Philanthropy and Māori Gift Exchange

Speaker: Mānuka Henare
Philanthropy & Māori Gift Exchange:
Investing in people
‘Ko te hau tēnā o tō taonga’
Tamati Ranapiri

Philanthropy Summit 2015: The Power of Strategic Giving:
Te Korowai o ngā nui te ora tapae e
Philanthropy NZ Conference
The University of Auckland Business School
Tāmaki Makau Rau, Aotearoa
16 April 2015
Mānuka Hēnare
Explore philosophies of gift exchange & philanthropy

• Shared values, ways of thinking
• Hongi Hika 1820 expectation - Whakamāoritia pākehā
• Recognise distinctive histories & philosophies
• Māori gift exchange = philanthropy
• Today’s Aotearoa New Zealand philanthropy is gifting & reciprocity?
• Restored Māori economic development & philanthropy
Polynesian – Anglo Philanthropies
Risk of Talking past each other?

• English philanthropy is a product of Anglo-feudalism - Elizabethan Age – Victorian Age – deep tap root of Charitable Trust Act – **Problematic of Anglo-notion of charity** (class inspired – haves and have not's)

• No feudalism, no class systems of Polynesia

• It’s Pacific-Asia experiences of Māori that shapes current thinking and response

• A ‘Kiwi’ philanthropy that recognises cultural roots – SEA Asia-Polynesia & Anglo-Western

• Consider an **Ambicultural approach** to philanthropy
Philosophy of Māoritanga

- Māoritanga = totality of a Māori way of life
- Consists of 4 well-beings
  - Spiritual wellbeing
  - Environmental wellbeing
  - Kinship wellbeing
  - Economic wellbeing

- Constitutes an Austronesian-Polynesian-Māori understanding of philanthropy
Distinctive histories, life views, world views

- **Gift Exchange** an ancient idea & practise
- Aotearoa Māori is of Asia-Pacific-Polynesia-Aotearoa - ancient
- Albert Schweitzer – life view is a world view & a set of ethics
- **Ehara i te me - Philanthropy** not a new idea or practise
- Evidenced in the Māori encounter with Great Britain & settlers, 1805-2015
Philanthropy: Love of Humanity
Anglo-Western philosophy of philanthropy

- Etymology of philanthropy (n) roots in early Greek 460 BC & Latin - kindliness, humanity, benevolence, love to mankind (from gods, humans, or things
- French & English 1608, 1623, 1789
- Meaning of philanthropic (adj) action or agency, humanitarian act – first recorded in 1884
- (Chambers Dictionary of Etymology 2000:786)
Asia-Polynesia-Māori Philosophy of Philanthropy

The Spirit of the Gift

“Ko te hau tēnā o tō taonga”

According to Tāmati Ranapiri (1907)
“Na, ko taua taonga i hōmai nei ki a au, ko te hau tēnā o tō taonga i hōmai rā ki a au i mua.”

Now the valuable, which was given to me, is the life force of your gift given to me earlier.

The spirit power and the vital essence embodied in a person & transmitted to their gift or anything considered valuable (taonga).
Ko te hau tēnā o tō taonga
‘Ko te hau tēnā o tō taonga’:
The spirit or life force of your gift (Tāmati Ranapiri)

- Atawhai ki te tangata
  Manaaki ki te tangata

- Atawhai-manaaki – ancient Austronesian-East Polynesian-Māori words (Asia to Aotearoa 6,000+ years)
  - spirituality (wairuatanga, mauri, wairua)
  - being, potentiality, sacredness (tapu-manā)
  - Reciprocity (hau, utu)
  - humanism & kinship (tangata, whanaungatanga)
  - compassion & generosity towards others (atawhai, manaaki)
  - Solidarity (kotahitanga)
  - Matters of kawa, tikanga & ritenga (virtue-ethics, principles, behaviour)

- These constitute a matrix of the spirit, a life force (hau) in a gift = a taonga
Aotearoa philosophy of philanthropy

- Ahakoa he iti kete, he iti nā te aroha
- Altho the basket is small, it is given with affectionate regard
- *It is the thought behind the gift, not its material value that counts*

- Ahakoa iti, he pounamu
- *Altho small, it is greenstone (jade)*
  The intention gives value to even a small gift
Philosophy of Philanthropy

- He taura taonga e motu,
  he taura tangata e kore e motu

- A gift chain may break but not a human link

- Traditionally tribes establish regular gift exchange based on local commodities or products, aim to establish alliances and relationships
Aotearoa Philosophy: He Korunga o Ngā Tikanga: Spiral of virtues & ethics of holistic well-being Philosophy of humanism & reciprocity
Māori Colonial experience 1830-??
From Bread basket to basket case

- Positive experiences 1800-1840
  - Extensive trade, mutually beneficial
  - 1805-1820 Te Paahi, Ruatara, Hongi Hika & Samuel Marsden, Parramatta (add Faces)
  - Visits to UK, meeting royalty, politicians 1818-1820
  - Letter 1831, appointment James Busby, Flag 1834, He Whakaputanga - declaration of independence 1835, Te Tiriti o Waitangi 1840

- Negative experiences 1840s-2010
• 1840 100% Māori lived off the land & cared for Pākehā settlers
• Forced land sales & confiscation of land = destruction of thriving tribal economies, loss of productivity & wealth, cause of abject poverty, human suffering & huge loss of life. 60 million acres of land obtained by settler, Māori left with 4 million acres.
• 1938 only ¼ Māori population could live an adequate life off the land (Horace Belshaw 1939)
• Declaration of Independence and Treaty agreements trampled upon by NZ Crown and settlers
Treaty Settlements

• Royal Commission on Social Policy 1988 and the Waitangi Tribunal 1988 reported that all immigrants to NZ are the beneficiaries of the forced land sales & huge profits of the Crown.

• Māori Funded the costs of the immigration schemes, paid for the building of infrastructures of NZ – highways, roads, harbours, airports, schools, health and welfare systems.

• The promise of Victoria & subsequent Crown agencies was that Māori life & lifeway's would be guaranteed & allowed to develop.

• 2014 Waitangi Tribunal found that Ngāpuhi did not cede sovereignty.
Māori philanthropy

- 19th – 20th centuries can be seen as a type of ‘forced’ philanthropy (a contradiction of terms)
- Examples of Māori philanthropy:
  - Tongariro Mountain
  - Department of Conservation lands, estates, reserves
  - Water from tribally owned rivers, lakes and bores
  - Access to tribal fishing spaces for recreational fishers
  - Lands given for hospitals, schools, churches, towns and cities
  - Lands acquired for the planting of vast Radiata Pine forests
He Ara Hou Report - A framework for ethical – moral discussion on well-being

► Today’s reality – Existence in Aotearoa a ‘Structure of Inequality’ (cf. Piketty, Capital, 2014; Hēnare 2014)

► 200,000 NZ children live in poverty (CPAG Report launched 12 Sept 2011, University of Auckland)

► 60,000 Māori Children under 14yrs live in poverty i.e. one third
  (He Ara Hou: Investing in Māori & Pasifika Children Report , September 2011)

► Systemic poverty on this scale will take 20 yrs to remove
Today’s Aotearoa- NZ philanthropy is reciprocity

- In the spirit of the gift, the taonga of life, philanthropy is reciprocity
- Māori communities & organisations need the support for humanitarian organisations and peoples
- Poverty among Māori children is at unacceptable levels, 60,000-80,000
- Labour market participation rates of Māori regions (May 2013) 40% non-participation rate (North Auckland 55%)
- NZ suffers from the extremes of opulence and poverty –i.e. The Paradox of wealth creation
The Present
Aotearoa Māori Population 2006-2021

• NZ population 4.1mill (2006)
  – 5 mill by 2051
• Māori are 15%, or 586,000
• Māori pop much younger
  – Median age 22.8yrs
  – 13.1 yrs younger that total pop
• Māori, Asian & Pacific Island are 29%, (European 71%)
• By 2021 will be 41%
Māori enterprise agenda & philanthropy

• Dean Howard Smith, (Mohawk)
  – Industrial business can be a means of survival & development
• 1st strategy focus on local & survive
• 2nd strategy look at the horizons & see transfigurations (Te Ruki Kawiti, 1854)
• Consciously develop a distinct business sector within countries & region, with its own economy
• Economy of mana (affection & wealth creation)
• Start businesses, create wealth & employment
• To humanise local, APEC & global economies is the mission
  – Promotes trust, understanding & respect
  – Promotes stability, security & prosperity in the region
Aotearoa Body of business & economic knowledge

• Inspire
  – Productivity
  – New types of business enterprises (tribal & private)
  – Appropriate entrepreneurial behaviour
  – New levels of innovation along the supply chain
• The four ‘well-beings’ of the Māori mindset & economy
  – Wairuatanga (Spiritual)
  – Te Ao tūroa (Environment) Ao nui mārama (Cosmos)
  – Whanaungatanga (Kinship & belonging)
  – Whai hua (Economic)
• Four capitals – spiritual, environmental, human-kinship-economic
Asset base of 2010 Māori economy

- Agric, Forestry, Fishing
- Mining
- Manufacturing
- Elect, gas & water
- Construction
- Wholesale trade
- Retail trade
- Accommodation
- Transport
- Communications
- Finance services
- Property services
- Education
- Other services $bn

Māori Economy, Science and Innovation – presentation to Māori Economic Summit –
Māori Wealth Creation
2001 – 2006
BERL Report on Māori Economic Development 2011

NZ$

• Tribal Wealth 16.5 B
• Individual Wealth 21.5 B
• Total NZ$37.0 B
• However Tangata Wealth
  Opportunity cost NZ$20 B
• Conservative estimates
• 565,329 Māori (2006 Census)
• 1769 est. pop. 100,00 1896 – 42,113
• Māori are a sustainable, self-reliant community
Task of philanthropy and Māori to 2040

• Align strategies with *He Kai Aku Ringa Crown-Maori Economic Strategy to 2040*

• *Grow a Developing Economy to a restored Developed Economy*
Joint Philanthropy: Land Ownership

- Buy up tropical islands as private resorts, land philanthropy
- Turn wildernesses into exclusive golf courses, conservation philanthropy
- New approach – acquire land with other purposes in mind – land philanthropy & conservation philanthropy; promote large scale ocean and forestry conservation initiatives – ocean and forestry philanthropy
Philanthropy: Land Ownership

- to conserve the wilderness, the natural world
- foster wildlife and biodiversity (this philanthropy goes beyond the writing of a cheque)
- it is the idea of becoming the guardian of a pristine, natural part of the planet
- the impetus to become a steward of land
- the idea of using economies of scale to create a wildlife reserve
- bought a city block and restored the land under an old galvanising plant
Philanthropy: Land Ownership

- acquired hundreds of thousands of hectares of land with the aim of healing damaged landscapes so that they can return to being habitat suitable for wildlife (e.g. in Chile, Argentina). Land acquired through a non-profit foundation with the goal of donating it back to national governments in the form of national parks.

- together with Brazilian Government and other donors to secure protection for some 15% of the Brazilian Amazon basin.

- Rather than buy land, help governments develop national parks – the benefit being to save much larger tracts of land – the project require long-term commitment. It is no longer enough to just to protect a place.
Kia ora tātou
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