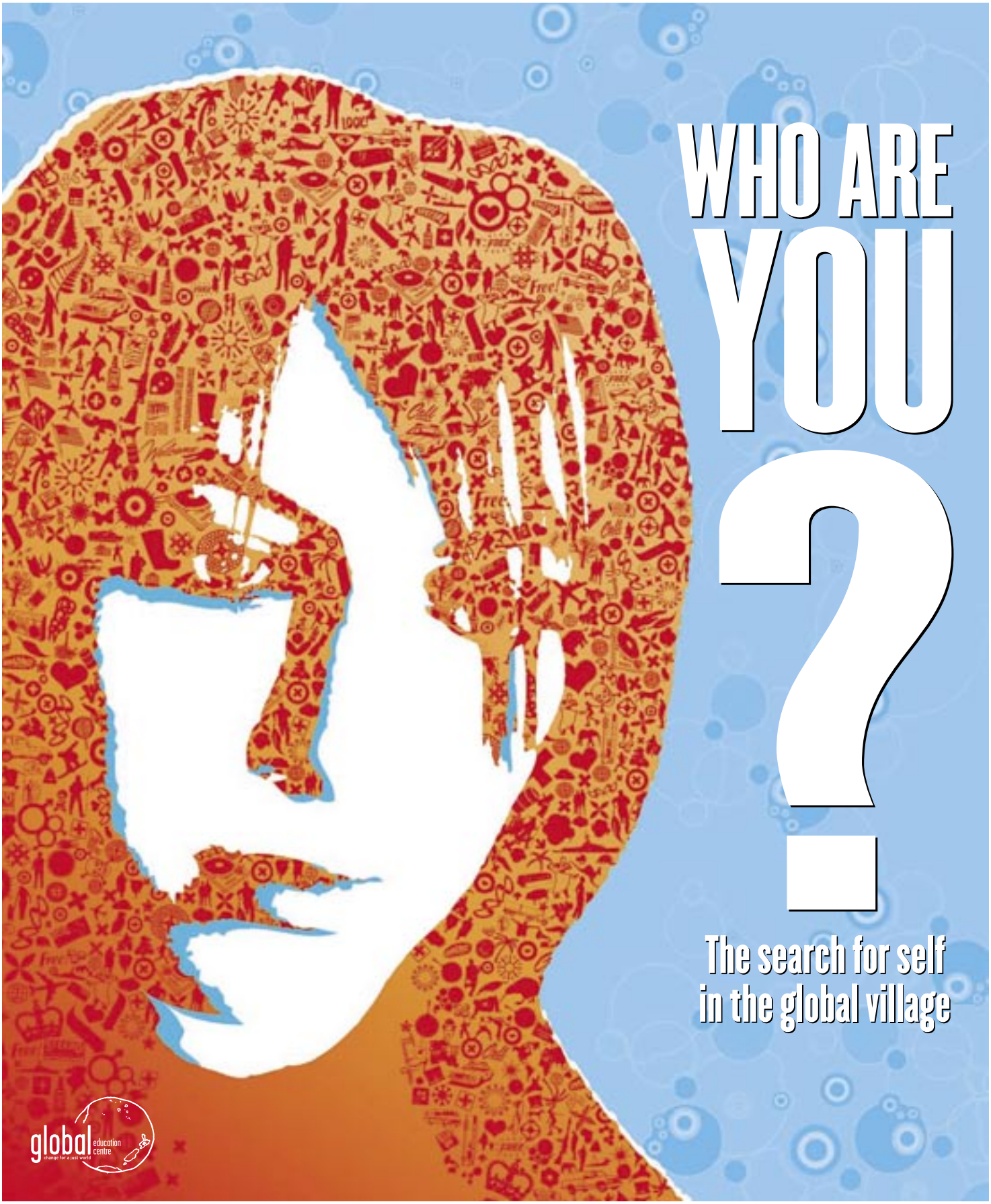
Global Bits

Change for a just world | ISSUE 08 | APRIL 2006

IDENTITY



WHO ARE YOU?

The search for self in the global village

global education centre
change for a just world

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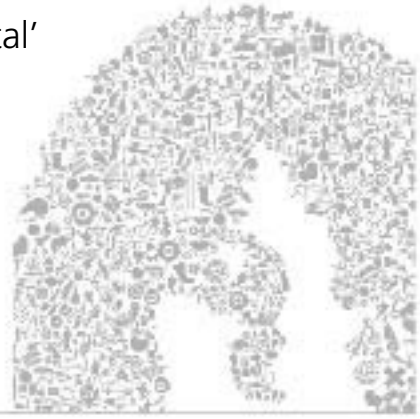

About the theme of this issue

This issue of Global Bits examines what identity *is*, how identity – or lack of it – impacts on our lives, and what can be done to strengthen our own sense of identity in an increasingly homogenised and globalised world.

It also heralds the start of our new format, broadening our reach to include all those in the community interested in discussion and exploration of global issues.

You will also find our new pull-out poster of activities for youth-workers and other community educators inside this issue.

Global Youth Work

- Starts from young people's experiences and encourages their personal, social and political development.
- Works on the principles of informal education and offers opportunities that are educative, participative, empowering and designed to promote equality of opportunity.
- Is based on an agenda that has been negotiated with young people.
- Engages young people in critical analyses of local and global influences on their lives and their communities.
- Raises awareness of globalisation within an historical context, and encourages an understanding and appreciation of diversity locally and globally.
- Encourages an insight into the relationships and links between the personal, the local and the global and ensures that these links are based on equity and justice.
- Insists that the peoples and organisations of the north and south are seen as equal partners for change in an interdependent world.
- Encourages active citizenship by giving young people the opportunity to participate in actions, and build alliances, that seek to bring about change locally and globally.

Global Bits is printed three times a year providing youth workers and educators with information and ideas for exploring global issues and how they impact on youth and their communities. It includes perspectives and suggestions from practising youth workers throughout Aotearoa New Zealand.

Global Bits is free to all youth workers and educators.

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Contact Us

Global Education Centre, (GEC)
Level 2, James Smith Building, 55 Cuba Street
P.O. Box 12440
Wellington
Aotearoa New Zealand
Phone: 04 472 9549
Fax: 04 496 9599
Email: community@globaled.org.nz
www.globaled.org.nz

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What is Identity?

Every person has an *identity*. It's a combination of all the different parts in a person's life that combine together to make them a unique person.

These parts tell the world what you are like as a person, what you connect with and, in the end, define who you are.

They create the 'lens' through which you see and make sense of the world, and this lens is coloured by your background and your place of origin – your roots.

These factors include everything from gender to sexuality, religion to ethnicity and beyond, and you may find elements within yourself that are both different and similar to someone else!

A person can be many things at once – for instance child, sibling, parent, partner, friend, hockey player, gourmet cook, stand-up comic, church-goer, fire-eater – and these things can change and evolve throughout your life. But what doesn't change are the *foundations* on which all other aspects of your identity are built… that distinctive combination of genes, whakapapa, upbringing and values that makes you uniquely *you*!

If we were to tease apart the common denominator of all the global issues going on in the world today, the quest for, and the desire for *respect of*, one's unique identity – both on an individual and collective scale – sits at the core of many of these issues.

Whether it is a fight for ownership or protection of resources, recognition of indigenous rights, the need to understand our own place in the wider world, or simply to find that one special place where each of us 'belong', an understanding of identity can help to bridge what sometimes seems an impossible divide.

And, in today's world, it's not just a case of defining ourselves within our own family, community or country, but more and more often we face the globalisation of identity – when unique identity is swamped by the mass 'Americanisation' of youth culture. This cultural *homogenisation* is evident in everything from the music we listen to and the food we eat, to what we are watching on the TV news.

'Once upon a time, every overseas country was foreign to us. Every country had different ideas, cultural practices, languages, money systems and local religions. Young New Zealanders set off on their 'Overseas Experience' wide-eyed and unsure what strange new worlds they would discover… These days the world has come to us – and to many it looks increasingly like the United States of America'. *('The Next – An Impression of Hip Hop Expression.)*

Identity – the search for self in the global village

Identity Issues:

definitions of…

lack of…

search for…

loss of…

confusion over…

clashes…

need for…

Political Influences:

finding a voice

fighting the system

redressing the balance

Expression of Identity:

values

lifestyles

creative /artistic

Genealogy/ Whakapapa:

ancestors

cultural

ethnic

sense of belonging

whanaungatanga

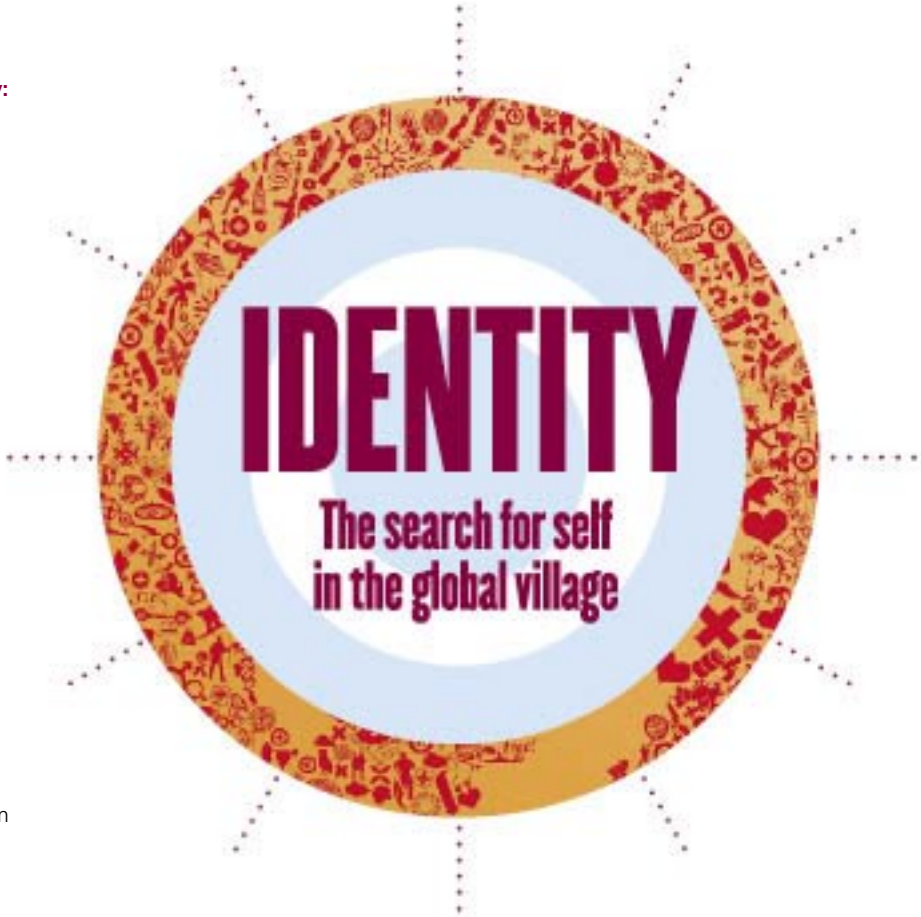
kotahitanga

Unique Personality:

likes and dislikes

talents and skills

free will



Core Values and Beliefs:

what you believe in

why you believe it

Colonisation:

consequences

implications

decolonising

Globalisation of Identity:

global youth culture

global connections

cultural appropriation

'cultural capital'

Migration:

transporting

reinterpreting

integration

Localisation of Identity:

indigenous identity

Māori

Pacific

Pākeha/Kiwi

Media Influences:

Disneyfication of identity

'whitewashing'

beat-ups

potential positives

technology

Upbringing:

how you are raised

where you are raised

who you are raised by/with

when you are raised (era)

Why Does Identity Matter?

KEY CONCEPTS:

Identity and Land
Security of Identity
Control of Language

"No one today is purely one thing, labels like 'Indian' or 'women' or 'Muslim' or 'American' are now no more than a starting point… Imperialism consolidated the mixture of cultures and identities on a global scale. But its worst and most paradoxical gift was to allow people to believe they were only, mainly, exclusively white, or black or Western or Oriental. Yet as human beings make their own history, they also make their cultural and ethnic identities." Edward Said.

For many of us, the issue of how we identify ourselves is a simple case of referring to the country in which we were born, or to our main occupation. But, as we have already seen, identity is a unique mixture of many different physical, social and cultural factors. This physical manifestation is not only about how we look and who we take after (the colour of our skin, the distinctive features of our ancestral line) – but also includes the *physical world*. In fact, to many, the most significant physical link to their identity is through their link to the *land*…

> ***'When we lose a sacred place, we lose our past… in a very real, almost final sense, we lose ourselves.'*** *Robert Kelly, NI Magazine, Issue 177, November 1987.*

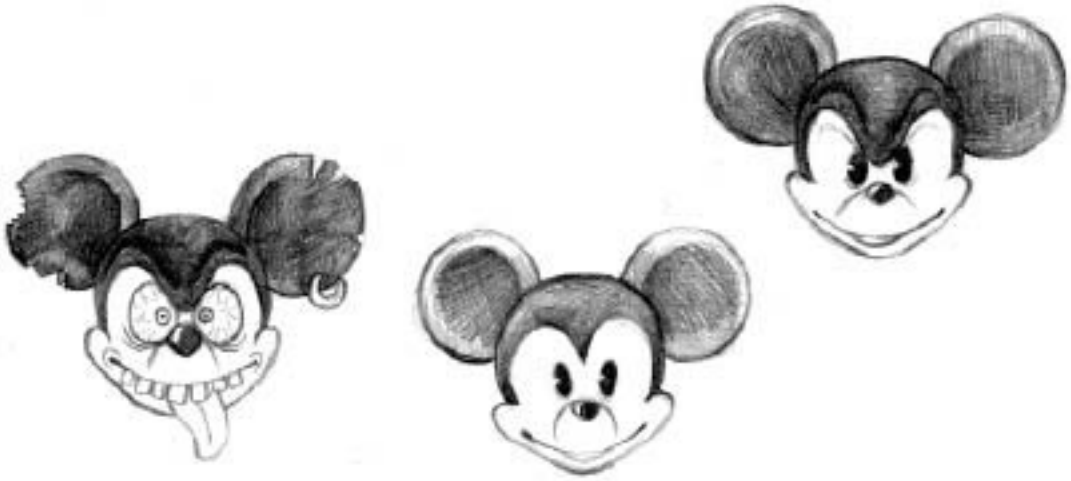
When Professor Mason Durie addressed a group of psychiatrists in 1996[1] he spoke of the conditions he believed promoted ***security of identity***. The first was a recognition that people who were separated from their land (and by implication their *culture*) suffered a crumbling of identity which, along with the loss of their possessions, caused them to lose spirit. It is this *spirit* – the indefinable internal sense of who we are and where we belong, inside ourselves - that really lies at the heart of all identity discussions.

Coats of Arms, ceremonies, songs, artworks, national costumes, traditions and stories – all these are designed to keep us connected to our *genealogical and cultural identity*. Where these displays of identity are swamped beneath those of another dominating culture, disconnection occurs. And when this cultural 'stealing of the family jewels' is then written into law, identity is further eroded - ask any indigenous group, anywhere in the world, who has been stripped of their land, their language and their creative forms of expression.

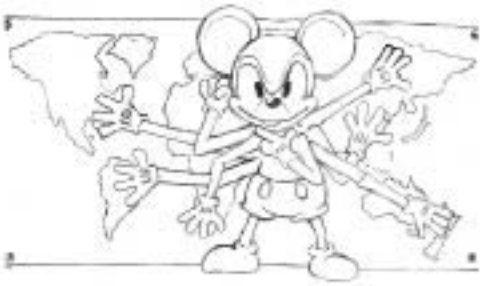
Control of *language*, has also been used as a weapon in the coloniser's armory – by discouraging or banning use of the indigenous language - forcing those who have been colonised to learn the language of their oppressor. As a result, literally hundreds of distinct languages are now extinct… with Māori language almost falling prey to this, before the spectacular success of Kohanga Reo and other Māori-driven (and government supported) initiatives to revive Te Reo and restore it as an official language in Aotearoa NZ.

Think about your own identity… what elements of your physical, social and cultural environment contribute to your unique sense of who you are?

The Globalisation of Identity



"If you have young children, you can't escape Walt's World. Disney's ubiquitous characters gaze out of lunch boxes and off the front of tee-shirts everywhere. Commercials for the latest Disney animated film blankets children's TV programming. The comics reach even the most isolated rural regions… The Disney machine has touched us all, spreading the values of the marketplace, colonizing the fantasy life of children and changing the world irrevocably in the process…"[2]



Global Culture vs. Identity

The last 20 years or so has seen a dramatic loss of cultural tradition in many countries. Local content on television and radio has been replaced by American syndicated programmes such as MTV and Friends, while fake US accents have spread like wildfire! And it's not just American entertainment culture setting sail around the globe. '*China opened its first McDonalds, Africans learnt English by watching Sesame Street and the whole world was united by drinking Coca-cola*[3].'

For many cultures, particularly non-Western and indigenous cultures, loss of identity is seen as one of the greatest threats to the social fabric of their society.

> *"…so baseball hats, blue jeans and running shoes become the uniform of teenagers in both Budapest and Bangalore, while Western TV shows promote the illusion of limitless wealth.*[4]*"*

While it could be argued that this globalisation has given us a greater choice when it comes to defining who we are, the negative side of globalisation has meant that those who control global media and technology, and those who define trade rules (for instance, the WTO, the IMF, and free trade agreements), also control what we have access to and how we perceive the world.

Contemporary Colonisation

For these reasons, globalisation is sometimes referred to as a present-day form of colonisation – allowing a dominant culture to exert itself over those less dominant, and often exploiting them for economic or political gain, leaving the locals cut off from their traditional world.

This disconnection – this sense of having no identity – risks becoming even more ingrained as each further generation is born. Without a sense of history and a solid connection to their customs and ancestors, younger generations can find themselves in a cultural and personal identity void… potentially the victims of stereotypes, ignorance and a chronic unexpressed loss of spirit. And with no power to reconnect to their roots, many fall prey to depression, alcohol abuse and crime.

[2] From: 'Walt's World. A Readers Guide to Disneyfication', NI Magazine, Issue 308/Dec 1998

[3] Y. Saw 'The Next – An Impression of Hip Hop expression'. Introduction p7. Global Education Centre

[4] From: 'Walt's World. A Readers Guide to Disneyfication', NI Magazine, Issue 308/Dec 1998

KEY CONCEPTS:

Disneyfication of Culture
Globalisation as Colonisation
Stereotypes
Media Manipulation
Identity Crisis

"Youth are seen as the part of society most likely to engage in a process of cultural borrowing that, in turn, disrupts the reproduction of traditional cultural practices, from modes of dress to language, aesthetics and ideologies. If childhood means acceptance, and adulthood means conservatism, then youth means rebelliousness.[5]"

Media and Identity

The media plays a huge part in influencing how people perceive reality and shape their identity. It offers a version of reality often only relevant to how a privileged few view the world. Whole groups of people are represented as 'job lots' – stereotypes that often contain sweeping generalisations and negative inferences.

Circulation of these stereotypes in the media can result in them becoming normalised within society and accepted as a fact, when in reality they are false. An example of this is the way Muslim and Middle Eastern people have been demonised since the announcement of the US 'War on Terror'.

'It takes so little, a darker skin tone, a religious belief, a biological difference, an alternative sexuality, a class divide, or simply another location… from here it is a small step to transforming the 'other' from a human being with feelings…to a 'thing' to be feared…[6]"

Identity Confusion

With this increased global mix-and-match, the distinctions between traditional values and modern ideas can lead some to an identity crisis. Take the example of a female member of an independence movement who finds herself outside the traditional expectations of women within her own culture.

To side with feminist movements from other parts of the world may contradict her cultural values, especially if the feminist movement originated from a part of the world that has oppressed her culture in the past.

Consider an identity different from your own. What stereotypes might be associated with this identity? Can you identify the source of these stereotypes?

Have you ever had conflicts within your *own* identity? What were the kinds of pressures you were under? Where did they come from? How did you/ or could you address these conflicts?

[5] From 'Highly Affected Rarely Considered' Oxfam International Youth Parliament 2003

[6] Urvashi Butalia, New Internationalist Magazine 337, August 2001

Māori Identity Issues

In Aotearoa, the colonisation of Māori by European law and culture continues to disconnect Māori from their land, language, culture and roots right up to this day. Land confiscations, destruction of traditional economies, brutality and imprisonment, the stripping of cultural ties and dignity… the shock, pain and grief of such blows to Māori are not easily healed. Old tribal structures were often broken and lost, and by the late 1950s there was a real possibility that the language and culture could be drowned forever beneath the colonising wave.[7]

Although steps have been taken to start tackling some of the long-term grief and loss that has resulted from British colonisation, such as the establishment of the Waitangi Tribunal and the many Māori-led initiatives, it is still very much a hot issue for Māori today. Māori have found themselves on the bottom rung of the new Western/European social and economic ladders. And the system has subtle ways of keeping them down there.

Māori feature negatively in the statistics relating to nearly every aspect of New Zealand society – from health, housing, income, education, and imprisonment, to cultural identity issues. These are the direct result of colonisation – of a group lost in their own homeland.

"Ever since the great land grabs by the Crown and white settlers during the nineteenth and early twentieth centuries, Māori have been actively seeking restitution and redress through legal and institutional means, but they have been only partially successful. Currently, Māori possess only about 20 per cent of the land they once owned. Recent developments have heightened Māori's sense that their customary rights are being threatened…

NURTURING UNIQUE MĀORI IDENTITY

"Colonisation imposed a terrible separatism on us – separated us from our land; separated us from our rights; separated us from our power… and we are simply trying to reclaim those…"[10]

"I think my father, his father and grandfather were all very confused men. They'd been f---ked over, growing up in an era where it was considered bad to be a Māori and to speak your own language. I've grown up in an era where it's a positive thing to speak Māori and to embrace your culture."[11]

"… the marae is central to the concept of Māoritanga. Māoritanga consists of an acknowledge and pride in one's identity as a Māori. While Māoritanga has a physical base in ethnic identity, it also has a spiritual and emotional base derived from the ancestral culture of the Māori. Māori oratory, language, values and social etiquette are given their fullest expression in the marae setting at tangi and hui."[12]

"Māori are born out of the land, conceived and given life by Papatuanuku. When a Māori child is born, the placenta or whenua is returned to Papatuanuku. These spiritual and genealogical connections to her are what makes us tangatawhenua. It is a concept that can only have meaning within the context of a Māori world view."[13]

ha

(hold on

"What we see now is a

increasingly confident in

rather than diluting it."[18]

[7] http://www.thenext.org.nz/the_resource/indigenous_issues/index.php

[8] Special Rapporteur on the Human Rights and Fundamental Freedoms of Indigenous People of the United Nations Commission on Human Rights: 25 November 2005

[9] Waitangi Tribunal Chief Judge Joe Williams, Treaty Debate Series 2006, Te Papa, Wellington. 6.2.06

[10] Moana Jackson from 'Ngā Tahi – Know The Links', 2003, Kia Kaha Productions

[11] Anika Moa, Sunday Star Times, July 10, 2005

[12] Walker, R. (1981). Marae: A Place to Stand. In M. King (Ed.),Te Aohurihuri. (pp 28-29). Auckland: Longman Paul.

"It is through whakapapa that we as Māori define our mana, self and collective identities, our esteem and sense of confidence and belonging… Ultimately whakapapa is the essence of one's being, the factor which connects Māori to our whanau, hapu and iwi through eternity."[14]

"The land, more than any other element… embodies Māori values. One's identity is often elaborated in terms of that person's place of origin and specific land features, in conjunction with whakapapa."[15]

ment

"I present Māori work in a global perspective… my contemporary work is as precious to me as my pre-contact Māori heritage. It is a vital part of our land, and must be supported alongside traditional culture. We must destroy clichés and stereotypes which pigeon-hole Māori culture as an historical remnant… There is vitality in tikanga Māori. It is immediate and responsive to change. Māori are a diverse people… We cannot hide within out-dated images of Māori life.[16]

"You gotta learn the history to know where ya truly are / Learn it somehow this ignorance as gone too far / Have self determination in what ya gonna do / Kia kaha, kia mau ki to Māori to your Māori identity) / Don't let no-one stand on you."[17]

Māori population which is significantly mixed, is large, is increasingly bi-lingual and its identity despite this mix. Indeed intermixing appears to be invigorating Māori culture

…Particularly troubling to Māori at the present time is the Foreshore and Seabed Act, which according to numerous legal scholars and practitioners, would extinguish the customary rights of Māori communities that have traditionally used coastal resources for subsistence. The United Nations committee which monitors how countries implement the Convention on the Elimination of All Forms of Racial Discrimination, to which New Zealand is a party, has expressed concern over the way the Act is framed, the undue haste by which it was enacted and the insufficient prior consultations with Māori themselves, all of which may have discriminatory impact on Māori."[8]

Finding A Voice

A report from the New Zealand Council of Research, during the period 1975-1980, said that if "something drastic" wasn't done, Māori language would be extinct by the turn of the century. But, instead, since the turn of the century, things are looking up. In 2004, 30% of Māori children under five attended a Kohanga Reo, with the same amount of primary school age children being educated in Te Reo. That's nearly 40,000 Māori pre-school and school-age children being educated as native speakers of Māori. In 2003 about 40% of the adult Māori population had a basic understanding of Māori language, with 34,000 Māori adults taking part in some form of formal Māori language programme in 2004 alone.[9]

The arrival of Māori television, with its unique eye for Māori culture, has been a giant step forward and is a significant milestone for Māori in defining their identity and future. Other positive steps towards a revitalised indigenous Māori voice include the 2004 Hikoi, which drew Māori from all corners of Aotearoa to voice their unease over the Foreshore and Seabed legislation, and focussed the nation's attention on current land grievances in a moving and powerful way (and it is hoped the UN Report quoted above will keep this debate in the global public eye until it is resolved). And, with the success of the Māori Party in the last election, Māori now have an independent political voice.

[13] Dr Ani Mikaere, "Are We All New Zealanders Now?" A Māori response to the Pākehā quest for indigeneity. – Bruce Jesson Memorial Lecture, Nov. 2004

[14] Te Aratiatia Learning and Development 2003

[15] Ibid.

[16] Mika from his website http://www.mika.co.nz/who.htm

[17] Dean Hapeta (Te Kupu) From: *E Tu* original lyrics 1988

[18] Waitangi Tribunal Chief Judge Joe Williams, Treaty Debate Series 2006, Te Papa, Wellington. 6.2.06

Pākehā Identity – Does It Exist?

"I regard myself as an indigenous New Zealander – I come from Wainuiomata." Hon. Trevor Mallard 28.07.2004

When New Zealand politician Don Brash made his '*We Are One People*' speech at Orewa, in January 2004, Pākehā insecurity – threatened by increasingly pro-active Māori capacity-building – erupted across the land.

'Coordinating Minister' of Race Relations, Trevor Mallard, waded into the debate, claiming "*Māori and Pākehā are both indigenous people to New Zealand now. I regard myself as an indigenous New Zealander…*[19]"

Mallard was not the first to make this claim for indigeneity – even respected historian Michael King said, in 1999, "*People who live in New Zealand by choice as distinct from an accident of birth, and who are committed to this land and its people and steeped in their knowledge of both, are no less 'indigenous' than Māori.*"

Although such claims are obviously highly controversial it is not altogether surprising this debate has occurred. "*Conflicting beliefs about national identity play a part in almost all the debates of our time, from those on economic strategy to our perceptions of ourselves as moral beings. Other countries celebrate their national days without complication: for us, Waitangi Day remains an annual festival of unanswered questions.*[20]"

With many Pākehā New Zealanders now tied to the country by five or six generations of ancestors, there is a real sense of connection to this place that they call 'home'. There is not, however, a clear expression of what it means to be a Pākehā New Zealander… of just what the term *Pākehā identity* might really mean.

"I am Pākehā because I live in a Māori country." Mike Grimshaw New Zealand Listener Vol. 195 Sept 2004

"To understand our status in New Zealand, we must begin to acknowledge that as Pākehā people we have a specific culture. We often think of our way of doing things as 'normal' and other peoples as having 'culture' or being 'ethnic'. Before we can begin to work towards a bi-cultural future for this country, we must become aware of Pākehā culture and feel confident within it.

For many Pākehā, this involves a journey of discovery about our past. We need to know our ancestors, where they came from, why they came here and what aspirations they held for a new life in New Zealand… we must accept the strengths and weaknesses of our culture, and begin to own it as part of who we are and where we stand." (Lady Reeves, Project Waitangi: Pākehā Debate The Treaty)

If you had to name ten things that you thought best symbolised 'Pākehā Culture' what would they be?

[19] Hon Trevor Mallard 28/07/2004 "We are all New Zealanders now" Speech to the Stout Research Centre for NZ Studies, Victoria University,

[20] Russell Brown, p9, Introduction: Bringing Argument To Life from "Great New Zealand Argument – Ideas about Ourselves" Activity Press 2005

"Initially a Pākehā was that person who came from England, and settled or worked in NZ…Later the term…was applied to all fair-skinned people in New Zealand, no matter what their ancestry or place of birth" (Dept. of Labour, 1985). By 1960, Pākehā was defined as "a person in New Zealand of predominantly European Ancestry" (Ausubel, 1960). The English – Māori: Māori – English Dictionary (Briggs, 1990) defines Pākehā as "white (person)". Kiwi Words and Phrases (Campbell, 1999) defines Pākehā as a "non-Māori person". (*Source: 'Pākehā, its origin and meaning' by Jodie Ranford*)

So what does being a Pākehā mean to you?

"By birth, by domicile and by loyalty I am a New Zealander. I have no other home… My ancestors of the mind…are all those men and women, most of them long dead, who recorded in their books the ideas and values of…a culture going back some 3000 years… Ours is a written tradition… we may not be able to recite our genealogies, or all of Shakespeare or Milton or the Bible, but nevertheless we know they are there, safe in the storehouses outside of our minds which our culture has created." J.E Traue.

"To me, being Pākehā recognises my European ethnicity as well as having Aotearoa New Zealand as my home. It recognises the unique role, rights and responsibility of being a New Zealander of European/tau iwi decent. Pākehā exists in relationship to Māori and as a self-identified category it commits to working with Māori and recognising te Tiriti o Waitangi as an essential part of our connection." Eva Laurence.

"…a sort of arrogance about control and power and being okay. We're okay and everyone else has to get along with us… you're brought up to fit in and not ask too many questions… appearance is very important… looking successful is important to us… we're a very private culture and… decisions get made by a few people in a room somewhere with the door shut… we also have a real respect for writing. Anything that's important in Pākehā culture ends up getting written down. Pākehās are used to rushing around, watching time… [and] the other Pākehā time value is being oriented to the future… we say the past is behind us… and plan for the future." Mitzi Nairn.

"As Kiwis, we have quintessential experiences – hanging out at the beach or rivers – our landscape and environment is very important to us. Our homes are 'outward looking' (towards the view) and we travel around more – don't have that same ancestral tie to a specific piece of land… We're lovers of 'extremes' – sports and adventures – and we're inventors and 'doers'… independent thinkers who don't like to be bullied or pushed around…" Mo, youth worker.

"Rugby, racing and beer… you gotta say that!" Jamie.

"[A] deep form of sentimental association, connection and attachment… these sentiments relate to NZ's significant landscape, a heritage of achievements and achievers, strong genealogical ties, favourable childhood memories, and the distinctiveness of the Māori people and culture." Tripp, Williams and Jacobs, UNITEC Institute of Technology (www.nzedge.com).

"[it's] my childhood inheritance, a mixture of family ties, literary images, familiar landscapes, a sort of home, even if I'm not living there…" Participant Four, from UNITECH study above.

The Great Census Debate:

The 2006 Census form caused a public outrage when the only choice available for Pākehā New Zealanders to express their ethnicity was as 'New Zealand European.'

An anonymous email doing the rounds stated: *"Whenever you fill out a form or survey in New Zealand you can tick the box to say you are Māori, Tongan, Samoan, Australian, European (or NZ born of European Decent), Asian, etc but there is no box provided to say "Yes, I am a New Zealander and I am proud to be one." In Australia, you can be an Australian… In fact in Australia you can be a New Zealander. Why is it that we can't be New Zealanders in our own country?…[so] On the 2006 NZ Census form, when you are asked for your ethnicity, choose the option "Other" and state your ethnicity as "New Zealander"…If we can get enough people to do this then maybe, just maybe, we can get the powers that be to sit up and recognise that we are proud of who we are and that we want to be recognised as such, not divided into sub-categories and all treated as foreigners in our own country."*

Media commentator Russell Brown responded in his *Hard News* blog by saying:

"I've had the experience, common to so many New Zealanders, of travelling to, and living in, Europe – and realising in short order that I'm not European. I'm of the Pacific.

But for goodness sake, the "New Zealand European" option on the form is just shorthand for "New Zealander of European extraction", isn't it?… If the same people bitching about this year's census form hadn't nagged it into removal, I'd be happy to tick "Pākehā". But mostly, I'm a New Zealander. Of European extraction."

Cashing in on 'Cultural Capital'

KEY CONCEPTS:

Cultural Appropriation
Trade-marking Identities
Protecting Cultural Capital

"When traveling overseas, Pākehā leap forward to perform bastardized versions of the haka and 'Pokarekare Ana', and adorn themselves with Māori pendants in an attempt to identify themselves as New Zealanders: when in Aotearoa it is often those same people who decry the assertion of Māori language and culture as a threat to their identity." Dr Ani Mikaere.

Lego™

To many New Zealanders, the most significant symbols of our identity that come to mind are those from Māori culture. As a result, Māori symbols and designs have been *appropriated* (taken) for countless artistic and commercial reasons.

Korus, tikis and mokos… As early as 1907, the English manufacturer Royal Doulton introduced porcelain featuring a design called "Māori Art". The cups, saucers and plates were glazed in red, black, and white to reproduce a set of intertwined patterns most commonly recognised as a *koru*. And from the 1930's onwards, many similar patterns found their way onto postage stamps, coins and the distinctive Air New Zealand koru tail design (did you know that until the late 1970's Air New Zealand also gave out a plastic *tiki* to every passenger?)

These days, many Government departments have stylized koru or Māori weaving-derived patterns in their letterheads, and we're all familiar with the raft of Māori souvenirs that tourists clamour for, both in New Zealand and overseas.

They call it '*cultural capital*'… Fashion houses, both at home and abroad, have appropriated Māori design and marketed it as stylish and trendy. You can see it painted on faces adorning the covers of fashion magazines, or as part global advertising campaigns for sporting goods. Pictures of the tattoo on Robbie Williams' left shoulder, by Māori tattooist Te Rangitu Netana, have been splashed worldwide. Lego's use of Polynesian names (in its *Whenua* series) led to a law suit, while Playstation's '*Mark of Kri*' sports a chin moko and wields a taiaha. In Israel, '*Māori Cigarettes*' use Māori motifs on its packaging. And, as every sports fan knows, the haka is now indisputably linked to rugby.

In a world gone mad… Distinctive brands are big business – as Māori performer Moana Maniapoto found out halfway through a European tour when her record company was threatened with a lawsuit by a German company who had trademarked the name 'Moana' in Germany. She was forced to rename her CD and all promotional materials for the German market! How mad is that?

But Māori are fighting back… In 2002 Te Waka Toi (the Māori-funding arm of the national arts funding agency) launched "Toi Iho," a Māori-made mark, which is intended to indicate Māori authorship of products and to act as a quality mark. And the Waitangi Tribunal is hearing evidence in one of the most complex claims likely to come before it: the Wai.262 claim on Matauranga Māori (knowledge) and Taonga Māori (treasures).

***What do you think?* Do you think it's okay to take a groups' unique cultural symbols and icons and use them for commercial gain? How would you feel if it was *your* 'cultural capital'? If something you held as precious to your family and ancestors was used to promote a product or a person with no links to you? What if you couldn't even 'own' your own name?**

A Multicultural Mindscape

KEY CONCEPTS:

Population Projections
Neo-Polynesians
Rules of Engagement

What we need is a great big melting pot...

Chief Judge Joe Williams, in the Treaty Debate Series[21] (Feb. 2006) suggested that Aotearoa in 2006 was at the 'threshold' of profound changes in its ethnic/cultural make-up… that we were witnessing the start of a "Māorification of Kiwi Culture."

According to the latest projections from Statistics New Zealand, Aotearoa's Māori, Asian and Pacific populations will grow faster than its Pākehā/European populations – with these three groups estimated to make up over 30% of Aotearoa's population by the year 2021. And while, by 2016, the projection is that 71% of Aotearoa's population will still be European/Pākehā, in Auckland that figure will only be 54%.

By 2040, 40% of the total workforce will be either Māori or Pacific Island – and a significant number of these will have merged to become '*Neo-Polynesians*'. It is suggested that these Neo-Polynesians will become the overall majority of the population at some stage in the decade of 2040.[22]

With these projections in mind, Aotearoa now finds herself firmly placed in the South Pacific, where there will be no single majority culture anymore. While there will be those who find that concept threatening, others will see this as the right and appropriate direction for the country to take – and they suggest that the Treaty of Waitangi (rather than 'having no relevance', as often cited by Pākehā politicians) offers an enduring framework for cultural partnerships.

"You're a Kiwi when you go [to] school… and you are an Indian when you're at home… you're really leading a double life."

"People of South, East and Central Asia, of the Pacific, Africa and the Middle East: we have to take on the reality of our legal (if not ethnic) role as 'Pākehā' and reject the long-standing fallacy that the Treaty is 'not our business'. The principles of the Treaty give us rules of engagement; if we accede to them, we will access our right to be different. Just imagine – you could assert your right to belong here based not on the length of time you've lived here, or the proximity of your homeland to New Zealand, or the turns of your accent, or the amount of money you've paid the government, or the colour of your skin, but on your commitment to the place's founding principles. I know it sounds crazy, but it just might work." Tze Ming Mok.[23]

"When I'm at Greek functions and stuff, I'm Greek, but when I'm not, I'm Kiwi…"

[21] Waitangi Tribunal Chief Judge Joe Williams, Treaty Debate Series 2006, Te Papa, Wellington. 6.2.06 – quoting from Statistics New Zealand.

[22] As above

[23] 'Race You There' Tze Ming Mok, 2004 from 'Great New Zealand Argument – Ideas about Ourselves' Ed. Russell Brown, Activity Press. 2005

The ability for groups to actively voice their thoughts and feelings, and give status to their unique cultural identities, is vital in any journey towards a more accepting, fair and peaceful society.

YOUTH STRUGGLING FOR SURVIVAL

Youth Struggling for Survival (YSS) is a youth empowerment organisation, based on a North American Indian reservation outside of Chicago. Louise from YSS describes the goals:

'The goal [is to obtain] equality, justice, peace and power for all young people. Using our natural gifts of dance, poetry, music and art we merge our spiritual, cultural and social awareness to create a sanctuary for all young people'.

YSS actively works to strengthen young people's identities by making links back to traditional customs. They build on contemporary interests, such as Hip Hop, and connect them with traditional customs. It is through this linking of the traditional with the modern that young people can connect with their historical background and strengthen their perspective on what makes up their identity. A common issue can be that young people feel disconnected from their roots. Linking this with modern interests allows young people to feel in touch with the past.

This sense of where they have come from lays the foundations for who they are now and strengthens their sense of identity. Louise gives insight into how this works. *'When leaders in the Chicago Hip Hop (urban arts) community shared their art through workshops and practice sessions with the reservation youth… it was a transformational experience within the urban youth … an empowering maturity element that most likely was dormant while trying to survive in the concrete jungle. Our youth participated in rituals and ceremonies practised by the Lakota people and are now questioning their own ancestry, something that they at one time felt had no bearing on their modern existence'.* **Have a look at: www.youthstrugglingforsurvival.net**

"I am speaking my small piece of truth, as best as I can… [W]e each have only a piece of the truth. So here it is: I'm putting it down for you to see if our fragments match anywhere, if our pieces, together, make another larger piece of the truth that can be part of the map we are making together to show us the way to get to the longed-for world." Minnie Bruce Pratt, From: "Identity: Skin, Blood, Heart."

"Storytelling evolves from the 'lived lives' of all people and all communities in order to express, share, mark, capture and hold on to both casual and significant beliefs, knowledges, protocols, events and changes. In Aboriginal culture this 'lived life' includes ever-present ancestors, spirits, animals, the land and the elements. All stories are concerned with relationships as they develop, climax, are sustained or disintegrate. Relationships can be between people and people, people and ideas, and people and other aspects of their ecologies – environmental, sensory, spiritual, metaphysical, æsthetic, social, political, economic and technological… day-to-day stories mix with past significant events or ideas to become the myths or 'grand narratives' of a culture, of a society, of a community or of a family, and construct…identity," Anne Marshall, PhD Thesis, Australia

"I have seen many African-Americans struggle to learn about their past, return to their roots and reaffirm their ties with the Motherland. I hear their struggle in the African names they give their children. I see it in their study of Swahili and other tribal languages. I see it in their sense of pride befitting African kings and queens…More African-American children are taking pride in their heritage, and this gives me hope that Africans and African-Americans can come together as a people. I find comfort in the growing Nigerian community in the United States and the accepting and positive attitudes of many African-Americans toward Africans. We can learn from one another." Lydia Omolola Okutoro, from: "I once was lost…"

Glossary, Useful Resources and Websites

These resources and more are held in our GEC library.

Membership is free. To register, or search the catalogue, visit the library section of our website: **www.globaled.org.nz/library.html**

Please contact us if you would like to receive a comprehensive listing of our youth worker and other resources.

Books:

Project Waitangi – Pākehā Debate The Treaty – Part 1 and 2

A series of kits designed for groups wishing to begin to understand their role as Pākehā under the Treaty of Waitangi. Contains both articles and activities/discussion starters.

Great New Zealand Argument – Ideas about Ourselves

Ed. Russell Brown, Activity Press. 2005

A collection of some of the most important writing about who New Zealanders are and how we are changing, spanning 70 years of our history. It includes the first published transcript of David Lange's momentous 1985 Oxford Union debate speech, arguing the proposition that 'Nuclear weapons are morally indefensible'.

"Are we all New Zealanders now?" A Māori response to the Pākehā Quest for Indigeneity

Dr. Ani Mikaere.

A transcript of the Bruce Jesson Memorial lecture delivered at Maidment Theatre, Auckland, on Monday, 15 November, 2004.

Websites:

http://www.nzedge.com

The **New Zealand Edge Website** was set up to "introduce metaphors and contemporary frameworks for NZers to articulate who we are (positively hammer some boundary poles of the self into the whenua.)"

http://www.scoop.co.nz/

Scoop also publishes a variety of raw, unedited material from national and international commentators while producing its own editorial content on important current issues — often giving voice to perspectives not being addressed through "traditional media" sources.

http://www.youthstrugglingforsurvival.net

Youth Struggling for Survival is a youth empowerment organization, based on a North American Indian reservation.

http://209.200.101.189/home.cfm

Cultural Survival promotes the rights, voices, and visions of indigenous peoples. Its goals are to increase global understanding of indigenous peoples' rights, cultures, and concerns and to empower indigenous peoples to be better self-advocates, and to partner with them to advocate for their human rights.

http://www.thenext.org.nz/the_resource/

Hip Hop has been, and remains, the voice of marginalised young people around the world. The purpose of the Next Resource is to provide youth workers and educators with a good understanding of Hip Hop culture as it applies to Aotearoa New Zealand and globally.

http://www.kiwianatown.co.nz/

Otorohanga, official "Kiwiana Town of New Zealand" celebrate icons, heroes and events that are uniquely Kiwiana.

http://www.tepapa.govt.nz/TePapa/English/WhatsOn/Events/Past+Events/Treatydebate/

This link takes you to a new series of debates chaired by Dr Claudia Orange and Professor Matthew Palmer considers the Treaty's place in our history. Speakers include Chief Judge Joe Williams, Sir Geoffrey Palmer, Apirana Mahuika and Pat Snedden. You are able to listen to these debates or download them.

GLOSSARY:

Appropriate: To take possession of or make use of exclusively for oneself, often without permission

Census: An official count of the population of a particular area, such as a district, state, or nation.

Disconnection: The condition of being or feeling separated.

Empowerment: increasing the political, social or economic strength of individuals. It often involves the empowered developing confidence in their own capacities.

Genealogy: (genealogical) A record or table of the descent of a person, family, or group from an ancestor or ancestors; a family tree.

Homogenisation: the act of making something homogeneous or uniform in composition

Indigenous: Native to an area.

Pākehā: A New Zealander of European descent; a non-Māori New Zealander.

Projection: A prediction or an estimate of something in the future, based on present data or trends.

Threshold: An entrance or a doorway; the place or point of beginning; the outset.

About the Global Education Centre

Global Bits is produced by the community youth arm of the Global Education Centre (GEC), a programme of the Development Resource Centre (DRC) – a not-for-profit, non-governmental organisation governed by a charitable trust. We are core funded by NZAID Nga Hoe Tuputupu-mai-tawhiti (The New Zealand Agency for International Development). The DRC's vision statement is *change for a just world and its mission is informing and educating to empower people to take action to create a just world.*

The Global Education Centre (GEC) provides services to the formal and informal education sectors, and the youth and community sectors on global education through its Schools and Community Youth programmes. GEC provides training and resources to teachers, teacher trainees, students, youth workers and community groups. Services include workshops, youth advocacy, Global Issues magazine, teaching resources, a website including fact sheets and links, and a free lending library.

GEC's sister programme at the Development Resource Centre is Dev-Zone, a resource centre focused on international development and global issues. They operate a free library, manage a comprehensive website, and publish a magazine Just Change. Services include answering quick enquiries, email updates, information projects, and literature searches on a variety of development topics. Dev-Zone works with the development and human rights sector, as well as students and the general public.

The Global Education Centre is core funded by NZAID – Nga Hoe Tuputupu-mai-tawhiti

JUST FOCUS

Just Focus is a project for young people, by young people, focusing on issues that affect us in Aotearoa New Zealand, the Pacific, and globally. The goals of the project are responsible global citizenship and change for a just world.

The **Just Focus website** supports an online community of young people as a way to:

- Connect with others around NZ, the Pacific and globally
- Gain information about issues
- Express themselves through the forum, articles or art.

For more information, email: **info@justfocus.org.nz** or visit the website at: **www.justfocus.org.nz**