



## Whakamāori 2 E09: Moana Jackson 'Imagining Decolonisation'

### **Nā Kristin Ross**

*Colonisation has always been a many rendered thing. Since the beginning of the European dispossession of the world's Indigenous peoples, the colonisers have defined and redefined it in a vast story archive.*

*Although in the simplest sense colonisation is the violent denial of the right of Indigenous peoples to continue governing themselves in their own lands, the colonisers have told stories that redefine its causes and costs.*

*The fact that colonisation necessarily involved the brutal taking of Indigenous peoples' lands and lives has also been pseudo-scientific and legal rationalisations to blatantly racist presumptions.*

*Today there are new stories. Colonisation is a process of dispossession and control rather than a historical artefact, and now it takes on new forms.*

*These forms may be less obviously violent, but they still deny Indigenous peoples the right to be fully free in their own lands.*

Kāhore he tikanga kotahi o te tāmitanga a te Pākehā. Mai mai i te tīmatanga o tā te Pākehā kaiā i ngā iwi taketake o te ao, ka tautuhi i tā rātou tāmitanga, nā wai i tautuhi ka tautuhi kē atu.

Ahakoia tonu ko te pēhi taikaha i te tino rangatiratanga o ngā iwi taketake i ō rātou nā whenua te tino take o te tāmitanga, tautuhi noa ai ngā kaipēhi i ōna take, i ōna utu.

Ahakoia ko te tāmitanga ko te kaikōhuru o ngā iwi taketake, ko te kaitāhae o ngā whenua taketake, ka whakaparahau ngā kaipēhi i ōna take ki te kōrero pūtaiao parau, ki te ture meho tae atu ki te tīkai kaikiri.

I ēnei rā nei, he āhuaranga hou. Ko te tāmitanga ko te aupēhi tonu, ko te takahi tonu i tētahi, ehara i te kōrero tuku iho noa, waihoki, he nui ōna āhua hou.

Ehara i te mea he āhuaranga e kaha hikareia ana, erangi tonu, e whakahē ana i tō te iwi taketake tū rangitra i tōna anō whenua.



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### Nā Kimo Houltam

*'Decolonisation' may not be the most appropriate word for that kind of remedy because, like colonisation, it came from somewhere else.*

*Perhaps it could be replaced with the ethic of restoration. The use of this term would seek to replace colonisation not by merely deconstructing or culturally sensitising the attitudes and power structures that it has established,*

*but by restoring a kawa that allows for balanced relationships based on the need for iwi and hapū independence upon which any meaningful interdependence must rest.*

*Such an ethic derives from the lessons in the stories in the land about the potential to whakatika or to make right even the most egregious wrong, and to then whakapapa, or build new relationships.*

*To adapt it as a tool to create non-colonising relationships is to rekindle faith in the Ought to be' in this land; to draw upon the same land- and tikanga-centred way of ordering society that was envisaged in Te Tiriti.*

Ehara pea te 'Purenga Ihomatua' i te kupu e tika ana I a tatou e korero ana mō te rongoā, I te mea pēnei I te tāmitanga, I ahu mai I wāhi kē.

Ka pai kē atu pea te 'Whakahounga Matatika.' Ka whakamahia te kupu nei tērā i te kupu tāmitanga, kua noa iho mā te āta wete, te whakangāwari rānei I te waiaro me ngā **pou whakahaere** kua parākiritia. (established)

Engari mā te whakarauora(restore) I te kawa e taurite ai te nohotahi, I runga anō I te hiahia o te mana motuhake o ngā iwi me ngā hapū, I reira noho taupuhipuhi ai.

Ka ahu mai ngā matatika nei I ngā ākoranga ka kite i ngā korero tawhito mō ngā whenua e pā ana ki te pitomata e āhei ai tātou te whakatika i ngā hē whakarihariha(tino kino) nei. I reira wātea ai te hono a whakapapa, e taupuhipuhi ai te noho tahi.

Ko te urutau he whao mā tātou hei waihanga I ngā piringa purenga ihomatua, kia hika anō te whakapono ki tērā e kiia ai he **tika/** Ka tō mai i te whenua, me ngā tikanga i wawatahia e te Tiriti.



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### Nā Anaha Hiini

*Because whakapapa traverses time between the past, present and future, the building of new relationships and the telling of new stories begins with the identification and 'un-telling of colonisation's past and present lies.*

*Stories for and about transformation rely on honesty about the misremembered stories and the foresight to see where different stories might lead.*

*That is the ethic of restoration. It offers the chance, or challenge, to clutch truth and justice for 'future flowerings'.*

*It is concerned with the balance of relationships rather than a will to limit what they might be.*

*And in giving back to Māori the right of self-determination, it offers everyone a place to stand - giving substance to the insight of the poet Allen Curnow that such a place could be found:*

*'Not I, some child, born in a marvellous year,  
Will learn the trick of standing upright here.'*

*Such standing comes with the reassurance of Te Tiriti. Many people find comfort in that, and it is never too late to journey towards a tikanga-based future. Witi Ihimaera, too, encourages us to start right away, in the now-time.*

*It's our watch now*

*The time to make dreams come true*

*Today is a good day to begin..*

Nā te mea e whai wāhi ana te whakapapa ki ngā wā o mua, ki ēnei rangi moroki nei, ki te anamata hoki, tīmata ai te whai hononga hou me te whakahuanga o ngā kōrero hou ki te tautohunga me te whakakorenga o ngā rūkahu a te kaitāmi o mua, a mohoa noa nei hoki.

E whirinaki ana ngā kōrero mō tēnei mea, mō te huringa ki te pono o ngā kōrero kua whakangongohia, kua wareware rānei, me te anga whakamuatanga o ētehi atu kōrero.

Koia tērā, ko te matatika o te whakahaumanutanga. Mā reira pea e hinātore ai te māramatanga, e tau ai rānei te mānuka kia puāwai ai te pono me te tika ā te wā tītoki.

Ko te kauhanganui o ngā hononga kē te raru, kua noa iho ko te korotū kia kua e eke ki te taumata teitei e taea ana e ia.

Ka mutu, mā te whakahoki i te mana o te motuhaketanga ki te Māori e whai tūrangawaewae ai te katoa – e whai hua nei te wāhanga o tētehi o ā Allen Curnow ruri e kōrero ana mō taua wāhi rā e kitea ai: 'Kāore au, otirā tētehi tamaiti i whānau mai ai i tētehi wā whakahirahira e mōhio pū ki te tū takotako i konei.'

Mā te whakatītinatanga o Te Tiriti e tau ai te tangata, e tū takotako hoki ai ia, ka mutu, e taea tonuhia nei e ia tērā huarahi te takahi e whai wāhi ai ngā tikanga i te anamata. E kaha akiaki nei te hunga, tae noa atu ki a Witi Ihimaera kia tīmatahia tā tātau takahi i te huarahi nei. Kei a tātau kē te tikanga ināiane, mā tātau anō tātau e kuhu e ea ai ngā wawata. E tika ana kia tīmata ināiane.



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### Ngā Kupu:

#### **Kristin**

**Tautuhi** - Ka āta whakamārama i te tikanga, i te āhua, i te rahi rānei (o tētahi hanga)

**Parau/meho** - kāore i pono (o te kōrero)

**Tikai** - Ka whakaputa kupu, ka mahi rānei i tētahi mahi whakaiti i tētahi atu

**Hikareia** - taikaha - E whakaputa kino ana i te riri e mamae ai tētahi atu ā-kiko, ā-hinengaro, ā-wairua rānei - e takakinotia ai rānei tētahi mea.

#### **Anaha**

**whakangongohia** - to be disregarded, neglected, ignored

**korotū** - hiahia

**whakatītinatanga** - reassurance