



# Mātauranga Māori in Education

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Some Thoughts by  
Te Ahukaramū  
Charles Royal



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# 1. Preliminary

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# Preliminary

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A Researcher of Mātauranga Māori for over 30 years

Not an educationist, an education specialist

My thoughts based upon my experiences and impressions of education and Māori education

Available on the  
Tertiary Education  
Commission  
website.

[www.tec.govt.nz](http://www.tec.govt.nz)



# Manu Kōkiri: Key Questions

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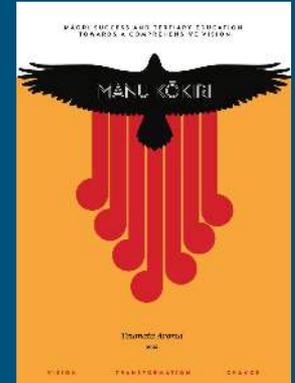
What does Māori success look like?

- Success for Māori students and staff
- Labour Market
- Individual and Collective Mana, Health and Wellbeing

What does a successful system look like from a Māori point of view?

- Te Tiriti-o-Waitangi
- Mātauranga Māori
- The Māori Economy
- Tertiary Education as a Right and a Vehicle for Public Good

How can this be achieved?



# Aspiration

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“

*... the **best indigenously inspired tertiary education system in the world** - one where incredible success is experienced by indigenous people (this is normalised and expected) and where indigenous knowledge and experience influences the sector positively and becomes the inspiration for the success of all. This is an internationally lauded, distinctive Aotearoa-New Zealand tertiary education system where all succeed.”*

## 2. Goals for Māori Education

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# Goals for Māori Education - Mainstream

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Ensuring **the success of Māori learners** in education and schooling

**Enrichening, strengthening and innovating Aotearoa New Zealand education** through an engagement with Te Reo Māori, tikanga Māori and mātauranga Māori.

# Ensuring the success of Māori learners

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- Preparing learners for life in the 21st Century
- Addressing historical underachievement, addressing inequities.
- Realising potential
- A diversity of approach is required. (“different strokes for different folks”)
- For some Māori, not all, engagement with mātauranga Māori, tikanga Māori etc is critical to unlocking their potential.
- On the whole, a positive attitude toward Māori identity and culture in the school is required.

# Enriching Aotearoa New Zealand education

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Evolving schooling and education in the 21st Century

Mātauranga Māori/Māori experience/tikanga Māori informing:

- vision for success
- curriculum
- pedagogy
- the day-to-day culture of the school
- relationships - with who and how these relationships are maintained

Motivated by enabling success for all, including Māori.

- An unfolding maturation of Aotearoa NZ culture and identity
- Contributing to contemporary Māori language and cultural revitalisation

# Te Tiriti-o-Waitangi

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Ensuring Māori success and enriching education through mātauranga Māori are two key ways by which a school or education institution may address Te Tiriti-o-Waitangi.

There are other ways too:

- Māori representation in the leadership of the school (including teachers)
- The degree to which the local iwi/hapū/whānau community and its culture is expressed in the school

# Māori medium education (kōhanga, kura, wānanga etc)

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- Ensuring the success of all pupils
- Developing a distinctive, meaningful and successful educational philosophy and practice drawing upon mātauranga Māori and Māori resources, assets and experiences.
- The degree to which the school is an institution of a tangata whenua community

# 3. How this may be achieved

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# Notes

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Recognising the paucity of available resources

Quality relationships with the local iwi/Māori community is critical.

Creating and implementing plans:

- Māori learner success
- School intercultural enrichment

Understanding the nature of staff capability/capacity required to succeed

# Interculturalism

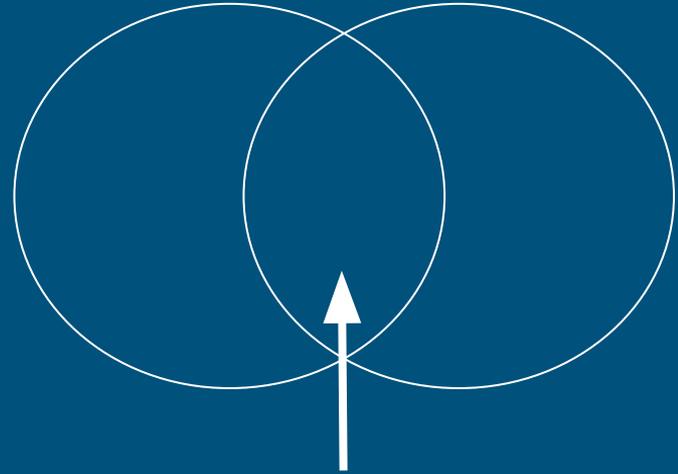
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The next step beyond 'biculturalism'

A true 'coming together' of two cultures to create things of value that both own and are proud of

1+1=3

Intercultural Capability is the bridge between biculturalism and multiculturalism



Conscious **creation of value** as a **consequence of the planned and mindful encounter** between two or more cultures.

# 4. An Overview of Mātauranga Māori

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# Terminology

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Mātauranga Māori are not traditional terms. Became popular after 1980.

*Some, therefore, prefer traditional terms for knowledge such as kōrero, whakapapa and the like.*

Some object to the term because they believe that 'Māori knowledge' is either artificial or undermines iwi/hapū/whānau diversity.

*Hence, the preference for terms like mātauranga-a-iwi, mātauranga-a-hapū etc*

# Two inter-related Meanings

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A Body of Knowledge

A Worldview, a culture (of which the knowledge is a vehicle)

# A body of knowledge that exists in Aotearoa today

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- Origins in ancient Polynesia
- Brought to Aotearoa where it changed and grew
- Changed and grew during the early period of European encounter (approx 1769-1840)
- Seriously undermined/diminished during colonisation (significant parts destroyed altogether)
- It never entirely disappeared; notably, Te Reo Māori was not completely lost
- Today, mātauranga Māori exists in a fragmented, incomplete state

# The 'creative potential' of mātauranga Māori

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Interest in mātauranga Māori is motivated by two key themes:

- **Healing** history and identity, including Māori history and identity
- **Creativity**, creative possibilities (both within Māori communities and in the wider nation)

Sometimes a single initiative can achieve both

# Worldview

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Tangata Whenua - indigeneity

Kinship based relationship with natural world environments

Tangata Whenua experience of colonisation

Perspectives on justice, conflict, healing, equity

# Revitalisation Projects

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- Te Reo Māori
- Tā moko
- Matariki/Maramataka
- Taonga Pūoro
- Marae Ritual and Culture
- Whakairo/Raranga
- Tākaro

# Mātauranga Māori perspectives on education

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A mana inspired approach

Bringing learners/young people to an experience of mana is the purpose of education

Understanding what spontaneously and organically expresses itself in the young people - dedicating young people to that path. (This is the traditional meaning of *māoritanga*)