

# **Biculturalism at Te Papa Tongarewa**

## **Friday, 11 September, 2009**

### ***Raise Your Voice: Fourth National Public Galleries Summit Townsville***

These notes accompany the powerpoint presentation given to participants by Rhonda Paku, Manager Iwi Development for National Services Te Paerangi, Te Papa Tongarewa.

[SLIDE 1]

#### Introduction

- Mihi (Formal greeting given in Maori language)
- Acknowledgements
  
- Te Papa Tongarewa is the National Museum of New Zealand.
- An autonomous Crown entity created under the Crown Entities Act and established under the Te Papa Tongarewa Act 1992
- Its key tasks are to:

*Preserve and present the taonga (treasures or collections) of New Zealand and to interpret the country's heritage for national and international audiences.*

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#### **Te Papa Legislation**

Section 8 of the Te Papa Tongarewa Act (1992) provided the mandate for the Museum to express the natural and cultural diversity of New Zealand, and acknowledges the unique position of Māori. It also instructs that in performing its functions, the Board will :

- give regard to the ethnic and cultural diversity of the people of New Zealand,
- Ensure that the Museum expresses and recognises the mana (esteem) and significance of Māori, European and other major traditions and cultural heritages
- Ensures the Museum provides the means for every such culture to contribute effectively to the Museum as a statement of New Zealand's identity.

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#### **Development of MONZ- Te Papa Tongarewa - Context**

Rise in cultural and political assertiveness by Māori & pro-Maori activism 1970's & 80's. Examples include:

- Maori land march 1975
- The eviction of Maori protesters from Bastion Point, 1978
- launch of independent Maori political party, Mana Motuhake led by Matiu Rata 1980,
- the rise of the Kohanga Reo movement – pre-school centres with instruction delivered in Maori, by Maori,
- Hikoi (march) to Waitangi 1984,
- Annual protests on Waitangi Day – NZ's day of nationhood).

Maori seeking greater input into the development & delivery of government policy in response to the comparatively poor position of Māori across all key indicators. Realising

the principles of self-determination and partnership asserted under the Treaty of Waitangi.

Government response - Māori advisory units, increasing Māori staffing in government departments, partnerships with Māori communities and organisations to develop and deliver targeted initiatives.

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### Te Maori Exhibition

Also, in the cultural environment, the groundbreaking 'Te Māori' exhibition was developed and began its tour of the United States in 1984 at the Metropolitan Museum of Art.

First time in history that Maori were significantly involved in all of the negotiations, organisation and curation of an international exhibition of Maori art.

Lead to a shift in perspective on Maori participation in the arts back in Aotearoa - New Zealand.

The term 'biculturalism' - used to broadly describe an approach that involved working with Māori toward an outcome.

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### FROM INTENT TO CONCEPT

May 1985 Cabinet Minister for the Arts, Hon Peter Tapsell authorised to assemble a Project Development Team to develop a 'Pacific Cultural Centre' that would include the National Art Gallery and relevant aspects of the National Museum.

The then Prime Minister, the late David Lange, expressed the government's intent for this facility;

*"This is a structure, which is to reflect New Zealand. I hope that the target for its building will be for its excellence, its worth, for its flair, its style, and for its indigenous stance...it ought to speak for New Zealand. It ought to speak for our culture"* (Feb 1985)

**In 1988** the Museum of New Zealand Te Papa Tongarewa Project Development Board was established and in the following year adopted the Concept which was extended further in **December 1991**.

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### CONCEPT AIMS

Te Papa Concept 1991

- extensive consultative process  
- provided an express bicultural foundation for the Museum, including that it achieve the following aims:

- Powerfully expresses total culture of New Zealand
- expresses the **bicultural nature** of the country
- Recognises the Mana of two mainstreams of tradition and culture
- Honour the principles of the Treaty of Waitangi
- Reflects the diversity of New Zealand's peoples
- Give practical expression to the Maori language as a taonga to the nation

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### **The Treaty of Waitangi**

- founding document of Aotearoa New Zealand
- central to the development of Te Papa Tongarewa as a bicultural organisation

Three key Treaty principles that define the intent and spirit of Te Papa's commitment, they are;

- Partnership,
- Participation and
- Protection

Partnership is founded upon three key Maori concepts that guide and help define the nature of *relationships* within Te Papa Tongarewa and with external communities. These are:

- Rangatiratanga (authority),
- Kawanatanga (governance), and
- Kaitiakitanga (guardianship)

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### **Overarching Concept Framework**

Inclusive of the broad cultural diversity of New Zealand, the model draws these powerful concepts together in an overarching Concept Framework

Paptūānuku (the earth on which we live)

Tangata Whenua (those who belong to the land by right of first discovery)

Tangata Tiriti (those who belong to the land by right of the Treaty)

Tangata Whenua and Tangata Tiriti rather than Māori and the Crown.

Allows all cultures to be part of the Treaty relationship, those who are here through first arrival, and those that have arrived by right of the Treaty of Waitangi.

Partnership - recognises unique position of Māori as New Zealand's indigenous people, and the history that has evolved from the relationship between Māori and those that have arrived since settlement.

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### ***So what does biculturalism look and feel like?***

Biculturalism in practice at Te Papa....

There are six Corporate Principles that form part of the criteria upon which decision making is undertaken and which provide a reporting framework. Two of these express clearly the bicultural commitment:

**Te Papa is bicultural** - Te Papa values and reflects the cultural heritage and diversity of Tangata whenua and Tangata Tiriti.

### **Te Papa acknowledges Mana Taonga**

In recognising the role of communities in enhancing the care and understanding of collections and taonga, this principle acknowledges the spiritual and cultural connections all communities have to collection items held at the museum. While the principle is based on Maori cultural values and knowledge systems, it is intended to be an inclusive concept.

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### **POLICY STATEMENT**

Te Papa's initial Bicultural Policy was developed and adopted by the Board in 1994, reviewed in 2002 and acts as the basis for articulating Te Papa's bicultural aspirations.

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### **POLICY TO PROCEDURE**

The Policy identifies areas of work that are important to the implementation of biculturalism at Te Papa.

- Te Papa Collections (encourage community input, ensure mātauranga Māori)
- Te Papa Collections Experience (reflective of Tangata Tiriti and Tangata Whenua)
- Te Papa Collections in the Community (develop relationships, outreach services eg National Services Te Paerangi)
- Organisation Capability (leadership, bicultural skills and environment)

[SLIDE 12]

Tribute to the late Dr Seddon Bennington (featured in this slide signing the Charter).

#### ***Chief Executive/ Kaihautū relationship and Charter***

- 1995 Board established the position of Kaihautū (Co-leader Maori) to give effect to the bicultural partnership.
- Chief Executive and Kaihautū together provide strategic leadership to the organisation as a whole, including Te Papa's bicultural development.
- Kaihautū also has a particular role in leading relationship building with iwi.
- Kaihautū/Chief Executive relationship is recognised in a Charter that directs broadly how they will work together to support Te Papa's bicultural progress.

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### **TE ROPU WHAKAMANA MAORI**

Te Roopu Whakamana Māori - a dedicated Māori strategy group that supported the Kaihautū in providing Māori leadership and expertise according to Te Papa's corporate principles, particularly 'Te Papa is Bicultural'.

This objective included the management and facilitation of Te Papa's relationships and accountability to iwi and therefore had an internal and external focus.

The team also initiated and provided input into organisational policy, and led the development and implementation of bicultural related capability training opportunities for staff according to identified competencies.

The directorate was disestablished in 2006.

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### **PLANNING & REPORTING**

A framework of specific organisational planning procedures/tools was created to integrate the Bicultural Policy and principle into Te Papa work. They fell under the *Bicultural Reporting and Implementation Strategy* and required organisational planning, reporting procedures to clearly identify bicultural goals and activity via:

- Business Plans - individual Directorates and units identify goals and report progress
- Statement of Intent – organisational level planning and reporting to government
- Board reporting - regular reporting to the Board with a special report on bicultural related activity
- Occasional special reports when requested by government.

While this multi-layered framework is not currently in use, a revised planning and reporting structure is to be developed to ensure that Te Papa's commitment to the bicultural framework is maintained.

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### **IWI RELATIONSHIPS**

Relationships with iwi (tribes) - crucial to Te Papa's unique approach to the way it conducts its work, and to bicultural development. The nature of iwi relationships include:

- exhibition development,
- sharing knowledge, research and expertise,
- commercial activity
- care and management of taonga and collection items
- contractual relationships.

The Iwi Relationship Strategy guides these relationships at a strategic level which is implemented by a dedicated team called 'Iwi Relationships'.

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### **IWI EXHIBITION PROGRAMME**

The Iwi Exhibition Programme (I.E.P) is an important expression of the Mana Taonga principle and the role of communities in the understanding and care of collections. The IEP gives iwi the chance to present their treasures and stories in a national forum, bringing together a collection of tribally provenanced items from either Te Papa or other New Zealand museums.

These exhibitions usually run for 2 and half years.

Process, involves iwi working collaboratively with Te Papa staff to design their exhibition.

While the exhibition is on, elders chosen by that tribe remain in residence at Te Papa Tongarewa to carry out ceremonial duties in the museum, on the marae, or in other locations representing Te Papa – in effect, they are a physical embodiment of the Mana Taonga principle.

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### **NATIONAL SERVICES TE PAERANGI**

works directly with Maori tribes to help them gain skills to preserve and care for their taonga within their own communities. This is achieved through

- training workshops run on traditional marae (ceremonial meeting houses),
- developing resources that provide practical advice and guidance
- holding dedicated seminars and conferences and
- through the provision of a roving Iwi Development Officer service.

[SLIDE 18] Illustration of workshop

[SLIDE 19]

### **BICULTURAL – TRAINING & DEVELOPMENT**

A key strand of bicultural development at Te Papa is the provision of training and opportunities for staff to develop bicultural competencies, to provide an understanding of biculturalism at Te Papa, and its relevance and application to the day-to-day work of teams.

Specific bicultural training initiatives include:

- An 0.8 FTE Māori language ‘Kaiako’ (teacher)
- Seminars and workshops on Maori customs and practices
- External speakers on a variety of relevant topics relating to cultural diversity, intellectual property, biculturalism.
- Hard copy resources relating to biculturalism (the ‘Kete’ resources)
- An internal website of bicultural information and events (‘Kete Online’)
- Weekly waiata classes (traditional songs used at ceremonial events).

[SLIDE 20]

### **REVIEW OF MANA TAONGA PRINCIPLE**

Background to review and summary of process.

Outline key findings

**ENDS**