that emerged from my research, that has been addressed already, this narrative below provided by Rawiri recognises Māori sovereignty, tino rangatiratanga as being separate to Crown sovereignty. Rawiri further acknowledges that Crown sovereignty could be a barrier for Māori in reaching Māori sovereignty, tino rangatiratanga in its fullness.

Let’s be honest, with the Pākehā parliament overshadowing us we won’t have full sovereignty, we can say we can, but you look at all this runanga trust stuff it’s all rubbish, it’s all part of the Pākehā system, and what we are trying to do is assimilate our sovereignty in that Pākehā system. We always have to assimilate into Pākehā Acts, Te Turi Whenua, all these trusts, it’s all enacted from the Pākehā. Māori didn’t have no trusts, they had nothing, they had a chief and his tribe and that’s about it, so what we have to do is adapt inside this trust. The Crown have a law, they will not deal with anyone who does not have a well-structured trust, you will never get you asset back. We will still be operational under the government, taxes and all that, we have no choice but to assimilate under the Crown (Rawiri).

Rawiri states, “with the Pākehā parliament overshadowing us we won’t have full sovereignty”. His statement indicates that Māori sovereignty in its fullness will be equal to parliament, rather than operating under it. Rawiri also expresses some doubt about liberation from Crown dominance, which is what he means when he says, “with the Pākehā parliament overshadowing us we won’t have full sovereignty”. Since the signing of the Treaty in 1840, Māori have had to adapt to the evolving world around them. This narrative highlights the necessarily

for Māori to adapt also. This adaptation is evident when Rawiri says “what we have to do is adapt inside this trust” and “we have no choice but to assimilate”. This narrative makes explicit the unequal power balance between Māori and Crown, that describes much of Māori history in Aotearoa since the signing of the Treaty. Crown continues to dominate Māori rather than act in partnership with them as the Treaty intended.

Like the previous two participants, Kathy whom provides the next quote also believe in the ascertainment of Māori sovereignty, tino rangatiratanga in its fullness.

Yes, yes, I have a saying, ‘all things are possible’, all things are possible if we follow. You know, we want the same thing, why are we not getting this together? (Kathy).

Kathy is optimistic and believes that Māori sovereignty, tino rangatiratanga is indeed possible. Kathy further stipulates that ‘all things are possible if we follow’. What Kathy is meaning here is that a collective effort is required in order to realise Māori sovereignty, tino rangatiratanga in its completeness. This perspective is identical to that provided by Kaiti in the previous section. When Kathy says, “why are we not getting this together?” She is referring to the barriers and challenges that prevent this aspiration coming to fruition. Of most significance is Kathy’s comment; ‘we want the same thing’, which depicts a sense of unity and direction. Following on from here, Matiu is positive that Māori sovereignty, tino rangatiratanga in its fullness can be achieved also.

Yup, its just going to take some time, it may not happen when we’re around or the next (Matiu).

Matiu’s comment here, identifies that change occurs over time with successive generations. What could be said about this narrative is that the current generation has an obligation in growing the Māori culture for the next generation who will be closer in proximity to obtaining this goal. The following whakataukī is fitting in this context; *Titiro whakamuri kokiri whakamua, (look back and reflect so you can move forward)*. Finally, Ron provides the last narrative to this section.

I think we will be at the forefront of it, the reason I say that is because of the different cultures that we've got. I have got Chinese and Italian in my iwi (Ron).

Ron identifies a challenge in realising complete Māori sovereignty, tino rangatiratanga as he draws attention to identities of mixed ethnicity deriving from intermarriage. Intermarriage has caused individuals to be born into a mixture of ethnic groups and diverse cultures. This occurrence adds another layer of complexity to the achievement of tino rangatiratanga.

Non-Māori

Aotearoa is home to a diverse population where Māori culture is one of many cultures. Māori culture is recognised as a unique culture, belonging to the Indigenous Māori people of Aotearoa and has become a symbolic feature of the New Zealand State on the international stage. Māoritanga is part of the multi-cultural society and on a global scale Māori culture is celebrated and embraced among the other cultures of the world as stated by a couple of the research participants.

I mean, people over-seas love us for who we are, if we can keep and maintain that forever and a day until, I think we've got something that we need to hold on to and share (Kathy).

When I do taonga puoro there's no Māori there, it's Asians, Indians hippies, mainly you get all of those other ethnic groups, some are interested in the culture, some are into self-therapy. We get all these other groups that embrace our culture (Matiu).

Kathy's statement depicts the Māori culture and people as something prized by people from different ethnic and cultural groups across the globe. Kathy further maintains that this positive perception of the Māori culture can act to enable and empower Māori to preserve, maintain and share their unique culture. Similarly, Matiu mentions that it is other cultural groups that are interested in the Māori culture. He believes that the Māori culture is embraced by other ethnic people, in addition to Māori. What is striking about Matiu's comment is that he highlights a therapeutic function embedded within the Māori culture. This

therapeutic element is produced through the sounds made from Māori instruments when played. According to Matiu, people come to watch him play these instruments as a method of self-therapy. This awareness could lead to future developments and innovative technologies in the health and well-being arena, which is the topic in the next section of this chapter.

The research contributors further believed that non-Māori could contribute to the goals and aspirations Māori have in their quest towards the reclamation of Māori sovereignty, tino rangatiratanga. The first narrative comes from Ron.

Non-Māori can learn to walk hand-in-hand with Tangata Whenua, but in saying that, Tangata Whenua still have to open themselves up so they (non-Māori) can learn as well, so we have to share that knowledge to achieve all this (Ron).

What Ron is saying here, is that Māori sovereignty, tino rangatiratanga can be achieved with non-Māori contributions however, he refers to a reciprocal engagement that requires efforts by Māori as well as non-Māori. He further states an important point, that is, ‘non-Māori can learn’, highlighting a relationship such as that of a teacher-student engagement. This engagement is referred to as tuakana-teina in Te Ao Māori (the world of Māori), where the elder, or more experienced transfers knowledge and information to the younger or less-experienced. The transference or sharing of knowledge will allow non-Māori to develop in their understanding of the Māori culture and world view. It is through this development that change occurs, and where Māori sovereignty, tino rangatiratanga can be achieved with the input of non-Māori. The following narrative is provided by Kaiti, who maintains that Pākehā contribution is essential to Māori obtaining tino rangatiratanga in its fullness.

There’s that arrogance things aye and it still exists now, you know non-Māori, Pākehā believe that they are more superior, tino rangatiratanga can exist when Pākehā get in the waka (Kaiti).

When Kaiti say’s “tino rangatiratanga can exist when Pākehā get in the waka”, he is meaning that Pākehā, like Māori, need to contribute to this collective aspiration in order for tino rangatiratanga to be obtained. Kaiti’s narrative mentions, ‘Pākehā

believe that they are more superior'. This position of superiority has been well documented within academic literature, such as that used in my research. What Kaiti is alluding to here is that Pākehā attitudes and belief systems of superiority need to be amended before Māori can achieve their goal of realising Māori sovereignty, tino rangatiratanga. Additionally, the 'waka' mentioned here translates to mean canoe however, Kaiti uses it as a metaphor to mean vehicle. A vehicle is used to move people from one place to the next. Within this in mind, Kaiti is simply saying, that Māori sovereignty, tino rangatiratanga can be achieved when Pākehā move from their perceived position of superiority.

Māori Sovereignty/Tino Rangatiratanga and Māori Health

He kai kei aku ringa

There is food at the end of my hands

Māori health significantly declined shortly after the contact period. As mentioned in the first chapter of my thesis, this phenomenon has remained largely unchanged across the course of Aotearoa history. Currently, Māori health status and life expectancy rates lag in comparison to non-Māori. My research has highlighted the underlying determinants impacting this occurrence, which can be directly attributed to colonialism. The solution to address Māori health issues stems from the community of the concerned people, that is, the Māori community. To improve health outcomes for Māori, interventions based upon the Māori world view were necessary, so too the deliverance of that intervention. Intervention needed to be implemented by Māori who understood the Māori world view in relation to the concerned person.

This solution to the health issues that challenge Māori is what M. T. Jackson (1992), defined tino rangatiratanga to be, that is, the practice for Māori, by Māori, and in a Māori way. This notion of tino rangatiratanga is supported by the Māori model of health, Whare Tapa Whā, developed by Mason Durie (Durie, 1998), in the 1980s. Durie (1998, p. 68), defined health as, "a state of complete physical, mental and social wellbeing, and not merely the absence of disease or infirmity". Durie approached health from a holistic approach as aligned with Māori world view. Te Whare Tapa Whā is a holistic model that incorporates

aspects considered important by and for Māori. Te Whare Tapa Whā translates to mean the four-sided house. Metaphorically, the house depicts the individual, and the four walls, depict the four spheres that are essential for good Māori health. The four spheres of health are; 1). taha hinengaro/mental health, 2). taha tinana/physical health, 3). taha whanau/social networks, and 4). taha wairua/spiritual health. The theory underpinning this model maintains that optimal health is sustained when all four spheres are nourished and intact. Returning to our metaphor, a house can only stand when the four walls are strong and erect. Weakening of any one of the four walls effects the entire structure, the house becomes unstable and does not function as it was designed to. The more walls effected corresponds to the degree and severity of ill-health. Good health is maintained when each sphere is nourished. For example, regular exercise promotes good physical health, the tinana sphere is nourished, which contributes to the overall good health of the individual. Similarly, a lack of exercise deprives the tinana, effecting the overall health of the individual and ill-health becomes more likely. Durie's Whare Tapa Whā model of health has become the cornerstone from which Māori health is now approached and has encouraged the development of other Māori health models, such as the 'Whanau Fitness programme' Kaiti mentioned in a previous section of my thesis. Before moving into the analyses of my research participants narratives relative to Māori health, I provide an illustration here of Durie's Whare Tapa Whā model showing the four dimensions of good health, taha hinengaro/psychological health, taha whanau/family health, taha tinana/physical health and taha wairua/health. The illustration provided below as *figure 2* makes explicit the metaphor of good health as understood as a whare/house that I described in the text.

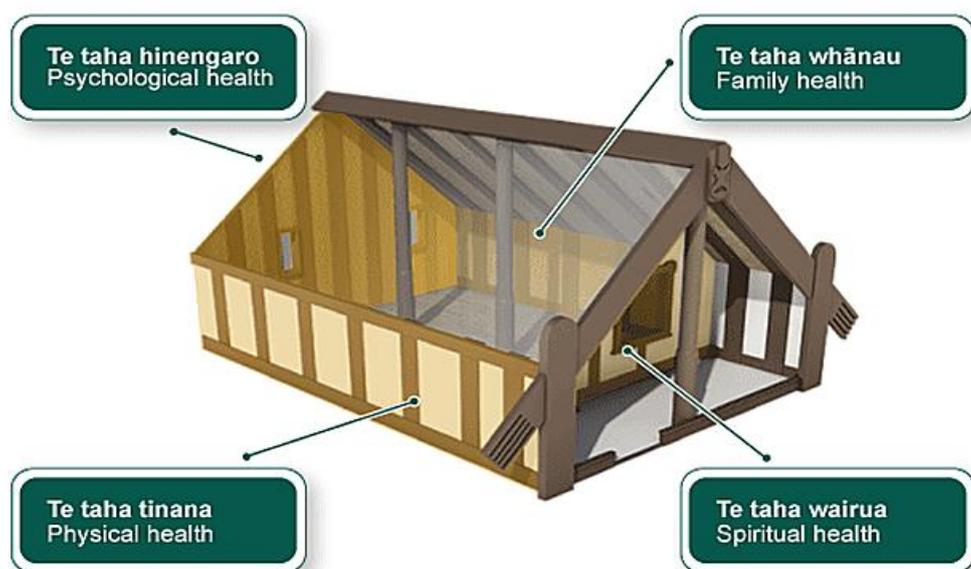


Figure 2. Durie's Whare Tapa Whā model.

I will now move on to discuss the narratives provided by my research participants. These narratives, although not explicated stated within the content of their speech, draws upon the four health domains of Whare Tapa Whā. Usually, but not always the four domains of Whare Tapa Whā are embedded within each narrative. Typical of the holistic and interconnected nature of the Māori culture, things do not exist in an isolated singular manner, but rather exist as a unity where elements are weaved together. This interconnectedness makes it difficult at times to separate any one domain from the others as they exist together and are part of the other domains. The following narratives come from research participants whom were actively engaged in different activities of Māori sovereignty, tino rangatiratanga that sort to benefit the health and well-being of individual and their communities. The following narrative illustrates tino rangatiratanga within the health sector and how it assists with Māori health.

What we found was that people who walk into clinics get quite intimidated by the clinic surroundings, white walls, a triage line, a waiting room, uniforms and language they don't understand, so we're dealing with it in a Te Ao Māori light. They love it because it's not clinical, we're not talking a language they don't know, they can relate to it. We do have one story that we tell the whanau and whiora and that's the separation story of Rangi

and Pāpā and that's always a good one and they definitely identify with a lot of what's happening in that story itself (Matiu).

Matiu's narrative identifies how Māori perceive typical clinical settings. This experience highlights a mismatch of culture when Māori entre Pākehā constructed environments. This reality is depicted when Matiu says, "we're not talking a language they don't know". Te Ao Māori is implemented into this practice which reflects cultural matching and this matching is supported by Matiu's narrative when he mentions 'they can relate to it'. Further support of this cultural matching is found when Matiu says "they definitely identify with a lot of what's happening in that story itself". In relation to Whare Tapa Whā, Matiu's narrative provides an example of the wairua/spirit and hinengaro/psychological domains of health being utilised. Story-telling requires the recipient to engage mental processes required to interpret the story they are listening to. Simultaneously, because the story talks about Pāpā and Rangi, from which wairua/spirit is conceived, the recipient hearing that story engages also in the wairua/spirit domain of good health. The following narrative comes from Kaiti who also talks about Māori sovereignty, tino rangatiratanga in relation to Māori health.

We're doing it now, reclaiming what is ours, I'm doing a course with the pou of well-being and health, from there I saw how our tikanga and our Māori words were mixed in with health practices like tapu and noa, so they were saying things like "eating foods like KFC, sugar, etc. was tapu" because it is unhealthy in huge quantities, so when you start using our kōrero, our Māori reo, our cultural constructs then definitely tino rangatiratanga can help with health and well-being (Kaiti).

This narrative illustrates the continuation and further development of Māori health initiatives since the creation of Whare Tapa Whā. In this narrative Māori customs, philosophy, and language, although ancient have been adapted and applied to understand contemporary issues. This adaptation is depicted here when Kaiti says "eating foods like KFC, sugar, etc. was tapu because it is unhealthy in huge quantities". Kaiti uses the Māori word 'tapu' here to indicate that foods such as sugar and KFC in large quantities are not good for the

individual. The term ‘tapu’ derives from tikanga Māori, the rules that govern behaviour and the reasons why those rules are set in place. Tikanga directs what Māori do and why they do it. Tapu translates to mean sacred, forbidden, confidential, taboo amongst other things. Kaiti makes a firm statement that the inclusion of Te Ao Māori into health practices assists with Māori health. The inclusion of Māori based practices into the health arena is a form of tino rangatiratanga, and from this understanding tino rangatiratanga as stipulated here by Kaiti can indeed help with Māori health and well-being. This narrative provided by Kaiti draws upon the physical domain of health as diet is related to this domain, similarly this knowledge Kaiti shared here was received during a course in which he was participating in. Engaging in any form of learning nourishes the hinengaroa/psychological health domain.

Yes very much so, because all that knowledge is out there, I’ve experienced it in just the few that I’ve applied myself to and have seen first-hand how ourselves have the ability to cut across the barriers as we speak wairua to wairua, or we communicate at a higher level, that they are unaware of until they are in the presence of someone who can draw that out of them and they know how to do that, and they give you space to do that, and recognise it and utilise it. Well essentially, we know how we tick, we know how we don’t tick, we know how to communicate with one another, we already have that interaction going, at the end of the day, it’s our whanau that brings that about for one another. We communicate on that level, we don’t see the other as being a part of our whanau, not immediate whanau. I see tino rangatiratanga taking a lead in bringing us together in that kind of way (Kathy).

Firstly, Kathy draws attention to the current knowledge that exists to support that tino rangatiratanga can indeed assist in Māori health, this statement aligns with the research literature compiled in my thesis. Like Matiu and Kaiti, Kathy talks about communication engagement as being an essential component to assist with Māori health initiatives. Kathy says, “we speak wairua to wairua, or we communicate at a higher level”. Most Māori people would understand what Kathy means because it is a reality for Māori to experience this form of communication. This form of communication can be articulated in the sense that Māori are able to

relate to one another simply because we are Māori. What I mean by this, is that we as Māori share similar experiences and see other Māori as being similar to and connected to ourselves. This is what Kathy alludes to when she says “we know how we tick, we know how we don’t tick”. Consistent with the previous two narratives, Kathy’s narrative highlights cultural matching, which from Kathy’s perspective can only be achieved by whanau. Kathy uses the term ‘whanau’ here to mean ‘Māori people’. What is more, is that Kathy believes that tino rangatiratanga not only assists with Māori health but also assists in uniting Māori. Kathy’s narrative is centered around the whanau/family health and wairua/spiritual health domains. What Kathy alludes to here is that Māori engage the wairua/spirit to communicate with others, especially whanau/family whom are capable of reciprocating the wairua/spirit form of communicating.

Conclusion

My research sought to explore two things. Firstly, my research considered the attitudes and perspectives held by Māori in relation to the active reclamation of tino rangatiratanga. Secondly, my research explored how reclamation of tino rangatiratanga might improve the health and well-being of Māori. My research findings were constructed upon the contributions of five Māori individuals whom were engaged actively in some form of Māori sovereignty/tino rangatiratanga. Essential to the understanding of attitude formation is Māori identity, which was confirmed as deriving from a unique culture built upon Māoritanga epistemology and ideology. Mātauranga Māori depicts the interactive nature and relationships Māori people have with time, the spirit realm, the natural environment, and with significant others. These connections collectively form the concept of whakapapa which is the core of Māori identity.

Māori identity has been shaped by colonial influence. Māori are only Māori in relation to Pākehā, in their own right, the Indigenous peoples of Aotearoa are more than Māori as a homogenous group but have distinct identities in terms of tribal and hapu histories.

This research has identified that Māori sovereignty meant various things depending on the position one took when defining it. Māori sovereignty was

perceived from a Pākehā lens, from a Māori lens, and from the combination of the two. The different understandings of terms, concepts and language has been the cause of much discourse between Pākehā and Māori. Amongst this discourse power dynamics surface which highlights the dominant Pākehā view and the subordinate position of Māori in the colonial context. What was made clear through this research analysis was that my research participants preferred to use the term tino rangatiratanga to describe the notion of Māori sovereignty. Tino rangatiratanga was addressed further in relation to the Ecological Systems theory, where Māoritanga was briefly discussed and identified as being one of many cultures that contribute to the tapestry of a multicultural society. Māori sovereignty was discussed from a philosophical level, a governance-structural level, and on a day-to-day basis. The research data showed the harmonious interactive nature between these three societal levels, where each inform the other. Māori philosophy is maintained in our pūrākau (stories) which informs tikanga, our ways of being, doing and knowing that governs behaviours, and ensures that tikanga is enacted and adhered to accordingly.

Māori sovereignty, tino rangatiratanga was further discussed in terms of achieving it in fullness, that is, Māori as a unity moving forward together operating under sole Māori authority in accordance with Māori philosophy, protocols, customs and values. There was a clear sense that Māori people wanted to obtain Māori sovereignty, tino rangatiratanga in its fullness. Māori sovereignty, tino rangatiratanga was thought to be a collective movement in which individuals must aspire to in order to obtain it. This required the re-establishment of the Māori culture and a commitment to growing this cultural aspiration for future generations.

Challenges such as time, mixed ethnic identities and Crown dominance are thought to limit the realisation of Māori sovereignty, tino rangatiratanga in its fullness. Although Māori sovereignty was never ceded during the Treaty negotiations, Māori continue to be restricted by Crown operations that prevent the full extent of exercising tino rangatiratanga. Within that scope it appears the Crown continues to act as sovereigns executing their sovereignty over Māori and their affairs.

Non-Māori were identified as being able to contribute to Māori aspirations in achieving Māori sovereignty, tino rangatiratanga. Non-Māori contribution would require learning about the Māori culture, although Māori play a significant role in this development by sharing their knowledge with non-Māori in order for learning to occur. Furthermore, Pākehā attitudes and belief systems of superiority needed to be amended before Māori sovereignty, tino rangatiratanga could be obtained in its fullness. This amendment will encourage a culture of equality that serves to benefit the collective.

The research data revealed that on an international level, the Māori culture and people are perceived positively by others. People from different cultures appear interested in and embraced the Māori culture. On this international level, the unique Māori culture can be celebrated alongside other cultures existing around the globe.

It is well argued that Māori sovereignty, tino rangatiratanga in relation to Māori health can produce positive outcomes for Māori, which validate its application. Māori health was understood against Durie's (1992), Whare Tapa Whā model, which maintains health is comprised of four distinct domains. Those domains are taha hinengaro/psychological health, taha tinana/physical health, taha wairua/spiritual health and taha whanau/family health. Furthermore, the research findings found that complete Māori sovereignty, tino rangatiratanga could indeed be achieved although it requires support from other ethnic groups, especially Pākehā, as well as unity from the Māori communities. Challenges in obtaining complete Māori sovereignty, tino rangatiratanga was attributed to both Māori and non-Māori. Solutions such as unity, aroha and collaboration were also identified. The research contributors all believed that complete Māori sovereignty, tino rangatiratanga could and would be realized at some point in the future.

In conclusion the well established and strong attitudes presented here in my thesis have been largely formulated based on colonial influence, which are easily assessable due to the on-going colonisation that continue to impact Māori. Similarly, Māori sovereignty, tino rangatiratanga is perceived as the antidote to neutralise these negative effects which consists of a decolonising process. Decolonisation promotes, normalises, validates and legitimises Māori ways of

being, doing and knowing. Furthermore, decolonisation aids in the preservation of the unique Māori cultural heritage, that may lead to Māori flourishing and a better collective Māori future.

Implications for Psychology

The implications of my research for psychology are pivotal to the social, cultural and historical contexts that inform human experiences, world views, attitudes and perspectives, that in-turn influence behaviours. My research represents efforts to develop locally based understandings of peoples' everyday actions and experiences from the 'inside'. It further demonstrates how localised psychological knowledge is produced within these domains and can be extended and utilised to benefit the community from which that knowledge was acquired. The cultural knowledge generated from my research provides insight into the psychologies of the Māori communities. This insight contributes to Kaupapa Māori psychology (KMP here after) which meets the needs of the people by privileging, normalising and validating the Māori world view, whilst maintaining the unique cultural heritage. Cultural knowledge is responsive to Māori, as it better meets the needs of the people, that in-turn may lead to better outcomes for Māori and improved health status.

Further implications of my research to psychology promotes the Indigenous psychological (IP hereafter) agenda of self-determination and autonomy. The inclusion of Māori focused content into the discipline of psychology demonstrates that Māori have the solutions to the issues that affect them and choose to be in control of all matters pertaining to them. In this sense my research supports the process of decolonisation, that IP promotes in order for Māori flourishing to be achieved.

Grounded within KMP and IP my research provides for an Indigenous Māori voice, Māori presence, and Māori visibility, all of which is privileged within a culturally safe, ethical, respectful and sympathetic space. Conducted from this foundation my research brings a new set of perspectives and knowledges relative to Māori as an Indigenous people to the current pool of psychological knowledge.

To extend and build this current knowledge base, further research can zero-in on the four dimensions of health developed by Durie in his Whare Tapa Whā model, seeking to identify the specific elements comprised within each domain and compiling a list of those elements that are specifically Māori in origin and produce good health benefits to the individual and whanau collective. For example, what is wairua comprised of? In what forms does wairua manifest itself? what elements of spirituality are thought to produce the best benefits to health? What about those that are considered least beneficial? Because Māori identity is significantly formulated from this wairua/spirit dimension, further research around this topic will produce new knowledge that can benefit the people whilst normalising, validating and legitimising the Māori world view and ways of being, doing and knowing. Researching Māori experiences from a Māori perspective promotes cultural awareness that can influence cultural competency within the discipline of psychology.

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Appendix 1: Research Information Sheet

The Impact of Colonisation on the Māori Community: Exploring the Attitudes and Perspectives Held by Māori in Relation to the Active Reclamation of Māori sovereignty, Tino Rangatiratanga.

Information Sheet

What is the purpose of this Research Project?

This research would like to explore the attitudes and perspectives of Māori to the active reclamation of Māori sovereignty. It is hoped that the research findings will capture the attitudes and perspectives held by Māori in their quest to reclaim supreme power and authority; to govern and control Māori affairs; tino rangatiratanga.

Who is the Researcher?

Tina Baty is a student from the Department of Psychology at the University of Waikato. This research project is a partial requirement in completing a master's Thesis in Applied Psychology, under the supervision of Dr Mohi Rua and Dr Neville Robertson.

What will I be asked in the interview?

The researcher wishes to interview Māori who are actively engaged with the Māori community. The information you provide will be used for this research project only, and for no other reason. All information will be kept in a password secured computer during the research process, before the findings are made available to the public in a final thesis report. All information will be securely held by the University of Waikato for five years before it is destroyed as per the University's policy.

What will happen to my information?

With your permission, the researcher would like to record the interview discussion and make a transcript of it. A copy of the transcript will be sent to you to verify its accuracy if you want. Your information will contribute to understanding the attitudes and perspectives that Māori hold in relation to the active reclamation of sovereignty. The final research report will be submitted to the University of Waikato for assessment. After successful examination, a hardcopy of the thesis research report will be held in the University of Waikato Library, and a digital copy will be made available for public audience (including participants) at the University's library online data repository; research commons. Copies of this report will be kept by the researcher, and both supervisors. All data will be securely stored at the University of Waikato for five years and then destroyed as per the University's policy.

Is Participation Voluntary?

Yes, your participation is voluntary, and you have the right to withdraw your participation at any time, for any reason, without further obligations or explanation. You are free to answer only those questions you are comfortable with and may decline to answer any questions you are uncomfortable with. You can also withdraw by contacting the researcher within a week of receiving your copy of the transcript (contact details below). After this time, it will not be practical to remove information from the research analysis.

Will other people know who I am?

No, all participants will remain anonymous and will be referred to using a pseudonym, or as 'the participant in this study', or by a respected title that is negotiated between the researcher and participant (Kaumatua, Koka for example) to ensure the confidentiality of your identity and personal details. Unless you choose to have your identity known, your identification will remain private and confidential. All the information you provide will be used for this research project only, and for no other reason. All information will be kept in a password secured computer during the research process, before the findings are made available to the public in a final thesis report. All information will be securely held by the University of Waikato for five years before it is destroyed as per the University's policy.

Will I be asked to sign anything?

Yes. You will be invited to sign a Consent Form agreeing to participate. In signing this form, you are declaring that your participation is 'your choice' and that you have understood what the research and interview is about and how the information will be used.

Who can I speak with about my participation?

If you have any questions or concerns, you can contact the researcher; Tina Baty or the researcher's supervisors, Dr Mohi Rua and Dr Neville Robertson, or the Chair of the Ethics Committee, Dr Rebecca Sargisson (see contact details below).

Research Personnel Contact Information

Principled Researcher: Tina Baty- Email: baty.tina@yahoo.com Phone: 021 027 70754
Supervisors: Dr Mohi Rua- Email: mrua@waikato.ac.nz Phone: 07 856 2889 Ext. 9213
Dr Neville Robertson- Email: scorpio@waikato.ac.nz Phone: 07 856 2889 Ext. 9212
Chair of School of Psychology's Research Ethics Committee: Dr Rebecca Sargisson-
Email rebeccas@waikato.ac.nz Phone: 07 557 8673.

Approval Statement

This research project has been approved by the School of Psychology Research and Ethics Committee of the Faculty of Arts and Social Sciences, University of Waikato. Any questions about the ethical conduct of this research may be sent to the convener of the Research and Ethics Committee (currently Dr Rebecca Sargisson, phone (07) 557 8673, email: rebeccas@waikato.ac.nz)

Appendix 2: Consent Form



CONSENT FORM

The Impact of Colonisation on the Māori Community; An Exploration of the Attitudes and Perspectives Held by Māori in Relation to the Active Reclamation of Māori Sovereignty, Tino Rangatiratanga.

Please complete the following checklist. Tick (✓) the appropriate box for each point.	YES	NO
1. I have read the Participant Information Sheet (or it has been read to me) and I understand it.		
2. I have been given sufficient time to consider whether or not to participate in this study		
3. I am satisfied with the answers I have been given regarding the study and I have a copy of this consent form and information sheet		
4. I understand that taking part in this study is voluntary (my choice) and that I may withdraw from the study at any time without penalty		
5. I have the right to decline to participate in any part of the research activity		
6. I know who to contact if I have any questions about the study in general.		
7. I understand that the information supplied by me could be used in future academic publications.		
8. I understand that the interview will be recorded for later use (transcription)		
9. I understand that my participation in this study is confidential and that no material, which could identify me personally, will be used in any reports on this study.		
10. I wish to receive a copy of the findings		
11. I wish to view the summary report of my interview		
12. My consent is being given by a third party		

Declaration by participant:

I agree to participate in this research project, and I understand that I may withdraw at any time. If I have any concerns about this project, I may contact the convenor of the Psychology Research and Ethics Committee (Dr Rebecca Sargisson, phone 07 837 9580, email: rebecca.sargisson@waikato.ac.nz)

Participant's name (Please print):

Signature:

Date:

Declaration by member of research team:

I have given a verbal explanation of the research project to the participant and have answered the participant's questions about it. I believe that the participant understands the study and has given informed consent to participate.

Researcher's name (Please print):

Signature:

Date:

Appendix 3: Interview Guide & Question Template

Interview Schedule Guide

1. Whakawhanaungatanga questions (building a relationship with participant)
 - a. Tell me about yourself.
 - b. Where are you from?
 - c. What are your iwi connections?
 - d. Tell me about your role, activities etc that reflect your engagement with Māori communities, issues, kaupapa, hapu, iwi etc

2. Introduce the research project; its nature, aim and the role and rights of the participant (supplemented with the information sheet).

Space provided for participant to ask questions or have anything clarified.

Engage in “informed consent” process (obtain consent).

3. Invitation for karakia/waiata

Start the interview (audiotape with participants consent).

4. Sovereignty

- a. What does it mean to be Māori?
- b. Describe your notion of Māori sovereignty (MS)
 - i. What would MS look like at a...
 1. Philosophical level
 2. Governance-structural level?
 3. In ‘everyday life’?
- c. Can MS assist with Māori health and wellbeing?
- d. Can MS be achieved? (this question might be redundant because of above question)
 - i. If so, how?
 - ii. If no, why not?

5. What role would you play in MS?

6. What role can non-Māori play in MS?

7. How can MS benefit Aotearoa’s multicultural society?

8. What are some challenges for Aotearoa in MS as an aspiration?

9. Any final thoughts or comments on MS?

10. Closing karakia

11. Thank the participant for their time and contribution towards the research.

Appendix 4: He Wakaputanga o te Rangatiratanga o Nu Tireni

Downloaded from www.waitangitribunal.govt.nz

He Wakaputanga o te Rangatiratanga o Nu Tireni

1. Ko matou ko nga Tino Rangatira o nga iwi o Nu Tireni i raro mai o Hauraki kua oti nei te huihui i Waitangi i Tokerau 28 o Oketopa 1835. ka wakaputa i te Rangatiratanga o to matou wenua a ka meatia ka wakaputaia e matou he Wenua Rangatira. Kia huaina 'Ko te Wakaminenga o nga Hapu o Nu Tireni'.
2. Ko te Kīngitanga ko te mana i te wenua o te wakaminenga o Nu Tireni ka meatia nei kei nga Tino Rangatira anake i to matou huihuinga. ka mea hoki e kore e tukua e matou te wakarite ture ki te tahi hunga ke atu, me te tahi Kawanatanga hoki kia meatia i te wenua o te wakaminenga o Nu Tireni. ko nga tangata anake e meatia nei e matou e wakarite ana ki te ritenga o o matou ture e meatia nei e matou i to matou huihuinga.
3. Ko matou ko nga Tino Rangatira ke mea nei kia huihui ki te runanga ki Waitangi a te Ngahuru i tenei tau i tenei tau ki te wakarite ture kia tika ai te wakawakanga kia mau pu te rongo kia mutu te he kia tika te hokohoko. a ka mea hoki ki nga Tauwi o runga kia wakarerea te wawai. kia mahara ai ki te wakaoranga o to matou wenua. a kia uru ratou ki te wakaminenga o Nu Tireni.
4. Ka mea matou kia tuhituhia he pukapuka ki te ritenga o tenei o to matou wakaputanga nei ki te Kingi o Ingarani hei kawē atu i to matou aroha. nana hoki i wakaae ki te Kara mo matou. a no te mea ka atawai matou, ka tiaki i nga Pākehā e noho nei i uta e rere mai ana ki te hokohoko, koia ka mea ai matou ki te Kingi kia waiho hei matua ki a matou i to matou Tamarikitanga kei wakakahoretia to matou Rangatiratanga.

Kua wakaetia katoatia e matou i tenei ra i te 28 o opketopa 1835 ki te aroaro o te Reireneti o te Kingi o Ingarani.

Appendix 5: The Declaration of the Independence of New Zealand

1. We, the hereditary chiefs and heads of the tribes of the Northern parts of New Zealand, being assembled at Waitangi, in the Bay of Islands, on this 28th day of October 1835, declare the Independence of our country, which is hereby constituted and declared to be an Independent State, under the designation of The United Tribes of New Zealand.

2. All sovereign power and authority within the territories of the United Tribes of New Zealand is hereby declared to reside entirely and exclusively in the hereditary chiefs and heads of tribes in their collective capacity, who also declare that they will not permit any legislative authority separate from themselves in their collective capacity to exist, nor any function of government to be exercised within the said territories, unless by persons appointed by them, and acting under the authority of laws regularly enacted by them in Congress assembled.

3. The hereditary chiefs and heads of tribes agree to meet in Congress at Waitangi, in the autumn of each year, for the purpose of framing laws for the dispensation of justice, the preservation of peace and good order, and the regulation of trade; and they cordially invite the Southern tribes to lay aside their private animosities, and to consult the safety and welfare of our common country by joining the Confederation of the United Tribes.

4. They also agree to send a copy of this Declaration to His Majesty the King of England, to thank him for his acknowledgement of their flag; and in return for the friendship and protection they have shown, and are prepared to show, to such of his subjects as have settled in their country, or resorted to its shores for the purposes of trade, they entreat that he will continue to be the parent of their infant State, and that he will become its Protector from all attempts upon its independence.

Agreed to unanimously on this 28th day of October 1835, in the presence of His Britannic Majesty's Resident.

(Here follow the signatures or marks of thirty-five Hereditary chiefs or Heads of tribes, which form a fair representation of the tribes of New Zealand from the North Cape to the latitude of the River Thames.)

English witnesses:

(Signed) Henry Williams, Missionary, CMS.
 George Clarke, CMS.
 James C Clendon, Merchant.
 Gilbert Mair, Merchant.

I certify that the above is a correct copy of the Declaration of the Chiefs, according to the translation of Missionaries who have resided ten years and

upwards in the country; and it is transmitted to His Most Gracious Majesty the King of England, at the unanimous request of the chiefs.

(Signed) JAMES BUSBY, British Resident at New Zealand

Appendix 6: English Transliteration of the Māori Text

Manuka Henare	Margaret Mutu
[1.] We, the absolute leaders of the tribes (iwi) of New Zealand (Nu Tireni) to the north of Hauraki (Thames) having assembled in the Bay of Islands (Tokerau) on 28th October 1835. [We] declare the authority and leadership of our country and say and declare them to be prosperous economy and chiefly country (Wenua Rangatira) under the title of 'Te Wakaminenga o ngā Hapū o Nu Tireni' (The sacred Confederation of Tribes of New Zealand).	[1.] We, the paramount chiefs of the tribes of New Zealand north of Hauraki met at Waitangi in the North on 28 October 1835 and declared the paramount authority over our land and it is said we declare a state of peacefulness/the land is uncontested/the land is at peace/some land dedicated for this occasion which is to be called The Gathering/Confederation of the Tribal Groups of New Zealand.
[2.] The sovereignty/kingship (Kīngitanga) and the mana from the land of the Confederation of New Zealand are here declared to belong solely to the true leaders (Tino Rangatira) of our gathering, and we also declare that we will not allow (tukua) any other group to frame laws (wakarite ture), nor any Governorship (Kawanatanga) to be established in the lands of the Confederation, unless (by persons) appointed by us to carry out (wakarite) the laws (ture) we have enacted in our assembly (huihuinga).	[2.] The kingly authority is the ultimate power, authority and control of the land of the Confederation of New Zealand and is said here to lie only with the paramount chiefs at our meeting and we also say that we will never give over law-making power to any other persons or any other governing body to be spoken of in respect the land of the Confederation. The only people who we have said are authorised to set down our laws we have been speaking of at our meeting.
[3.] We, the true leaders have agreed to meet in a formal gathering (rūnanga) at Waitangi in the autumn (Ngahuru) of each year to enact laws (wakarite ture) that justice may be done (kia tika ai te wakawakanga), so that peace may prevail and wrong-doing cease and trade (hokohoko) be fair. [We] invite the southern tribes to set aside their animosities, consider the well-being of our land and enter into the sacred Confederation of New Zealand.	[3.] We the paramount chiefs say here that we will meet at the council at Waitangi in the autumn of each year to set down laws so that judgement will be correct, that peace will prevail, that wrong-doing will end, that trading will be conducted properly and correctly, and we also say to the foreigners of the south to abandon fighting so that they can give thought to saving our land and so that they can join the Confederation of New Zealand.
[4.] We agree that a copy of our declaration should be written and sent to the King of England to express our appreciation (aroha) for this approval of our flag. And because we are showing friendship and care for the Pākehā who live on our shores, who have come here to trade (hokohoko), we ask the King to remain as a protector (mAtua) for us in our inexperienced statehood (tamarikitanga), lest our authority and leadership be ended (kei whakakahoretia tō mātou Rangatiratanga).	[4.] We said that a document / letter is to [be] written concerning the compilation of this Declaration of ours to the King of England to convey our warm acknowledgement that he has agreed with the flag for us. And because we look after and protect the Europeans living ashore here who come here to trade, so therefore do we say to the King that he leave a mentor for us in our 'childhood' (ie, as we are learning their ways), lest our paramount authority be denied.

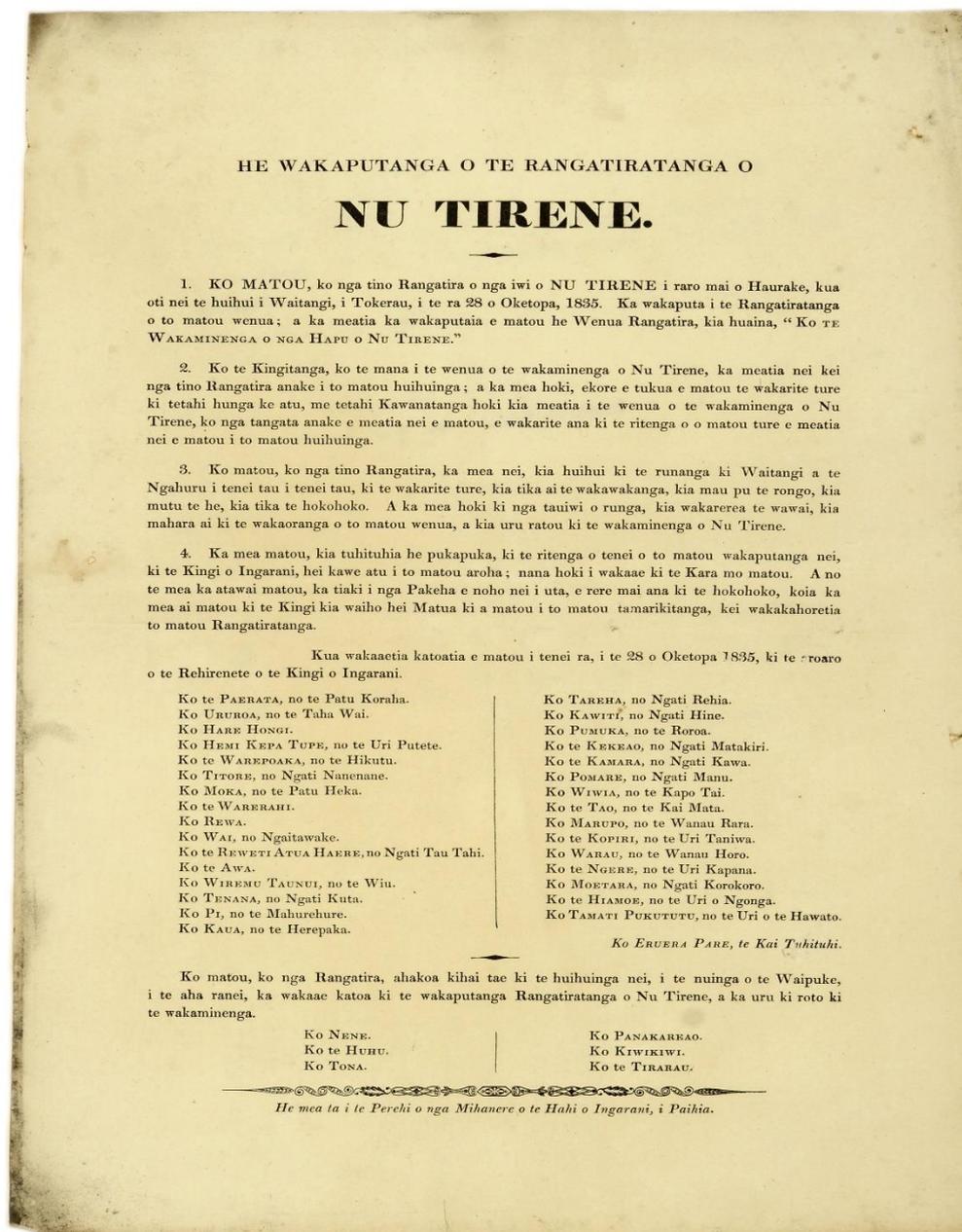
Downloaded from www.waitangitribunal.govt.nz

'He Whakaputanga - Declaration of Independence, 1835', URL:

<https://nzhistory.govt.nz/media/interactive/the-declaration-of-independence>, (Ministry for Culture and Heritage), updated 17-Oct-2017

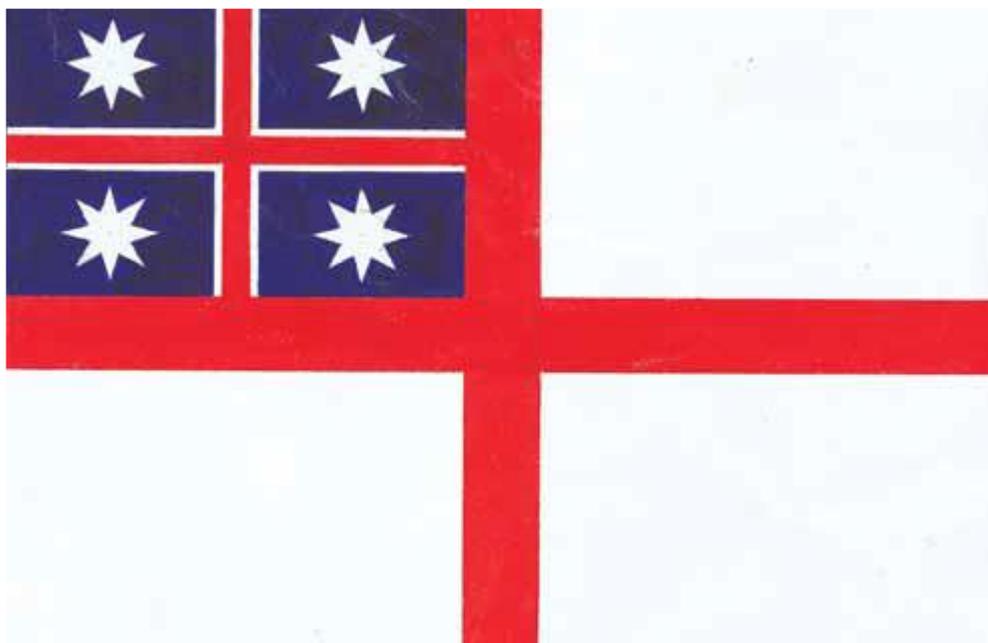
Appendix 7: A Copy of the Printed Text of He Wakaputanga o te Rangatiratanga o Nu Tirene.

<https://nzhistory.govt.nz/files/images/declaration-of-independence-5khigh.jpg>



https://upload.wikimedia.org/wikipedia/commons/3/39/Printed_Version_of_He_Whakaputanga_o_te_Rangatiratanga_o_Nu_Tireni%2C_1837_%2823627028482%29.jpg

Appendix 8: The Flag of Māori Sovereignty



Appendix 9: Te Tiriti o Waitangi: The Treaty of Waitangi, the Māori Text

Te reo Māori version

The following version of the Māori text of the Treaty of Waitangi is taken from the first schedule to the Treaty of Waitangi Act 1975.

Ko Wikitoria, te Kuini o Ingarani, i tana mahara atawai ki nga Rangatira me nga Hapu o Nu Tirani i tana hiahia hoki kia tohungia ki a ratou o ratou rangatiratanga, me to ratou wenua, a kia mau tonu hoki te Rongo ki a ratou me te Atanoho hoki kua wakaaro ia he mea tika kia tukua mai tetahi Rangatira hei kai wakarite ki nga Tangata Māori o Nu Tirani-kia wakaaetia e nga Rangatira Māori te Kawanatanga o te Kuini ki nga wahikatoa o te Wenua nei me nga Motu-na te mea hoki he tokomaha ke nga tangata o tona Iwi Kua noho ki tenei wenua, a e haere mai nei.

Na ko te Kuini e hiahia ana kia wakaritea te Kawanatanga kia kaua ai nga kino e puta mai ki te tangata Māori ki te Pākehā e noho ture kore ana.

Na, kua pai te Kuini kia tukua a hau a Wiremu Hopihona he Kapitana i te Roiara Nawi hei Kawana mo nga wahi katoa o Nu Tirani e tukua aianei, amua atu ki te Kuini e mea atu ana ia ki nga Rangatira o te wakaminenga o nga hapu o Nu Tirani me era Rangatira atu enei ture ka kōrerotia nei.

Ko te Tuatahi

Ko nga Rangatira o te Wakaminenga me nga Rangatira katoa hoki ki hai i uru ki taua wakaminenga ka tuku rawa atu ki te Kuini o Ingarani ake tonu atu-te Kawanatanga katoa o o ratou wenua.

Ko te Tuarua

Ko te Kuini o Ingarani ka wakarite ka wakaae ki nga Rangatira ki nga hapu-ki nga tangata katoa o Nu Tirani te tino rangatiratanga o o ratou wenua o ratou kainga me o ratou taonga katoa. Otiia ko nga Rangatira o te Wakaminenga me nga Rangatira katoa atu ka tuku ki te Kuini te hokonga o era wahi wenua e pai ai te tangata nona

te Wenua-ki te ritenga o te utu e wakaritea ai e ratou ko te kai hoko e meatia nei e te Kuini hei kai hoko mona.

Ko te Tuatoru

Hei wakaritenga mai hoki tenei mo te wakaaetanga ki te Kawanatanga o te Kuini-
Ka tiakina e te Kuini o Ingarani nga tangata Māori katoa o Nu Tirani ka tukua ki a ratou nga tikanga katoa rite tahi ki ana mea ki nga tangata o Ingarani.

(Signed) William Hobson,
Consul and Lieutenant-Governor.

Na ko matou ko nga Rangatira o te Wakaminenga o nga hapu o Nu Tirani ka huihui nei ki Waitangi ko matou hoki ko nga Rangatira o Nu Tirani ka kite nei i te ritenga o enei kupu, ka tangohia ka wakaaetia katoatia e matou, koia ka tohungia ai o matou ingoa o matou tohu.

Ka meatia tenei ki Waitangi i te ono o nga ra o Pepueri i te tau kotahi mano, e waru rau e wa te kau o to tatou Ariki.

Ko nga Rangatira o te wakaminenga.

<https://www.waitangitribunal.govt.nz/treaty-of-waitangi/translation-of-te-reo-Māori-text/>

Appendix 10: The English Translation of Te Tiriti o Waitangi, The Treaty of Waitangi: Māori text

Translation of the Māori text

The following translation of the te reo Māori version of the Treaty was done by former Tribunal member Professor Sir Hugh Kawharu. The translation sets out to show how Māori would have understood the meaning of the text they signed. It was published in the book *Waitangi Revisited: Perspectives on the Treaty of Waitangi*, edited by Michael Belgrave, Merata Kawharu and David Williams (Oxford University Press, 1989).

Victoria, the Queen of England, in her concern to protect the chiefs and the subtribes of New Zealand and in her desire to preserve their chieftainship¹ and their lands to them and to maintain peace² and good order considers it just to appoint an administrator³ one who will negotiate with the people of New Zealand to the end that their chiefs will agree to the Queen's Government being established over all parts of this land and (adjoining) islands⁴ and also because there are many of her subjects already living on this land and others yet to come. So the Queen desires to establish a government so that no evil will come to Māori and European living in a state of lawlessness. So the Queen has appointed 'me, William Hobson a Captain' in the Royal Navy to be Governor for all parts of New Zealand (both those) shortly to be received by the Queen and (those) to be received hereafter and presents⁵ to the chiefs of the Confederation chiefs of the subtribes of New Zealand and other chiefs these laws set out here.

The first

The Chiefs of the Confederation and all the Chiefs who have not joined that Confederation give absolutely to the Queen of England forever the complete government⁶ over their land.

The second

The Queen of England agrees to protect the chiefs, the subtribes and all the people of New Zealand in the unqualified exercise⁷ of their chieftainship over their lands, villages and all their treasures.⁸ But on the other hand the Chiefs of the Confederation and all the Chiefs will sell⁹ land to the Queen at a price agreed to by the person owning it and by the person buying it (the latter being) appointed by the Queen as her purchase agent.

The third

For this agreed arrangement therefore concerning the Government of the Queen, the Queen of England will protect all the ordinary people of New Zealand and will give them the same rights and duties¹⁰ of citizenship as the people of England.¹¹

[signed] William Hobson Consul & Lieut Governor

So we, the Chiefs of the Confederation of the subtribes of New Zealand meeting here at Waitangi having seen the shape of these words which we accept and agree to record our names and our marks thus.

Was done at Waitangi on the sixth of February in the year of our Lord 1840.

Footnotes

1. 'Chieftainship': this concept has to be understood in the context of Māori social and political organisation as at 1840. The accepted approximation today is 'trusteeship'.
2. 'Peace': Māori 'Rongo', seemingly a missionary usage (rongo — to hear: ie, hear the 'Word' — the 'message' of peace and goodwill, etc).
3. Literally 'Chief' ('Rangatira ') here is of course ambiguous. Clearly, a European could not be a Māori, but the word could well have implied a trustee-like role rather than that of a mere 'functionary'. Māori speeches at Waitangi in 1840 refer to Hobson being or becoming a 'father' for the Māori people. Certainly this attitude has been held towards the person of the Crown down to the present day — hence the continued expectations and commitments entailed in the Treaty.

4. 'Islands': ie, coastal, not of the Pacific.
5. Literally 'making': ie, 'offering' or 'saying' — but not 'inviting to concur'.
6. 'Government': 'kawanatanga'. There could be no possibility of the Māori signatories having any understanding of government in the sense of 'sovereignty': ie, any understanding on the basis of experience or cultural precedent.
7. 'Unqualified exercise' of the chieftainship — would emphasise to a chief the Queen's intention to give them complete control according to their customs. 'Tino' has the connotation of 'quintessential'.
8. 'Treasures': 'taonga'. As submissions to the Waitangi Tribunal concerning the Māori language have made clear, 'taonga' refers to all dimensions of a tribal group's estate, material and non-material — heirlooms and wahi tapu (sacred places), ancestral lore and Whakapapa (genealogies), etc.
9. Māori 'hokonga', literally 'sale and purchase'. 'Hoko' means to buy or sell.
10. 'Rights and duties': Māori at Waitangi in 1840 refer to Hobson being or becoming a 'father' for the Māori people. Certainly, this attitude has been held towards the person of the Crown down to the present day — hence the continued expectations and commitments entailed in the Treaty.
11. There is, however, a more profound problem about 'tikanga'. There is a real sense here of the Queen 'protecting' (ie, allowing the preservation of) the Māori people's tikanga (ie, customs) since no Māori could have had any understanding whatever of British tikanga (ie, rights and duties of British subjects). This, then, reinforces the guarantees in article 2.

This page was last updated: 19th September 2016

<https://www.waitangitribunal.govt.nz/treaty-of-waitangi/translation-of-te-reo-Māori-text/>

Appendix 11: The Treaty of Waitangi: The English Text

English version

The following version of the English text of the Treaty of Waitangi is taken from the first schedule to the Treaty of Waitangi Act 1975.

Preamble

HER MAJESTY VICTORIA Queen of the United Kingdom of Great Britain and Ireland regarding with Her Royal Favour the Native Chiefs and Tribes of New Zealand and anxious to protect their just Rights and Property and to secure to them the enjoyment of Peace and Good Order has deemed it necessary in consequence of the great number of Her Majesty's Subjects who have already settled in New Zealand and the rapid extension of Emigration both from Europe and Australia which is still in progress to constitute and appoint a functionary properly authorized to treat with the Aborigines of New Zealand for the recognition of Her Majesty's Sovereign authority over the whole or any part of those islands – Her Majesty therefore being desirous to establish a settled form of Civil Government with a view to avert the evil consequences which must result from the absence of the necessary Laws and Institutions alike to the native population and to Her subjects has been graciously pleased to empower and to authorize me William Hobson a Captain in Her Majesty's Royal Navy Consul and Lieutenant Governor of such parts of New Zealand as may be or hereafter shall be ceded to her Majesty to invite the confederated and independent Chiefs of New Zealand to concur in the following Articles and Conditions.

Article the First

The Chiefs of the Confederation of the United Tribes of New Zealand and the separate and independent Chiefs who have not become members of the Confederation cede to Her Majesty the Queen of England absolutely and without reservation all the rights and powers of Sovereignty which the said Confederation or Individual Chiefs respectively exercise or possess, or may be supposed to

exercise or to possess over their respective Territories as the sole Sovereigns thereof.

Article the Second

Her Majesty the Queen of England confirms and guarantees to the Chiefs and Tribes of New Zealand and to the respective families and individuals thereof the full exclusive and undisturbed possession of their Lands and Estates Forests Fisheries and other properties which they may collectively or individually possess so long as it is their wish and desire to retain the same in their possession; but the Chiefs of the United Tribes and the individual Chiefs yield to Her Majesty the exclusive right of Preemption over such lands as the proprietors thereof may be disposed to alienate at such prices as may be agreed upon between the respective Proprietors and persons appointed by Her Majesty to treat with them in that behalf.

Article the Third

In consideration there-of Her Majesty the Queen of England extends to the Natives of New Zealand Her royal protection and imparts to them all the Rights and Privileges of British Subjects.

W HOBSON

Lieutenant Governor.

Now therefore We the Chiefs of the Confederation of the United Tribes of New Zealand being assembled in Congress at Victoria in Waitangi and We the Separate and Independent Chiefs of New Zealand claiming authority over the Tribes and Territories which are specified after our respective names, having been made fully to understand the Provisions of the foregoing Treaty, accept and enter into the same in the full spirit and meaning thereof: in witness of which we have attached our signatures or marks at the places and the dates respectively specified.

Done at Waitangi this Sixth day of February in the year of Our Lord One thousand eight hundred and forty.

[Here follow signatures, dates, etc.]

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