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Te Kākanoruatanga

State and Māori Agendas
for Biculturalism.

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A Thesis presented in partial fulfillment of the requirements
for the degree of

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Abstract.

This thesis is about biculturalism in Aotearoa/New Zealand and its objectives through the eyes of iwi Māori and the State. Several facets of biculturalism are explored.

Firstly the meaning of biculturalism is obscure. The term has lacked clear definition. There has been confusion over its intentions and differing expectations of its goals. Biculturalism does not have a single meaning nor is it a static state. It refers at one moment to institutional arrangements and at another to processes between groups and institutions.

The second part of the thesis illustrates how the State and iwi Māori have to a large degree been talking past each other. The different understandings of biculturalism are reflected in the conflicting views of the Treaty of Waitangi, views not dissimilar to the differences between the English and Māori texts of the Treaty.

The State has made some attempts to acknowledge Māori interests within its institutions, and these attempts are described. Tentative explanations of power sharing have been sufficient only to frustrate iwi Māori by their failure to address a basis for the principle of self determination.

A resurgence of autonomous Māori organisations at both the tribal and intertribal levels is discussed within the framework of parallel and separate Māori development.

A focus on restructuring within the State institutions leads to one version of biculturalism. A focus on interaction between Māori and State institutions leads to another aspect, perhaps more relevant to the twenty first century, emphasising the development of processes for negotiation between partners within the overall context of a single nation.

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He Mihi.

He kupu mihi, he kupu aroha hoki ki a koutou i awhinatia mai te mokopuna nei.

Ko te mihi tuatahi ki te Atua, nāna tēnei tamahine i arahi i roto i ēnei mahi katoa. Korōria ki tōna ingoa tapu.

Ki a koutou, ki te Tari Māori o te Whare Wānanga o Manawatu, tēnā hoki koutou. Nā koutou hoki tēnei tamaiti i manaaki. Tēnā rā koutou. Ki te Tumuaki, ki a Meihana Durie, ka nui te mihi ki a koe mō tōu tautoko hoki. Tēnā rawa atu koe.

He tokomaha ngā tāngata i whaakina mai ō rātou whakaaro mō tēnei kaupapa, e kiia nei, ko Te Kākanoruatanga; ko ngā kaihautu o ngā tari o te Kāwanatanga, mai i Te Whanganui-a-Tara, whiti atu ki te Manawatu, ki Taranaki hoki. Tēnā Koutou.

I awhina a Elizabeth Harrison rāua ko Mākere Edwards ki te whakatakoto i ngā Kōrero. Tena kōrua.

Ka huri ngā mihi nui ki te iwi o Ngā Ruahine iwi, ki ngā kaitiaki o tōna tari; koia ko te whānau o Te Kopae Tamariki kia U ki te Reo kei Ngāmotu hoki. Tēnā koutou i whakaae kia hopukia e ahau ngā kōrero.

Ki te whānau whānui, ki ōku hoa, kua kore he kupu hei whakaatu i ngā whakaaro mō koutou ki roto ki tāku whatumanawa...

Ka huri ngā whakaaro ki a rātou kua ngaro atu. He nui ā rātou mahi ki te wero atu ki ngā tūāhuatanga Pākehā, arā, ko te Kāwanatanga hoki, kia pūmau tonu ai tātou ki ngā tāonga whakahirahira o ngā mātua tūpuna. Ka whakaaturia ā rātou kōrero, a rātou mahi i roto i ēnei tuhituhinga.

Nō reira e ngā hau e whā, e ngā kārangatanga maha o te motu, tēnā koutou, tēnā koutou, tēnā tātou katoa.

Preface.

The decade up to 1991 was a time of rapid change and saw the reshaping of the State-Māori relations in Aotearoa/New Zealand. It was during this period that the concept of biculturalism came into vogue. A whole new form of terminology entered the realm of Māori-State dialogue. Concepts such as biculturalism, partnership and power sharing found favour in the State bureaucracy and amongst Māori, but as the decade came to a close, it was increasingly obvious that the two 'partners' had differing ideas as to what biculturalism actually meant. This gave rise to conflict and frustration.

This thesis has two main objectives; firstly to examine the many meanings and forms of biculturalism in Aotearoa/New Zealand and to contextualise their differences. The second objective is to examine the agendas of the State and Māori for biculturalism during the past decade, illustrating the fundamental differences in their philosophies and expectations. Means by which outcomes of mutual benefit for the State and Māori may be achieved are then discussed.

This thesis has evolved from research in the fields of sociology and Māori studies in recent years, and first hand experience of confusion and frustration over the issue of biculturalism. When discussing the topic 'at home', I was sometimes greeted with surprise that I should be researching a topic that, if not outdated, had certainly been discarded as the preferred avenue for Māori advancement. The honest (and occasionally demoralising) comments from whānau reflect the frustration felt by many Māori, that the much vaunted 'biculturalism' had not borne fruit. So in part this study addresses the question, does biculturalism have any continuing relevance?

'Te Kākanoruatanga' will not be the last word on biculturalism. However in attempting to draw together the views, conflicts and expectations of Māori, and Taiwi as represented by the State, this thesis proposes a framework to assist in understanding the concept and its implications.