MORE THAN AN ACKNOWLEDGEMENT: PUTTING FIRST PEOPLES FIRST IN THE ACADEMY: A CAPABILITY RESPONSE

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• School of Exercise, Physical and Health Education, Faculty of Education, University of Victoria, BC
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Ko Tangitu, ko Pohue, ko Emiemi, ngā maunga
Ko Kaeo, Ko Pupuke ngā awa
Ko Whangaroa te moana
Ko Ngatiuru ko te Whānau Pani ngā hapu
Ko Ngapuhi ki Wha(,)ngaroa, Te Aupōuri, Ngāti Kurī,
me Pākehā ngā iwi
Ko Mātaatua te waka
Ko Puhia te tangata
No Whakatane ahau engari kei Wikitoria, Kanata e
noho ana inia nei
Ko Pupuke, ko Tahawai, ko Te Huia ngā marae
Ko Toetoe Kainamu Whitinui rāwa ko Peata (Wai) Pene
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Ko Waenga (Bill) Whitinui tōku pāpā ka mate ia
Ko Ruth Roach tōku whaea, ka mate ia
Ko Paora Whitinui ahau

BACKGROUND

• Worked extensively in Māori and Indigenous Studies, Indigenous and Maori (Teacher) Education, Sport, Leisure, Health and Wellbeing for over 20 years;

• Registered Teacher in NZ since 1999;

• Completed EdD, University of Auckland, 2008. My first academic appointment was in the Department of Sport and Leisure Studies, Faculty of Education University of Waikato (2007 – 2010) – working primarily in the area of Indigenous and community health.

• From 2010-2012, based at University of Canterbury in Aotahi: School of Maori and Indigenous Studies, developed and taught a new program in Indigenous Health & Development;

• From 2012-2015, I was an Associate Professor, Indigenous Maori Teacher Education overseeing the programming and development at the College of Education, University of Otago, Dunedin;

• Arrived in Victoria November 2015 and started in my new role as an Assistant Professor in August 2016 teaching mainly in the kinesiology, health, sport, leisure and recreation;

• Tenure and Promotion 2017;

• Promoted to full Professor in 2021.
‘INDIGENOUS’ DEFINITIONS - TENSIONS


… they are the descendants - according to a common definition - of those who inhabited a country or a geographical region at the time when people of different cultures or ethnic origins arrived. The new arrivals later became dominant through conquest, occupation, settlement or other means.

• At the end of WWII the terms “Indigenous Peoples” and “colonial peoples” were used interchangeably, but since then the term “colonial peoples” has been gradually phased out (Steven Newcomb, June 26, 2013, U.N. Rights Pamphlet: Indigenous Peoples Means Dominated, Oppressed from https://indiancountrytoday.com/archive/un-rights-pamphlet-indigenous-peoples-means-dominated-oppressed).

• The pamphlet states that Indigenous peoples “are the descendants—according to one definition—…) The original peoples’ descendants, who were born into the context and aftermath of domination, are the ones now called “Indigenous”.

• The term “indigenous” has prevailed as a generic term for many years. In some countries, there may be preference for other terms including tribes, first peoples/nations, aboriginals, ethnic groups, adivasi, janajati. Occupational and geographical terms like hunter-gatherers, nomads, peasants, hill people, etc., also exist and for all practical purposes can be used interchangeably with “indigenous peoples”.

THE PROCESS OF COLONIZATION

• Terra Nullius Phase: European invaders’ viewpoint that new lands are empty and available to them;

• Traditionalizing Phase: Colonials seize land and Indigenous Peoples are forced out or died from new diseases;

• Assimilationist Phase: Indigenous Peoples are assimilated into the invading culture and government policy is formed to enforce the change;

• Early First Peoples Research Phase: Indigenous Peoples values are filtered through Western Euro-centric ideologies;

• Recent First Peoples Research Phase: Government views are challenged and revised and the Indigenous Peoples viewpoints begin to be adopted in research;

• First Peoples Research Phase: Indigenous research done by Indigenous researchers.

(Karen Martin, 2003 in Wilson, 2001)

RACIAL DISCRIMINATION IS ALIVE AND WELL – COUSIN TO COLONIZATION

• Racism is played out in a range of microaggressions – insults, putdowns, or snubs are an everyday occurrence - systemic racism is built on these factors;

• Many countries expressed equally their pain and suffering in solidarity with the BLM movement and protests - despite being so far away.
TWO ACTIVE PROCESSES TO DECOLONIZATION

• Unlearning, uncovering and transforming the enduring legacies of colonialism in the educational and knowledge systems by confronting, unpacking and unsettling the discriminating discourses of Eurocentric colonialism in institutions, organizations and associations and academic disciplinary traditions

• Relearning and restoring the social, cultural and linguistic foundations if knowledge systems and the inherent dignity of peoples that were lost or eroded in and through Eurocentric colonialism

(Battiste, M. 2021)

DECOLONIZING DECISION-CHANGE MAKING FRAMEWORK

Adapted from: Te Ahukaramū Charles Royal (Sept 7th, 2009). Te Kaimānga: Towards a New Vision for Mātauranga. Directorship Public Seminar. Held at Waipapa Mārse Complex, University of Auckland, Auckland
EMPLOYING A TRANSFORMATIVE RESPONSE REQUIRES ACCOUNTABLE LEADERSHIP

“We will not have revolution of our current high disproportionate levels of social, economic and cultural underdevelopment without a prior or simultaneous education and learning revolution”.

(Prof Graham Hingangaroa Smith, 2000)
### FLIPPING THE SCRIPT – CAPABILITY RESPONSE

<table>
<thead>
<tr>
<th>From</th>
<th>To Include</th>
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<tr>
<td>Over-problematizing Colonization and Levels of Racism in the Academy</td>
<td>Sustaining and Building an Anti-Racist and Decolonizing Educative Agenda for First Peoples to feel Culturally Safe and Included in the Academy</td>
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<tr>
<td>Researching the Determinants of Racism and various forms of Discrimination in the Academy</td>
<td>Researching the Pathways for First Peoples to Flourish and Thrive in the Academy</td>
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<td>Over-Stigmatizing (Disadvantages or Problems) associated with First Peoples within the Academy – deficit theorizing</td>
<td>Celebrating First Peoples’ Strengths, Successes and Resilience in the Academy – collectively, not only individually or objectively</td>
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<td>Policies or languaging that Contradicts First Peoples Rights and Resurgence Efforts as First Peoples in the Academy</td>
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<td>First Peoples Recruitment Strategies based only on Percentages in the Academy</td>
<td>First Peoples Access Strategies (Pathways) that seek to increase Numbers of First Peoples in the Academy</td>
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<td>Past Struggles, Loses, and Hardships of First Peoples in the Academy</td>
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<td>Addressing Disadvantages of First Peoples</td>
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### PROPOSED STRATEGIC INTENT FOR FIRST PEOPLES IN ACADEMIA FOR THE 21ST CENTURY

“First Peoples Enjoying and Achieving Educational Success for their Future Wealth and Wellbeing as First Peoples”
A REFLECTION OF WHAT MAKES FIRST PEOPLES UNIQUE, DISTINCT AND EXCELLENT

He taonga te reo
He kura pounamu
Iti Kahurangi
Māpihi maurea

The language is a treasure
Like a greenstone pendant
That which I strive to possess
And carry with me always

RE-CLAIMING OUR IDENTITY AS FIRST PEOPLES

Historically
Socially
Economically
Politically

We’re all Kiwis

Cook discovered New Zealand

Yeah right.
FIRST PEOPLES’ KNOWLEDGES, & WAYS OF KNOWING IS RELEVANT TODAY

- First Peoples’ knowledge is the local knowledge that is unique to a culture or society. Other names for it include: ‘local knowledge’, ‘folk knowledge’, ‘people’s knowledge’, ‘traditional wisdom’ or ‘traditional science’. This knowledge is passed from generation to generation, usually by word of mouth and cultural rituals, and has been the basis for agriculture, food preparation, health care, education, conservation and the wide range of other activities that sustain societies in many parts of the world.  
  (Nakashima, Prott, and Bridgewater, 2000)

IMPORANT UNDERSTANDINGS AND PROCESSES IN TEACHER EDUCATION

- “In the Indigenous world, knowledge is about relationships.” (Little Bear, 2009);
- Indigenous teacher education – is about knowing, doing, honouring and understanding (Madden, 2014);
- Inclusive Indigenous Pedagogies at the Cultural Interface – reconciling dual knowledge systems, drawing upon Indigenous values – exploring the complex intersections of the this interface (Nakata, 2007);
- Indigenous concepts of balance, synergy and reciprocity (Yarradamarra, 2007).
BROADENING OUR EXISTING TEACHING AND ACADEMIC PROGRAMMING

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<th>Native Ways of Knowing</th>
<th>First Peoples Language Learning</th>
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<td>Indigenizing Research Methods</td>
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<td>Culturally Responsive Pedagogy</td>
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<td>Native Science/Sense Making</td>
<td>Cultural &amp; Intellectual Property Rights</td>
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(Barnhardt and Kawagley, 2005)

FIRST PEOPLE’S COMMITMENT TO SERVICE AND LEARNING

- **Spirituality** - an appreciation for spiritual relationships.
- **Service** - the purpose of education is to contribute to the people.
- **Diversity** – First People’s education must meet the standards of diverse tribes and communities.
- **Culture** - the importance of culturally determined ways of thinking, communicating and living.
- ** Tradition** - continuity with tradition.
- **Respect** - the relationship between the individual and the group recognized as mutually empowering.
- **History** - appreciation of the facts of First Peoples history, including the loss of the continent and continuing racial and political oppression.
- **Relentlessness** - commitment to the struggle for good education and schooling for First People’s children.
- **Vitality** - recognition of the strength of First Peoples language and culture.
- **Conflict** - understanding the dynamics and consequences of oppression.
- **Place** - the importance of sense of place, land and territory.
- **Transformation** - commitment to personal and societal change.

(Kirkness and Barnhardt, 2001)
FIRST PEOPLES WAYS OF KNOWING ACROSS DISCIPLINES IS RELATIONAL

- First People’s Journalism & Media
- First People’s History
- Philosophy, Politics and Law
- First People’s Languages
- First People’s Economic Sustainable Development, Lifestyle Entrepreneurship and Indigenomics
- First People’s Biodiversity and Genomics
- First People’s Methodologies, Epistemologies and Decolonization
- First People’s Governance
- First People’s Native Sciences and Sense-Making
- First People’s Film & Theatre
- First People’s Health, Healing & Wellness
- First People’s Trauma, Somatopia, and Epigenetics

FIRST PEOPLES WAYS OF KNOWING ACROSS DISCIPLINES IS RELATIONAL

- First People’s Education
- First People’s Treaties, Politics and Power
- First People’s Sport, Games & Past-Times
- First People’s Sport Sociology and Culture
- First People’s Thought, Thinking and Thoughtfulness
- First People’s Feminism, Gender & Sexuality
- First People’s Engineering, Technology and Architecture
- First People’s Performing Arts - Dance & Drama
- First People’s Music
- First People’s Art
- First People’s Ecology, Environment, & Energy
- First People’s Social Work
- First People’s Nursing
FIRST PEOPLES WAYS OF KNOWING ACROSS DISCIPLINES IS RELATIONAL

- First People’s Mental Health
- First People’s Medical Sciences
- First People’s Masters/PhD programs
- First People’s Literature, Poetry and Writing
- First People’s Classics
- First People’s Story-telling
- First People’s Identity, Culture, Ceremonies, and Human Development
- First People’s Land, Place, Water and Wilderness Based Learning
- First People’s Demographics, Data and Democracy
- First People’s Ethno- Mathematics
- First People’s Research, Ethics and Conscientization
- First People’s Navigation, Neurology and NASA
- First People’s Child and Youth Studies

FIRST PEOPLES WAYS OF KNOWING ACROSS DISCIPLINES IS RELATIONAL

- First People’s Peace and Conflict Studies
- First People’s Astronomy, Physics and AI
- First People’s Nursing and Midwifery
- First People’s Arctic, Climate Change and Global Security
- First People’s Leadership Studies
- First People’s Psychology Sciences
**KEY QUESTIONS – INDIGENIZING THE ACADEMY**

**Doing**

How is the university attempting to integrate First Peoples’ content in their classrooms as well as situating their curriculum in local contexts?

**Knowing**

- How are university identities and University policies, practices and processes shifting to create space for, and give legitimacy to, First People’s ways of knowing, being, and doing?

**Honouring**

- How are universities honouring First People’s treaties, knowledges, local knowledge holders, communities, places, sites of significance and pedagogies through local protocols?

**Understanding**

What role do First People’s community, ways of knowing and cultural protocols, principles and practices play within the University context and their understandings about the inequalities they produce?

(Madden, 2014)
SUGGESTIONS ONLY

- Participate in at least one anti-racist, one decolonizing, one diversity, inclusion, equity, or cultural safety professional development or training course throughout the year;

- Remember to avoid calling yourself an Ally – First Peoples will do that for you!

- Very difficult to actually Indigenize spaces in the academy without first doing the work to Decolonize first;

- Achieving Indigeneity in the Academy requires a simultaneous Vertical-Horizontal shift;

- Develop a 5-year First People’s Plan – increase recruitment, increase programming, increase graduation levels, increase presence of community members, Elders, etc, celebrate partnerships, successes, and honour Treaties.

- Consider developing a Decolonizing and First People’s Research Methodologies course for graduate students in your department/school or across the University if possible.

SOCIAL-CULTURAL ANCHORS OF LIVING A SUCCESSFUL, ACTIVE AND HEALTHY LIFE AS FIRST PEOPLES IN THE 21ST CENTURY

1. **Land**  
   (Whenua)

2. **Family**  
   (Whānau)

3. **Connections – Sense of Belonging** (Whakapapa)

4. **Language and Culture**  
   (Taonga tuku Iho)

Me preparing a hāngi (underground oven) for the family in my home town of Whakatāne, April 2004.
FIRST PEOPLES REALITY

“Show me the blisters on my your hands; not the blisters on your tongue”.
(Prof Graham Hingangaroa Smith, 2021)

HE WHAKATAUKĪ - PROVERB

Ma te huruhuru, ka rere te manu; Me whakahoki mai te mana ki te whānau, hapū, iwi.

Adorn the bird with feathers so it can fly; and return the mana to us all.
Kia kaha, kia maia, kia manawanui  
– mahia te mahi!

Be strong, be brave, hold steadfast,  
– and do the work! Be accountable!

(Mount Taranaki – Mount Egmont)