

# Southern Celts. Land as landscape: External and internal landscapes.

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Celine Kearney: Wintec, Waikato.

# Overview

- ▶ What was the question?
- ▶ What were the theoretical frameworks: cultural identity, narrative, land
- ▶ What questions did we discuss? Ten questions
- ▶ Who took part in interviews?
- ▶ Land as Place and Landscape: Whenua: land and umbilical cord
- ▶ Responses to Question 10 about colonisation

# What was my question?

- ▶ *How do people with Irish or Scottish backgrounds live out their cultural connections to the northern hemisphere homelands, in Aotearoa New Zealand?*

- ▶ *Image: Zaczek, I. (1995)*



# Theoretical Frameworks: Culture and Identity

- ▶ “ Cultural identity is neither one thing, nor static... it is constantly produced and reproduced in practices of everyday life, education, the media, the museum and heritage sectors, the arts, history and literature  
(Chris Weedon, 2004.p.155)
- ▶ We have multiple identities each rooted in different sets of relationships
- ▶ We “ restory our lives within the flux of contradictions and tensions of the several social worlds which we are simultaneously actors and respondents to others’ actions  
(Mishler, 2006, p.42)

# Methods and tools of analysis: Narrative

- ▶ Types
- ▶ Official institutional narratives: History, Law, Science, Religions, Journalism/Media
- ▶ Social narratives: song, music, poetry and story, dance, carving, image symbolism
- ▶ Interviews :
- ▶ A story is co-produced in “a complex choreography” in spaces between teller and listener, speaker and setting, text and reader history and culture”
- ▶ (Catherine Reissman 2008, p.105)
- ▶ Narrative frames: the person, time, place (change is a constant)

# Land as Place and Landscape

- ▶ “Place is the geography of earth, mind, body and lived experience of the seen and unseen...”
- ▶ “Land and landscape have meaning for us because of the memory attached to them....”
- ▶ (Brady, 2005, p.9840)
- ▶ “Land is more than just a physical local, it is a mental one that becomes water on the rock of our being”
- ▶ (Aluli-Meyer 2008, p.219)

# Interview questions

- ▶ 1. What is your /your family's Celtic/Gaelic (Ireland, Scotland,) cultural background?
- ▶ 2. Were you born in NZ? If not, why and when did you come to New Zealand? How old were you? Could you tell me more about this experience?
- ▶ 3. If you were born in New Zealand - and even if you weren't - **how has this cultural connection been expressed in your life**, *for example, experiences of grandparents or parents; food, clothes, music, stories, religion?* Do you have particular stories, people, or objects that you associate with, or that embody this cultural connection?

# Malcolm Adams: Master Carver: South Pacific Celt





# Interview questions (ctd)

- ▶ 4. Have you visited/ revisited the homeland of this cultural connection? Has this made a difference to your feelings, attitudes, personal understanding
- ▶ 5. Do you speak any of the language of the country? Do you think that is important?
- ▶ 6. Does your choice of business, art, music, employment, hobbies (any other aspect of your life) reflect this cultural connection?
- ▶ 7. Has this cultural connection shown itself at particular times of your life? Have you been conscious of it as you have had important life experiences, such as celebrating achievements, having a child, burying a family member or a friend? Have you taken any particular action because of this?

# Interview questions

- ▶ 8. Has your attitude to and understanding of this cultural connection changed over time? Has this been influenced by particular factors?
  - ▶ 9. Is there anything in the Kiwi psyche which you can link to Celtic/Gaelic cultural roots? Can you identify any characteristics or behaviours in New Zealand society or in New Zealanders that might reflect the Celtic/Gaelic connection?
  - ▶ 10. The Irish and the Scots have been systematically colonised and suffered for this.
  - ▶ Do you think this experience, and understanding, has influenced how they have related to Maori, in the process of colonisation of Aotearoa/New Zealand?
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# Interviewees

## ▶ Chapter One: Doing Business

- ▶ *Ann Corry*, kiltmaker, Helean Kilts
- ▶ *Michael Fraser Milne*, owner/director of Whisky Galore
- ▶ *Erin Hogan*, proprietor, The Scottish Shop

## ▶ Chapter Two: Speaking Gaelic

- ▶ *Evelyn Entwhistle*, Scots Gaelic teacher
- ▶ *Michael Godfrey*, Scots Gaelic teacher

## ▶ Chapter Three: Performing Arts: Music and Singing

- ▶ *Marianne Hepple*, Uilleann piper
- ▶ *Evey McAuliffe*, singer
- ▶ *Bain McGregor*, Highland piper

## ▶ Chapter Four: Writing the Stories

- ▶ *Keri Hulme*, writer
- ▶ *Michael O'Leary*, publisher, novelist
- ▶ *Bernadette Hall*, poet
- ▶ *Laura Mills*, journalist
- ▶ *Coral Atkinson*, writer

# Interviewees

- ▶ **Chapter Five: Showing the Pictures**

- ▶ *Kathleen Gallagher*, writer and film maker
- ▶ *Malcolm Adams*, master carver
- ▶ *Denis O'Connor*, sculptor, visual artist

- ▶ **Chapter Six: Spirituality and Religion**

- ▶ *John Hunt*, Presbyterian minister
- ▶ *Ann Dooley*, religious studies teacher

- ▶ **Chapter Seven: Playing Sport**

- ▶ *Charlie Dunn*, boxer
- ▶ *Stewart McKnight*, curler
- ▶ *John Baster*, coracle maker

- ▶ **Chapter Eight: Telling the Stories:  
Teaching the Cultures**

- ▶ *Ellen McCormack*, genealogist, QSM
- ▶ *Robert Consedine*, Treaty of Waitangi educator
- ▶ *Patsy Montgomerie*, manager, Waipu Museum
- ▶ *Sean Brosnahan*, curator, Toitu Otago Early Settlers Museum



# Land as place

- ▶ **South Island**
- ▶ ***Keri Hulme***: Otago, Te Waipounamu. Orkney Islands/Kai Tahu
- ▶ ***Ann Corry***: Dunedin. Peebles and Paisley, Scotland to South Otago, Balclutha
- ▶ ***Sean Brosnahan***: South Canterbury. Kerry and Galway. Kerrytown. A plaque in the middle of a paddock
- ▶ ***Michael Godfrey***: Christchurch Edinburgh, Inverness. ‘You Pakeha have got no culture..’
- ▶ **North Island**
- ▶ ***Charlie Dunn***: Miti Miti, Northland. Irish, Scottish, English and Te Rawara
- ▶ ***Malcolm Adams***: Scottish and Irish. Northland/Auckland.
- ▶ ***Bain McGregor***: Waipu. Nova Scotian Scots.
- ▶ ***Ellen McCormack***: Kati Kati. Bay of Plenty. An Ulster Settlement. Athenree Homestead.

# Land as internal landscape

- ▶ Whenua = land and umbilical cord
- ▶ *Denis O'Connor*: Waiheke Island/Waitemata. Sculptor

His father lived out of his own internal landscape -

- ▶ *Eileen Kearney (nee McDonald/McDonnell)*
- ▶ “It’s the banshee”
- ▶ The faery woman of Irish myth

# Responses to Question 10 about colonisation

- ▶ **Ann Dooley**: Belfast, family left because of The Troubles (1970).
- ▶ We don't want to take anything from Maori, we give to this society as well."
- ▶ "We didn't have a treaty in Ireland" (Treaty of Waitangi)
- ▶ Family. Rituals around death/funeral/wake/tangi.
- ▶ **Sean Brosnahan**:
  - ▶ "It's ironic, we got the land. We benefitted from your loss."
  - ▶ Ngati Kahugnugnu
- ▶ **Malcolm Adams**
  - ▶ *Consequences*
  - ▶ "I can't succeed because I was born in a whare with a dirt floor."
  - ▶ "My granny grew up in a black house in Scotland.."

# Responses to question about colonisation

- ▶ Michael Fraser Milne
- ▶ Scottish born, army background
- ▶ His wife was studying Te Reo at Canterbury university ; when people stood to introduce themselves mihi/pepeha names from Scotland and Ireland are woven into these introductions
- ▶ Coral Atkinson
- ▶ Dublin-born, found NZ society of the 1960's fairly insular.
- ▶ Church of Ireland
- ▶ Paulo Freire Brazilian educationalist 'The oppressed become the oppressor...'
- ▶ Robert Consedine
- ▶ Treaty of Waitangi educator
- ▶ Understand your own history



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