

of domination, struggle and emancipation. She uses a dual framework – the *whakapapa* of Maori knowledge and European epistemology – to interpret and capture the world of reality for a moment in time. Thus the search for truth in complex human relations is a never-ending quest.' RANGINUI WALKER, FORMERLY PROFESSOR OF MAORI STUDIES DEPARTMENT AND PRO-VICE CHANCELLOR, UNIVERSITY OF AUCKLAND.

'We have needed this book. Academic research facilitates diverse forms of economic and cultural imperialism by shaping and legitimating policies which entrench existing unjust power relations. Linda Tuhiwai Smith's powerful critique of dominant research methodologies is eloquent, informed and timely. Her distinctive proposals for an indigenous research agenda are especially valuable. Decolonization, she reminds us, cannot be limited to deconstructing the dominant story and revealing underlying texts, for none of that helps people improve their current conditions or prevents them from dying. This careful articulation of a range of research methodologies is vital, welcome and full of promise.' LAURIE ANNE WHITT, PROFESSOR OF PHILOSOPHY, MICHIGAN TECHNOLOGICAL UNIVERSITY.

'A brilliant, evocative and timely book about an issue that serves to both define and create indigenous realities. In recent years, indigenous people, often led by the emerging culturally affirmed and positioned indigenous scholars, have intensified the struggle to break free from the chains of colonialism and its oppressive legacy. In writing this book, Linda Tuhiwai Smith makes a powerful and impassioned contribution to this struggle. No budding researcher should be allowed to leave the academy without reading this book and no teacher should teach without it at their side.' BOB MORGAN, DIRECTOR, JUMBUNNA CAISER, CENTRE FOR ABORIGINAL AND TORRES STRAIT ISLANDERS, UNIVERSITY OF TECHNOLOGY, SYDNEY.

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Decolonizing Methodologies

Research and Indigenous Peoples

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- Lived Research*, eds M. M. Fonow and J. A. Cook, Indiana University Press, Bloomington.
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 - 10 I am not quite sure who said it first but several writers and texts have employed this concept in their titles and writing. Salman Rushdie wrote that the 'Empire writes back to the center'. African American women writers have taken the theme of 'talking back' or 'back chat' in similar ways to which Maori women speak of 'answering back'. Also important was a critical text on racism in Britain written by the Center for Contemporary Cultural Studies, University of Birmingham (1982): *The Empire Strikes Back: Race and Racism in 1970s Britain*, Hutchinson.
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CHAPTER 1

Imperialism, History,
Writing and Theory

The master's tools will never dismantle the master's house.

Audre Lorde¹

Imperialism frames the indigenous experience. It is part of our story, our version of modernity. Writing about our experiences under imperialism and its more specific expression of colonialism has become a significant project of the indigenous world. In a literary sense this has been defined by writers like Salman Rushdie, Ngugi wa Thiong'o and many others whose literary origins are grounded in the landscapes, languages, cultures and imaginative worlds of peoples and nations whose own histories were interrupted and radically reformulated by European imperialism. While the project of creating this literature is important, what indigenous activists would argue is that imperialism cannot be struggled over only at the level of text and literature. Imperialism still hurts, still destroys and is reforming itself constantly. Indigenous peoples as an international group have had to challenge, understand and have a shared language for talking about the history, the sociology, the psychology and the politics of imperialism and colonialism as an epic story telling of huge devastation, painful struggle and persistent survival. We have become quite good at talking that kind of talk, most often amongst ourselves, for ourselves and to ourselves. 'The talk' about the colonial past is embedded in our political discourses, our humour, poetry, music, story telling and other common sense ways of passing on both a narrative of history and an attitude about history. The lived experiences of imperialism and colonialism contribute another dimension to the ways in which terms like 'imperialism' can be understood. This is a dimension that indigenous peoples know and understand well.

In this chapter the intention is to discuss and contextualise four concepts which are often present (though not necessarily clearly visible) in the ways in which the ideas of indigenous peoples are articulated;

imperialism, history, writing, and theory. These terms may seem to make up a strange selection, particularly as there are more obvious concepts such as self-determination or sovereignty which are used commonly in indigenous discourses. I have selected these words because from an indigenous perspective they are problematic. They are words which tend to provoke a whole array of feelings, attitudes and values. They are words of emotion which draw attention to the thousands of ways in which indigenous languages, knowledges and cultures have been silenced or misrepresented, ridiculed or condemned in academic and popular discourses. They are also words which are used in particular sorts of ways or avoided altogether. In thinking about knowledge and research, however, these are important terms which underpin the practices and styles of research with indigenous peoples. Decolonization is a process which engages with imperialism and colonialism at multiple levels. For researchers, one of those levels is concerned with having a more critical understanding of the underlying assumptions, motivations and values which inform research practices.

Imperialism

There is one particular figure whose name looms large, and whose spectre lingers, in indigenous discussions of encounters with the West: Christopher Columbus. It is not simply that Columbus is identified as the one who started it all, but rather that he has come to represent a huge legacy of suffering and destruction. Columbus 'names' that legacy more than any other individual.² He sets its modern time frame (500 years) and defines the outer limits of that legacy, that is, total destruction.³ But there are other significant figures who symbolize and frame indigenous experiences in other places. In the imperial literature these are the 'heroes', the discoverers and adventurers, the 'fathers' of colonialism. In the indigenous literature these figures are not so admired; their deeds are definitely not the deeds of wonderful discoverers and conquering heroes. In the South Pacific, for example it is the British explorer James Cook, whose expeditions had a very clear scientific purpose and whose first encounters with indigenous peoples were fastidiously recorded. Hawai'ian academic Haunani Kay Trask's list of what Cook brought to the Pacific includes: 'capitalism, Western political ideas (such as predatory individualism) and Christianity. Most destructive of all he brought diseases that ravaged my people until we were but a remnant of what we had been on contact with his pestilent crew.'⁴ The French are remembered by Tasmanian Aborigine Greg Lehman, 'not [for] the intellectual hubbub of an emerging anthrologie or even with the swish of their travel-weary frocks. It is with an arrogant death that

they presaged their appearance....'⁵ For many communities there were waves of different sorts of Europeans; Dutch, Portuguese, British, French, whoever had political ascendancy over a region. And, in each place, after figures such as Columbus and Cook had long departed, there came a vast array of military personnel, imperial administrators, priests, explorers, missionaries, colonial officials, artists, entrepreneurs and settlers, who cut a devastating swathe, and left a permanent wound, on the societies and communities who occupied the lands named and claimed under imperialism.

The concepts of imperialism and colonialism are crucial ones which are used across a range of disciplines, often with meanings which are taken for granted. The two terms are interconnected and what is generally agreed upon is that colonialism is but one expression of imperialism. Imperialism tends to be used in at least four different ways when describing the form of European imperialism which 'started' in the fifteenth century: (1) imperialism as economic expansion; (2) imperialism as the subjugation of 'others'; (3) imperialism as an idea or spirit with many forms of realization; and (4) imperialism as a discursive field of knowledge. These usages do not necessarily contradict each other; rather, they need to be seen as analyses which focus on different layers of imperialism. Initially the term was used by historians to explain a series of developments leading to the economic expansion of Europe. Imperialism in this sense could be tied to a chronology of events related to 'discovery', conquest, exploitation, distribution and appropriation.

Economic explanations of imperialism were first advanced by English historian J. A. Hobson in 1902 and by Lenin in 1917.⁶ Hobson saw imperialism as being an integral part of Europe's economic expansion. He attributed the later stages of nineteenth-century imperialism to the inability of Europeans to purchase what was being produced and the need for Europe's industrialists to shift their capital to new markets which were secure. Imperialism was the system of control which secured the markets and capital investments. Colonialism facilitated this expansion by ensuring that there was European control, which necessarily meant securing and subjugating the indigenous populations. Like Hobson, Lenin was concerned with the ways in which economic expansion was linked to imperialism, although he argued that the export of capital to new markets was an attempt to rescue capitalism because Europe's workers could not afford what was being produced.

A second use of the concept of imperialism focuses more upon the exploitation and subjugation of indigenous peoples. Although economic explanations might account for why people like Columbus were funded to explore and discover new sources of wealth, they do not account for the devastating impact on the indigenous peoples whose lands were

invaded. By the time contact was made in the South Pacific, Europeans, and more particularly the British, had learned from their previous encounters with indigenous peoples and had developed much more sophisticated 'rules of practice'.⁷ While these practices ultimately lead to forms of subjugation, they also lead to subtle nuances which give an unevenness to the story of imperialism, even within the story of one indigenous society. While in New Zealand all Maori tribes, for example, lost the majority of their lands, not all tribes had their lands confiscated, were invaded militarily or were declared to be in rebellion. Similarly, while many indigenous nations signed treaties, other indigenous communities have no treaties. Furthermore, legislated identities which regulated who was an Indian and who was not, who was a *metis*, who had lost all status as an indigenous person, who had the correct fraction of blood quantum, who lived in the regulated spaces of reserves and communities, were all worked out arbitrarily (but systematically), to serve the interests of the colonizing society. The specificities of imperialism help to explain the different ways in which indigenous peoples have struggled to recover histories, lands, languages and basic human dignity. The way arguments are framed, the way dissent is controlled, the way settlements are made, while certainly drawing from international precedents, are also situated within a more localized discursive field.

A third major use of the term is much broader. It links imperialism to the spirit which characterized Europe's global activities. MacKenzie defines imperialism as being 'more than a set of economic, political and military phenomena. It is also a complex ideology which had widespread cultural, intellectual and technical expressions'.⁸ This view of imperialism locates it within the Enlightenment spirit which signalled the transformation of economic, political and cultural life in Europe. In this wider Enlightenment context, imperialism becomes an integral part of the development of the modern state, of science, of ideas and of the 'modern' human person. In complex ways imperialism was also a mode through which the new states of Europe could expand their economies, through which new ideas and discoveries could be made and harnessed, and through which Europeans could develop their sense of European-ness. The imperial imagination enabled European nations to imagine the possibility that new worlds, new wealth and new possessions existed that could be discovered and controlled. This imagination was realized through the promotion of science, economic expansion and political practice.

These three interpretations of imperialism have reflected a view from the imperial centre of Europe. In contrast, a fourth use of the term has been generated by writers whose understandings of imperialism and

colonialism have been based either on their membership of and experience within colonized societies, or on their interest in understanding imperialism from the perspective of local contexts. Although these views of imperialism take into account the other forms of analysis, there are some important distinctions. There is, for example, a greater and more immediate need to understand the complex ways in which people were brought within the imperial system, because its impact is still being felt, despite the apparent independence gained by former colonial territories. The reach of imperialism into 'our heads' challenges those who belong to colonized communities to understand how this occurred, partly because we perceive a need to decolonize our minds, to recover ourselves, to claim a space in which to develop a sense of authentic humanity. This analysis of imperialism has been referred to more recently in terms such as 'post-colonial discourse', the 'empire writes back' and/or 'writing from the margins'. There is a more political body of writing, however, which extends to the revolutionary, anti-colonial work of various activists (only some of whom, such as Frantz Fanon, actually wrote their ideas down) that draws also upon the work of black and African American writers and other minority writers whose work may have emerged out of a concern for human and civil rights, the rights of women and other forms of oppression.

Colonialism became imperialism's outpost, the fort and the port of imperial outreach. Whilst colonies may have started as a means to secure ports, access to raw materials and efficient transfer of commodities from point of origin to the imperial centre, they also served other functions. It was not just indigenous populations who had to be subjugated. Europeans also needed to be kept under control, in service to the greater imperial enterprise. Colonial outposts were also cultural sites which preserved an image or represented an image of what the West or 'civilization' stood for. Colonies were not exact replicas of the imperial centre, culturally, economically or politically. Europeans resident in the colonies were not culturally homogeneous, so there were struggles within the colonizing community about its own identity. Wealth and class status created very powerful settler interests which came to dominate the politics of a colony. Colonialism was, in part, an image of imperialism, a particular realization of the imperial imagination. It was also, in part, an image of the future nation it would become. In this image lie images of the Other, stark contrasts and subtle nuances, of the ways in which the indigenous communities were perceived and dealt with, which make the stories of colonialism part of a grander narrative and yet part also of a very local, very specific experience.

A constant reworking of our understandings of the impact of imperialism and colonialism is an important aspect of indigenous cultural

politics and forms the basis of an indigenous language of critique. Within this critique there have been two major strands. One draws upon a notion of authenticity, of a time before colonization in which we were intact as indigenous peoples. We had absolute authority over our lives; we were born into and lived in a universe which was entirely of our making. We did not ask, need or want to be 'discovered' by Europe. The second strand of the language of critique demands that we have an analysis of how we were colonized, of what that has meant in terms of our immediate past and what it means for our present and future. The two strands intersect but what is particularly significant in indigenous discourses is that solutions are posed from a combination of the time before, *colonized time*, and the time before that, *pre-colonized time*. Decolonization encapsulates both sets of ideas.

There are, however, new challenges to the way indigenous peoples think and talk about imperialism. When the word globalization is substituted for the word imperialism, or when the prefix 'post' is attached to colonial, we are no longer talking simply about historical formations which are still lingering in our consciousness. Globalization and conceptions of a new world order represent different sorts of challenges for indigenous peoples. While being on the margins of the world has had dire consequences, being incorporated within the world's marketplace has different implications and in turn requires the mounting of new forms of resistance. Similarly, post-colonial discussions have also stirred some indigenous resistance, not so much to the literary reimagining of culture as being centred in what were once conceived of as the colonial margins, but to the idea that colonialism is over, finished business. This is best articulated by Aborigine activist Bobbi Sykes, who asked at an academic conference on post-colonialism, 'What? Post-colonialism? Have they left?' There is also, amongst indigenous academics, the sneaking suspicion that the fashion of post-colonialism has become a strategy for reinscribing or reauthorizing the privileges of non-indigenous academics because the field of 'post-colonial' discourse has been defined in ways which can still leave out indigenous peoples, our ways of knowing and our current concerns.

Research within late-modern and late-colonial conditions continues relentlessly and brings with it a new wave of exploration, discovery, exploitation and appropriation. Researchers enter communities armed with goodwill in their front pockets and patents in their back pockets, they bring medicine into villages and extract blood for genetic analysis. No matter how appalling their behaviours, how insensitive and offensive their personal actions may be, their acts and intentions are always justified as being for the 'good of mankind'. Research of this nature on indigenous peoples is still justified by the ends rather than the means,

particularly if the indigenous peoples concerned can still be positioned as ignorant and undeveloped (savages). Other researchers gather traditional herbal and medicinal remedies and remove them for analysis in laboratories around the world. Still others collect the intangibles: the belief systems and ideas about healing, about the universe, about relationships and ways of organizing, and the practices and rituals which go alongside such beliefs, such as sweat lodges, massage techniques, chanting, hanging crystals and wearing certain colours. The global hunt for new knowledges, new materials, new cures, supported by international agreements such as the General Agreement on Tariffs and Trade (GATT) brings new threats to indigenous communities. The ethics of research, the ways in which indigenous communities can protect themselves and their knowledges, the understandings required not just of state legislation but of international agreements – these are the topics now on the agenda of many indigenous meetings.

On Being Human

The faculty of imagination is not strongly developed among them, although they permitted it to run wild in believing absurd superstitions.

(A. S. Thompson, 1859)⁹

One of the supposed characteristics of primitive peoples was that we could not use our minds or intellects. We could not invent things, we could not create institutions or history, we could not imagine, we could not produce anything of value, we did not know how to use land and other resources from the natural world, we did not practice the 'arts' of civilization. By lacking such virtues we disqualified ourselves, not just from civilization but from humanity itself. In other words we were not 'fully human'; some of us were not even considered partially human. Ideas about what counted as human in association with the power to define people as human or not human were already encoded in imperial and colonial discourses prior to the period of imperialism covered here.¹⁰ Imperialism provided the means through which concepts of what counts as human could be applied systematically as forms of classification, for example through hierarchies of race and typologies of different societies. In conjunction with imperial power and with 'science', these classification systems came to shape relations between imperial powers and indigenous societies.

Said has argued that the 'oriental' was partially a creation of the West, based on a combination of images formed through scholarly and imaginative works. Fanon argued earlier that the colonized were brought into existence by the settler and the two, settler and colonized, are

mutual constructions of colonialism. In Fanon's words 'we know each other well'.¹¹ The European powers had by the nineteenth century already established systems of rule and forms of social relations which governed interaction with the indigenous peoples being colonized. These relations were gendered, hierarchical and supported by rules, some explicit and others masked or hidden. The principle of 'humanity' was one way in which the implicit or hidden rules could be shaped. To consider indigenous peoples as not fully human, or not human at all, enabled distance to be maintained and justified various policies of either extermination or domestication. Some indigenous peoples ('not human'), were hunted and killed like vermin, others ('partially human'), were rounded up and put in reserves like creatures to be broken in, branded and put to work.

The struggle to assert and claim humanity has been a consistent thread of anti-colonial discourses on colonialism and oppression. This struggle for humanity has generally been framed within the wider discourse of humanism, the appeal to human 'rights', the notion of a universal human subject, and the connections between being human and being capable of creating history, knowledge and society. The focus on asserting humanity has to be seen within the anti-colonial analysis of imperialism and what were seen as imperialism's dehumanizing imperatives which were structured into language, the economy, social relations and the cultural life of colonial societies. From the nineteenth century onwards the processes of dehumanization were often hidden behind justifications for imperialism and colonialism which were clothed within an ideology of humanism and liberalism and the assertion of moral claims which related to a concept of civilized 'man'. The moral justifications did not necessarily stop the continued hunting of Aborigines in the early nineteenth century nor the continued ill-treatment of different indigenous peoples even today.

Problems have arisen, however, within efforts to struggle for humanity by overthrowing the ideologies relating to our supposed lack of humanity. The arguments of Fanon, and many writers since Fanon, have been criticized for essentializing our 'nature', for taking for granted the binary categories of Western thought, for accepting arguments supporting cultural relativity, for claiming an authenticity which is overly idealistic and romantic, and for simply engaging in an inversion of the colonizer/colonized relationship which does not address the complex problems of power relations. Colonized peoples have been compelled to define what it means to be human because there is a deep understanding of what it has meant to be considered not fully human, to be *savage*. The difficulties of such a process, however, have been bound inextricably to constructions of colonial relations around the binary of

colonizer and colonized. These two categories are not just a simple opposition but consist of several relations, some more clearly oppositional than others. Unlocking one set of relations most often requires unlocking and unsettling the different constituent parts of other relations. The binary of colonizer/colonized does not take into account, for example, the development of different layerings which have occurred within each group and across the two groups. Millions of indigenous peoples were ripped from their lands over several generations and shipped into slavery. The lands they went to as slaves were lands already taken from another group of indigenous peoples. Slavery was as much a system of imperialism as was the claiming of other peoples' territories. Other indigenous peoples were transported to various outposts in the same way as interesting plants and animals were reclinatized, in order to fulfil labour requirements. Hence there are large populations in some places of non-indigenous groups, also victims of colonialism, whose primary relationship and allegiance is often to the imperial power rather than to the colonized people of the place to which they themselves have been brought. To put it simply, indigenous peoples as commodities were transported to and fro across the empire. There were also sexual relations between colonizers and colonized which led to communities who were referred to as 'half-castes' or 'half-breeds', or stigmatized by some other specific term which often excluded them from belonging to either settler or indigenous societies. Sometimes children from 'mixed' sexual relationships were considered at least half-way civilized; at other times they were considered worse than civilized. Legislation was frequently used to regulate both the categories to which people were entitled to belong and the sorts of relations which one category of people could have with another.

Since the Second World War wars of independence and struggles for decolonization by former parts of European empires have shown us that attempts to break free can involve enormous violence: physical, social, economic, cultural and psychological. The struggle for freedom has been viewed by writers such as Fanon as a necessarily, inevitably violent process between 'two forces opposed to each other by their very nature'.¹² Fanon argues further that 'Decolonization which sets out to change the order of the world is, obviously, a programme of complete disorder'.¹³ This introduces another important principle embedded in imperialism, that of order. The principle of order provides the underlying connection between such things as: the nature of imperial social relations; the activities of Western science; the establishment of trade; the appropriation of sovereignty; the establishment of law. No great conspiracy had to occur for the simultaneous developments and activities which took place under imperialism because imperial activity

was driven by fundamentally similar underlying principles. Nandy refers to these principles as the 'code' or 'grammar' of imperialism.¹⁴ The idea of code suggests that there is a deep structure which regulates and legitimates imperial practices.

The fact that indigenous societies had their own systems of order was dismissed through what Albert Memmi referred to as a series of negations: they were not fully human, they were not civilized enough to have systems, they were not literate, their languages and modes of thought were inadequate.¹⁵ As Fanon and later writers such as Nandy have claimed, imperialism and colonialism brought complete disorder to colonized peoples, disconnecting them from their histories, their landscapes, their languages, their social relations and their own ways of thinking, feeling and interacting with the world. It was a process of systematic fragmentation which can still be seen in the disciplinary carve-up of the indigenous world: bones, mummies and skulls to the museums, art work to private collectors, languages to linguistics, 'customs' to anthropologists, beliefs and behaviours to psychologists. To discover how fragmented this process was one needs only to stand in a museum, a library, a bookshop, and ask where indigenous peoples are located. Fragmentation is not a phenomenon of postmodernism as many might claim. For indigenous peoples fragmentation has been the consequence of imperialism.

Writing, History and Theory

A critical aspect of the struggle for self-determination has involved questions relating to our history as indigenous peoples and a critique of how we, as the Other, have been represented or excluded from various accounts. Every issue has been approached by indigenous peoples with a view to *re*writing and *re*righting our position in history. Indigenous peoples want to tell our own stories, write our own versions, in our own ways, for our own purposes. It is not simply about giving an oral account or a genealogical naming of the land and the events which raged over it, but a very powerful need to give testimony to and restore a spirit, to bring back into existence a world fragmented and dying. The sense of history conveyed by these approaches is not the same thing as the discipline of history, and so our accounts collide, crash into each other.

Writing or literacy, in a very traditional sense of the word, has been used to determine the breaks between the past and the present, the beginning of history and the development of theory.¹⁶ Writing has been viewed as the mark of a superior civilization and other societies have been judged, by this view, to be incapable of thinking critically and

objectively, or having distance from ideas and emotions. Writing is part of theorizing and writing is part of history. Writing, history and theory, then, are key sites in which Western research of the indigenous world have come together. As we saw at the beginning of this chapter, however, from another perspective writing and especially writing theory are very intimidating ideas for many indigenous students. Having been immersed in the Western academy which claims theory as thoroughly Western, which has constructed all the rules by which the indigenous world has been theorized, indigenous voices have been overwhelmingly silenced. The act, let alone the art and science, of theorizing our own existence and realities is not something which many indigenous people assume is possible. Frantz Fanon's call for the indigenous intellectual and artist to create a new literature, to work in the cause of constructing a national culture after liberation still stands as a challenge. While this has been taken up by writers of fiction, many indigenous scholars who work in the social and other sciences struggle to write, theorize and research as indigenous scholars.

Is History Important for Indigenous Peoples?

This may appear to be a trivial question as the answer most colonized people would give, I think, is that 'yes, history is important'. But I doubt if what they would be responding to is the notion of history which is understood by the Western academy. Poststructuralist critiques of history which draw heavily on French poststructural thought have focused on the characteristics and understandings of history as an Enlightenment or modernist project. Their critique is of both liberal and Marxist concepts of history. Feminists have argued similarly (but not necessarily from a poststructuralist position) that history is the story of a specific form of domination, namely of patriarchy, literally 'his-story'.

While acknowledging the critical approaches of poststructuralist theory and cultural studies the arguments which are debated at this level are not new to indigenous peoples. There are numerous oral stories which tell of what it means, what it feels like, to be present while your history is erased before your eyes, dismissed as irrelevant, ignored or rendered as the lunatic ravings of drunken old people. The negation of indigenous views of history was a critical part of asserting colonial ideology, partly because such views were regarded as clearly 'primitive' and 'incorrect' and mostly because they challenged and resisted the mission of colonization.

Indigenous peoples have also mounted a critique of the way history is told from the perspective of the colonizers. At the same time, however, indigenous groups have argued that history is important for

understanding the present and that reclaiming history is a critical and essential aspect of decolonization. The critique of Western history argues that history is a modernist project which has developed alongside imperial beliefs about the Other. History is assembled around a set of interconnected ideas which I will summarize briefly here. I have drawn on a wide range of discussions by indigenous people and by writers such as Robert Young, J. Abu-Lughod, Keith Jenkins, C. Steadman.¹⁷

1. The idea that history is a totalizing discourse

The concept of totality assumes the possibility and the desirability of being able to include absolutely all known knowledge into a coherent whole. In order for this to happen, classification systems, rules of practice and methods had to be developed to allow for knowledge to be selected and included in what counts as history.

2. The idea that there is a universal history

Although linked to the notion of totality, the concept of universal assumes that there are fundamental characteristics and values which all human subjects and societies share. It is the development of these universal characteristics which are of historical interest.

3. The idea that history is one large chronology

History is regarded as being about developments over time. It charts the progress of human endeavour through time. Chronology is important as a method because it allows events to be located at a point in time. The actual time events take place also makes them 'real' or factual. In order to begin the chronology a time of 'discovery' has to be established. Chronology is also important for attempting to go backwards and explain how and why things happened in the past.

4. The idea that history is about development

Implicit in the notion of development is the notion of progress. This assumes that societies move forward in stages of development much as an infant grows into a fully developed adult human being. The earliest phase of human development is regarded as primitive, simple and emotional. As societies develop they become less primitive, more civilized, more rational, and their social structures become more complex and bureaucratic.

5. The idea that history is about a self-actualizing human subject

In this view humans have the potential to reach a stage in their development where they can be in total control of their faculties. There is an order of human development which moves, in stages, through the

fulfilment of basic needs, the development of emotions, the development of the intellect and the development of morality. Just as the individual moves through these stages, so do societies.

6. The idea that the story of history can be told in one coherent narrative

This idea suggests that we can assemble all the facts in an ordered way so that they tell us the truth or give us a very good idea of what really did happen in the past. In theory it means that historians can write a true history of the world.

7. The idea that history as a discipline is innocent

This idea says that 'facts' speak for themselves and that the historian simply researches the facts and puts them together. Once all the known facts are assembled they tell their own story, without any need of a theoretical explanation or interpretation by the historian. This idea also conveys the sense that history is pure as a discipline, that is, it is not implicated with other disciplines.

8. The idea that history is constructed around binary categories

This idea is linked to the historical method of chronology. In order for history to begin there has to be a period of beginning and some criteria for determining when something begins. In terms of history this was often attached to concepts of 'discovery', the development of literacy, or the development of a specific social formation. Everything before that time is designated as prehistorical, belonging to the realm of myths and traditions, 'outside' the domain.

9. The idea that history is patriarchal

This idea is linked to the notions of self-actualization and development, as women were regarded as being incapable of attaining the higher orders of development. Furthermore they were not significant in terms of the ways societies developed because they were not present in the bureaucracies or hierarchies where changes in social or political life were being determined.

Other key ideas

Intersecting this set of ideas are some other important concepts. Literacy, as one example, was used as a criterion for assessing the development of a society and its progress to a stage where history can be said to begin. Even places such as India, China and Japan, however, which were very literate cultures prior to their 'discovery' by the West, were invoked through other categories which defined them as

uncivilized. Their literacy, in other words, did not count as a record of legitimate knowledge.

The German philosopher Hegel is usually regarded as the 'founding father' of history in the sense outlined here. This applies to both Liberal and Marxist views.¹⁸ Hegel conceived of the fully human subject as someone capable of 'creating (his) own history'. However, Hegel did not simply invent the rules of history. As Robert Young argues, 'the entire Hegelian machinery simply lays down the operation of a system already in place, already operating in everyday life'.¹⁹ It should also be self-evident that many of these ideas are predicated on a sense of Otherness. They are views which invite a comparison with 'something/someone else' which exists *on the outside*, such as the oriental, the 'Negro', the 'Jew', the 'Indian', the 'Aborigine'. Views about the Other had already existed for centuries in Europe, but during the Enlightenment these views became more formalized through science, philosophy and imperialism, into explicit systems of classification and 'regimes of truth'. The racialization of the human subject and the social order enabled comparisons to be made between the 'us' of the West and the 'them' of the Other. History was the story of people who were regarded as *fully human*. Others who were not regarded as human (that is, capable of self-actualization) were prehistoric. This notion is linked also to Hegel's master-slave construct which has been applied as a psychological category (by Freud) and as a system of social ordering.

A further set of important ideas embedded in the modernist view of history relates to the origins (causes) and nature of social change. The Enlightenment project involved new conceptions of society and of the individual based around the precepts of rationalism, individualism and capitalism. There was a general belief that not only could individuals remake themselves but so could societies. The modern industrial state became the point of contrast between the pre-modern and the modern. History in this view began with the emergence of the rational individual and the modern industrialized society. However, there is something more to this idea in terms of how history came to be conceptualized as a method. The connection to the industrial state is significant because it highlights what was regarded as being worthy of history. The people and groups who 'made' history were the people who developed the underpinnings of the state – the economists, scientists, bureaucrats and philosophers. That they were all men of a certain class and race was 'natural' because they were regarded (naturally) as fully rational, self-actualizing human beings capable, therefore, of creating social change, that is history. The day-to-day lives of 'ordinary' people, and of women, did not become a concern of history until much more recently.

Contested Histories

For indigenous peoples, the critique of history is not unfamiliar, although it has now been claimed by postmodern theories. The idea of contested stories and multiple discourses about the past, by different communities, is closely linked to the politics of everyday contemporary indigenous life. It is very much a part of the fabric of communities that value oral ways of knowing. These contested accounts are stored within genealogies, within the landscape, within weavings and carvings, even within the personal names that many people carried. The means by which these histories were stored was through their systems of knowledge. Many of these systems have since been reclassified as oral *traditions* rather than histories.

Under colonialism indigenous peoples have struggled against a Western view of history and yet been complicit with that view. We have often allowed our 'histories' to be told and have then become outsiders as we heard them being retold. Schooling is directly implicated in this process. Through the curriculum and its underlying theory of knowledge, early schools redefined the world and where indigenous peoples were positioned within the world. From being direct descendants of sky and earth parents, Christianity positioned some of us as higher-order savages who deserved salvation in order that we could become children of God. Maps of the world reinforced our place on the periphery of the world, although we were still considered part of the Empire. This included having to learn new names for our own lands. Other symbols of our loyalty, such as the flag, were also an integral part of the imperial curriculum.²⁰ Our orientation to the world was already being redefined as we were being excluded systematically from the writing of the history of our own lands. This on its own may not have worked were it not for the actual material redefinition of our world which was occurring simultaneously through such things as the renaming and 'breaking in' of the land, the alienation and fragmentation of lands through legislation, the forced movement of people off their lands, and the social consequences which resulted in high sickness and mortality rates.

Indigenous attempts to reclaim land, language, knowledge and sovereignty have usually involved contested accounts of the past by colonizers and colonized. These have occurred in the courts, before various commissions, tribunals and official enquiries, in the media, in Parliament, in bars and on talkback radio. In these situations contested histories do not exist in the same cultural framework as they do when tribal or clan histories, for example, are being debated within the indigenous community itself. They are not simply struggles over 'facts' and 'truth'; the rules by which these struggles take place are never clear

(other than that we as the indigenous community know they are going to be stacked against us); and we are not the final arbiters of what really counts as the truth.

It is because of these issues that I ask the question, 'Is history in its modernist construction important or not important for indigenous peoples?' For many people who are presently engaged in research on indigenous land claims the answer would appear to be self-evident. We assume that when 'the truth comes out' it will prove that what happened was wrong or illegal and that therefore the system (tribunals, the courts, the government) will set things right. We believe that history is also about justice, that understanding history will enlighten our decisions about the future. *Wrong*. History is also about power. In fact history is mostly about power. It is the story of the powerful and how they became powerful, and then how they use their power to keep them in positions in which they can continue to dominate others. It is because of this relationship with power that we have been excluded, marginalized and 'Othered'. In this sense history is not important for indigenous peoples because a thousand accounts of the 'truth' will not alter the 'fact' that indigenous peoples are still marginal and do not possess the power to transform history into justice.

This leads then to several other questions. The one which is most relevant to this book is the one which asks, 'Why then has revisiting history been a significant part of decolonization?' The answer, I suggest, lies in the intersection of indigenous approaches to the past, of the modernist history project itself and of the resistance strategies which have been employed. Our colonial experience traps us in the project of modernity. There can be no 'postmodern' for us until we have settled some business of the modern. This does not mean that we do not understand or employ multiple discourses, or act in incredibly contradictory ways, or exercise power ourselves in multiple ways. It means that there is unfinished business, that we are still being colonized (and know it), and that we are still searching for justice.

Coming to know the past has been part of the critical pedagogy of decolonization. To hold alternative histories is to hold alternative knowledges. The pedagogical implication of this access to alternative knowledges is that they can form the basis of alternative ways of doing things. Transforming our colonized views of our own history (as written by the West), however, requires us to revisit, site by site, our history under Western eyes. This in turn requires a theory or approach which helps us to engage with, understand and then act upon history. It is in this sense that the sites visited in this book begin with a critique of a Western view of history. Telling our stories from the past, reclaiming the past, giving testimony to the injustices of the past are all strategies

which are commonly employed by indigenous peoples struggling for justice. On the international scene it is extremely rare and unusual when indigenous accounts are accepted and acknowledged as valid interpretations of what has taken place. And yet, the need to tell our stories remains the powerful imperative of a powerful form of resistance.

Is Writing Important for Indigenous Peoples?

As I am arguing, every aspect of the act of producing knowledge has influenced the ways in which indigenous ways of knowing have been represented. Reading, writing, talking, these are as fundamental to academic discourse as science, theories, methods, paradigms. To begin with reading, one might cite the talk in which Maori writer Patricia Grace undertook to show that 'Books Are Dangerous'.²¹ She argues that there are four things that make many books dangerous to indigenous readers: (1) they do not reinforce our values, actions, customs, culture and identity; (2) when they tell us only about others they are saying that we do not exist; (3) they may be writing about us but are writing things which are untrue; and (4) they are writing about us but saying negative and insensitive things which tell us that we are not good. Although Grace is talking about school texts and journals, her comments apply also to academic writing. Much of what I have read has said that we do not exist, that if we do exist it is in terms which I cannot recognize, that we are no good and that what we think is not valid.

Leonie Pihama makes a similar point about film. In a review of *The Piano* she says: 'Maori people struggle to gain a voice, struggle to be heard from the margins, to have our stories heard, to have our descriptions of ourselves validated, to have access to the domain within which we can control and define those images which are held up as reflections of our realities.'²² Representation is important as a concept because it gives the impression of 'the truth'. When I read texts, for example, I frequently have to orientate myself to a text world in which the centre of academic knowledge is either in Britain, the United States or Western Europe; in which words such as 'we', 'us', 'our', 'I' actually exclude me. It is a text world in which (if what I am interested in rates a mention) I have learned that I belong *partly* in the Third World, *partly* in the 'Women of Colour' world, *partly* in the black or African world. I read myself into these labels *partly* because I have also learned that, although there may be commonalities, they still do not entirely account for the experiences of indigenous peoples.

So, reading and interpretation present problems when we do not see ourselves in the text. There are problems, too, when we do see ourselves but can barely recognize ourselves through the representation. One

problem of being trained to read this way, or, more correctly, of learning to read this way over many years of academic study, is that we can adopt uncritically similar patterns of writing. We begin to write about ourselves as indigenous peoples as if we really were 'out there', the 'Other', with all the baggage that this entails. Another problem is that academic writing is a form of selecting, arranging and presenting knowledge. It privileges sets of texts, views about the history of an idea, what issues count as significant; and, by engaging in the same process uncritically, we too can render indigenous writers invisible or unimportant while reinforcing the validity of other writers. If we write without thinking critically about our writing, it can be dangerous. Writing can also be dangerous because we reinforce and maintain a style of discourse which is never innocent. Writing can be dangerous because sometimes we reveal ourselves in ways which get misappropriated and used against us. Writing can be dangerous because, by building on previous texts written about indigenous peoples, we continue to legitimate views about ourselves which are hostile to us. This is particularly true of academic writing, although journalistic and imaginative writing reinforce these 'myths'.

These attitudes inform what is sometimes referred to as either the 'Empire writes back' discourse or post-colonial literature. This kind of writing assumes that the centre does not necessarily have to be located at the imperial centre.²³ It is argued that the centre can be shifted ideologically through imagination and that this shifting can recreate history. Another perspective relates to the ability of 'native' writers to appropriate the language of the colonizer as the language of the colonized and to write so that it captures the ways in which the colonized actually use the language, their dialects and inflections, and in the way they make sense of their lives. Its other importance is that it speaks to an audience of people who have also been colonized. This is one of the ironies of many indigenous peoples' conferences where issues of indigenous language have to be debated in the language of the colonizers. Another variation of the debate relates to the use of literature to write about the terrible things which happened under colonialism or as a consequence of colonialism. These topics inevitably implicated the colonizers *and their literature* in the processes of cultural domination.

Yet another position, espoused in African literature by Ngugi wa Thiong'o, was to write in the languages of Africa. For Ngugi wa Thiong'o, to write in the language of the colonizers was to pay homage to them, while to write in the languages of Africa was to engage in an anti-imperialist struggle. He argued that language carries culture and the language of the colonizer became the means by which the 'mental universe of the colonized' was dominated.²⁴ This applied, in Ngugi wa Thiong'o's view, particularly to the language of writing. Whereas oral

languages were frequently still heard at home, the use of literature in association with schooling resulted in the alienation of a child from the child's history, geography, music and other aspects of culture.²⁵

In discussing the politics of academic writing, in which research writing is a subset, Cherryl Smith argues that 'colonialism, racism and cultural imperialism do not occur only in society, outside of the gates of universities'.²⁶ Academic writing, she continues, is a way of "writing back" whilst at the same time writing to ourselves.²⁷ The act of 'writing back' and simultaneously writing to ourselves is not simply an inversion of how we have learned to write academically.²⁸ The different audiences to whom we speak makes the task somewhat difficult. The scope of the literature which we use in our work contributes to a different framing of the issues. The oral arts and other forms of expression set our landscape in a different frame of reference. Our understandings of the academic disciplines within which we have been trained also frame our approaches. Even the use of pronouns such as 'I' and 'we' can cause difficulties when writing for several audiences, because while it may be acceptable now in academic writing, it is not always acceptable to indigenous audiences.²⁹

Edward Said also asks the following questions: 'Who writes? For whom is the writing being done? In what circumstances? These it seems to me are the questions whose answers provide us with the ingredients making a politics of interpretation.'³⁰ These questions are important ones which are being asked in a variety of ways within our communities. They are asked, for example, about research, policy making and curriculum development. Said's comments, however, point to the problems of interpretation, in this case of academic writing. 'Who' is doing the writing is important in the politics of the Third World and African America, and indeed for indigenous peoples; it is even more important in the politics of how these worlds are being represented 'back to' the West. Although in the literary sense the imagination is crucial to writing, the use of language is not highly regarded in academic discourses which claim to be scientific. The concept of imagination, when employed as a sociological tool, is often reduced to a way of seeing and understanding the world, or a way of understanding how people either construct the world or are constructed by the world. As Toni Morrison argues, however, the imagination can be a way of sharing the world.³¹ This means, according to Morrison, struggling to find the language to do this and then struggling to interpret and perform within that shared imagination.

Writing Theory

Research is linked in all disciplines to theory. Research adds to, is generated from, creates or broadens our theoretical understandings.

Indigenous peoples have been, in many ways, oppressed by theory. Any consideration of the ways our origins have been examined, our histories recounted, our arts analysed, our cultures dissected, measured, torn apart and distorted back to us will suggest that theories have not looked sympathetically or ethically at us. Writing research is often considered marginally more important than writing theory, providing it results in tangible benefits for farmers, economists, industries and sick people. For indigenous peoples, most of the theorizing has been driven by anthropological approaches. These approaches have shown enormous concern for our origins as peoples and for aspects of our linguistic and material culture.

The development of theories by indigenous scholars which attempt to explain our existence in contemporary society (as opposed to the 'traditional' society constructed under modernism) has only just begun. Not all these theories claim to be derived from some 'pure' sense of what it means to be indigenous, nor do they claim to be theories which have been developed in a vacuum separated from any association with civil and human rights movements, other nationalist struggles or other theoretical approaches. What is claimed, however, is that new ways of theorizing by indigenous scholars are grounded in a real sense of, and sensitivity towards, what it means to be an indigenous person. As Kathie Irwin urges, 'We don't need anyone else developing the tools which will help us to come to terms with who we are. We can and will do this work. Real power lies with those who design the tools – it always has. This power is ours'.³² Contained within this imperative is a sense of being able to determine priorities, to bring to the centre those issues of our own choosing, and to discuss them amongst ourselves.

I am arguing that theory at its most simple level is important for indigenous peoples. At the very least it helps make sense of reality. It enables us to make assumptions and predictions about the world in which we live. It contains within it a method or methods for selecting and arranging, for prioritising and legitimating what we see and do. Theory enables us to deal with contradictions and uncertainties. Perhaps more significantly, it gives us space to plan, to strategize, to take greater control over our resistances. The language of a theory can also be used as a way of organising and determining action. It helps us to interpret what is being told to us, and to predict the consequences of what is being promised. Theory can also protect us because it contains within it a way of putting reality into perspective. If it is a good theory it also allows for new ideas and ways of looking at things to be incorporated constantly without the need to search constantly for new theories.

A dilemma posed by such a thorough critical approach to history, writing and theory is that whilst we may reject or dismiss them, this does

not make them go away, nor does the critique necessarily offer the alternatives. We live simultaneously within such views while needing to pose, contest and struggle for the legitimacy of oppositional or alternative histories, theories and ways of writing. At some points there is, there has to be, dialogue across the boundaries of oppositions. This has to be because we constantly collide with dominant views while we are attempting to transform our lives on a larger scale than our own localized circumstances. This means struggling to make sense of our own world while also attempting to transform what counts as important in the world of the powerful.

Part of the exercise is about recovering our own stories of the past. This is inextricably bound to a recovery of our language and epistemological foundations. It is also about reconciling and reprioritizing what is really important about the past with what is important about the present. These issues raise significant questions for indigenous communities who are not only beginning to fight back against the invasion of their communities by academic, corporate and populist researchers, but to think about, and carry out research, on their own concerns. One of the problems discussed in this first section of this book is that the methodologies and methods of research, the theories that inform them, the questions which they generate and the writing styles they employ, all become significant acts which need to be considered carefully and critically before being applied. In other words, they need to be 'decolonized'. Decolonization, however, does not mean and has not meant a total rejection of all theory or research or Western knowledge. Rather, it is about centring our concerns and world views and then coming to know and understand theory and research from our own perspectives and for our own purposes.

As a site of struggle research has a significance for indigenous peoples that is embedded in our history under the gaze of Western imperialism and Western science. It is framed by our attempts to escape the penetration and surveillance of that gaze whilst simultaneously reordering and reconstituting ourselves as indigenous human beings in a state of ongoing crisis. Research has not been neutral in its objectification of the Other. Objectification is a process of dehumanization. In its clear links to Western knowledge research has generated a particular relationship to indigenous peoples which continues to be problematic. At the same time, however, new pressures which have resulted from our own politics of self-determination, of wanting greater participation in, or control over, what happens to us, and from changes in the global environment, have meant that there is a much more active and knowing engagement in the activity of research by indigenous peoples. Many indigenous groups, communities and organisations are thinking about, talking about,

and carrying out research activities of various kinds. In this chapter I have suggested that it is important to have a critical understanding of some of the tools of research – not just the obvious technical tools but the conceptual tools, the ones which make us feel uncomfortable, which we avoid, for which we have no easy response.

*I lack imagination you say
No. I lack language.
The language to clarify
my resistance to the literate....*

Cherrie Moraga³³

Notes

- 1 Lorde, Audre (1979), 'The Master's Tools will Never Dismantle the Master's House', comments at 'The personal and the Political' panel, Second Sex Conference, reproduced in Moraga, C. and G. Anzaldúa (1981), *This Bridge Called My Back*, Kitchen Table Women of Color Press, New York, pp. 98–101.
- 2 See Sale, K. (1990), *The Conquest of Paradise, Christopher and the Columbian Legacy*, Alfred Knopf, New York.
- 3 See Churchill, W. (1994), *Indians Are Us? Culture and Genocide in North America*, Common Courage Press, Maine.
- 4 Trask, H. K. (1993), *From a Native Daughter*, Common Courage Press, Maine, p. 7.
- 5 Lehman, G. (1996), 'Life's Quiet Companion', paper, Riawunna Centre for Aboriginal Studies, University of Tasmania, Hobart, Australia.
- 6 Giddens, A. (1989), *Sociology*, Polity Press, Cambridge, pp. 530–3.
- 7 The term 'rules of practice' comes from Foucault. See, for this encounter, Salmond, A. (1991), *Two Worlds, First Meetings Between Maori and Europeans 1642–1772*, Viking, Auckland.
- 8 Mackenzie, J. R. (1990), *Imperialism and the Natural World*, Manchester University Press, England.
- 9 Thompson, A. S. (1859), *The Story of New Zealand: Past and Present, Savage and Civilized*, John Murray, London, p. 82.
- 10 Goldberg, D. T. (1993), *Racist Culture, Philosophy and the Politics of Meaning*, Blackwell, Oxford. See also Sardar, Z., A. Nandy and W. Davies (1993), *Barbaric Others, A Manifesto of Western Racism*, Pluto Press, London.
- 11 Fanon, Frantz (1990), *The Wretched of the Earth*, Penguin, London.
- 12 *Ibid.*, pp. 27–8.
- 13 *Ibid.*, p. 27.
- 14 Nandy, A. (1989), *The Intimate Enemy: Loss and Recovery of Self Under Colonialism*, Oxford University Press, Delhi.
- 15 Memmi, A. (1991), *The Colonizer and the Colonized*, Beacon Press, Boston, p. 83.
- 16 For a critique of these views refer to Street, B. V. (1984), *Literary in Theory and Practice*, Cambridge University Press, New York.
- 17 I have drawn on a wide range of discussions both by indigenous people and by various writers such as Robert Young, J. Abu-Lughod, Keith Jenkins and C. Steadman. See, for example, Young, R. (1990), *White Mythologies, Writing, History*

- and the West*, Routledge, London; Abu-Lughod, J. (1989), 'On the Remaking of History. How to Reinvent the Past', in *Remaking History*, Dia Art Foundation, Bay Press, Seattle, pp. 111–29; Steadman, C. (1992), 'Culture, Cultural Studies and the Historians', in *Cultural Studies*, eds G. Nelson, P. A. Treicher and L. Grossberg, Routledge, New York, pp. 613–20; Trask, *From a Native Daughter*.
- 18 Young, *White Mythologies*.
 - 19 *Ibid.* p. 3.
 - 20 Mangan, J. (1993), *The Imperial Curriculum – Racial Images and Education in the British Colonial Experience*, Routledge, London.
 - 21 Grace, P. (1985), 'Books are Dangerous', paper presented at the Fourth Early Childhood Convention, Wellington, New Zealand.
 - 22 Pihama, L. (1994), 'Are Films Dangerous? A Maori Woman's Perspective on *The Piano*', *Hecate*, Vol. 20, No. 2, p. 241.
 - 23 Ashcroft, B., G. Griffiths and H. Tiffin (1989), *The Empire Writes Back, Theory and Practice in Post-colonial Literatures*, Routledge, London.
 - 24 Thiong'o, Ngũgĩ Wa (1986), *Decolonizing the Mind: The Politics of Language in African Literature*, James Currey, London.
 - 25 *Ibid.*
 - 26 Smith, C.W. (1994), 'Kimihiā Te Matauranga: Colonization and Iwi Development', MA thesis, University of Auckland, New Zealand, p. 13.
 - 27 *Ibid.*, p. 13.
 - 28 van Dijk, T. A. (1989), *Elite Discourses and Racism*, Sage Publications, Newbury Park, California.
 - 29 Smith, L. T. (1994), 'In Search of a Language and a Shareable Imaginative World: E Kore Taku Moe, E Riro i a Koe', *Hecate*, Vol. 20, No. 2, pp. 162–74.
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 - 31 Morrison, T. (1993), *Playing in the Dark: Whiteness and the Literary Imagination*, Vintage Books, New York.
 - 32 Irwin, K. (1992), 'Towards Theories of Maori Feminisms', in *Feminist Voices: Women's Studies Texts for Aotearoa/New Zealand*, ed. R. du Plessis, Oxford University Press, Auckland, p. 5.
 - 33 Moraga, Cherrie (1983), quoted by G. Anzaldúa, in 'Speaking Tongues: a Letter to 3rd World Women Writers', in *This Bridge Called My Back*, p. 166.