The Purpose of Education
Perspectives arising from Mātauranga Māori

A Discussion

by
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for the Ministry of Education

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The traditional *mātauranga Māori* perspective concerning the purpose of education can be summarised as follows:

> The purpose of education is to facilitate the flow and experience of *mana* in the individual and in his/her community. The 'fullness' of life was considered to be a function of the degree and quality of mana at play in a person's life. The outward expression of mana in the life of the individual is evidenced not only in their skills, attributes and talents – expertise and skill is widely celebrated – but finally in their 'spiritual authority', their intuitive and wisdom filled *knowledge and insight* of knowing what, when, how and why to do something.

EXECUTIVE SUMMARY

Report Purpose

This report presents ideas pertaining to two themes:

- The Purpose of Education
- Curriculum Design

These ideas have been developed through an interpretation of certain aspects of 'mātauranga Māori' and the report presents a discussion concerning perspectives on these themes that can be found within mātauranga Māori.

Mātauranga Māori

For the purposes of the report, the following statement is used as a working definition of 'mātauranga Māori':

> 'Mātauranga Māori' is a modern term for a body of knowledge that was brought to these islands by Polynesian ancestors of present-day Māori. Here this body of knowledge grew according to life in Aotearoa and Te Wai Pounamu. Despite an initial period of change and growth, the arrival of European populations in the 18th, 19th and 20th centuries brought major impacts to the life of this knowledge, endangering it many and substantial ways. All, however, was not lost as new knowledge was created through the encounter with the European and through the experience of the creation of the new nation called New Zealand. Important fragments and portions – notably the Māori language - remain today. These fragments and portions are catalysing a new creative period in Māori history and culture and in the life of the New Zealand nation.

The Report is a 'think piece'

This report is a 'think piece'. It presents views developed by the author based upon his interpretations of certain aspects of mātauranga Māori. The report is not an exhaustive study of these topics nor are the ideas contained in this report intended as policy proposals. Rather the report presents a number of ideas for discussion and some of these ideas are more fully developed than others. Additionally, the author does not claim expertise in the field of education theory and practice – although he has some experience with these activities - and this report has not been examined through peer review.

Thinking about Education

The report is introduced by a discussion concerning aspects of the education journey in the life of an individual. This introduction presents certain features of the education journey which strike the author as being especially important and which will assist the reader when considering various interpretations of aspects of mātauranga Māori that are presented later in the report. Additionally, the report includes a discussion of 'Māori education' and contrasts the theme of 'Māori

development' with that pertaining to mātauranga Māori. Finally, the introduction discusses the contemporary education of Māori males. It is his view that particular attention now needs to be paid in New Zealand education to the education of males generally and Māori males specifically.

Aspects of the *Te Ao Mārama* worldview

The report contains a discussion of the traditional Māori worldview. A number of interpretations of this worldview are possible and, in this report, an emphasis has been placed upon *mana, tapu* and *mauri* which are central and foundational concepts in the traditional worldview. Attention is paid to the way in which these concepts relate to the maturation of the individual and the education journey.

The Purpose of Education

The report presents a view as to the 'purpose' of education. This view was developed through an interpretation of the *Te Ao Mārama* worldview – the traditional Māori worldview - and how this found expression within traditional institutions dedicated to teaching and learning particularly the traditional *whare wānanga.*

The report presents the following statement which represents a mātauranga Māori derived perspective on the purpose of education:

> The purpose of education is to facilitate the flow and experience of *mana* in the individual and in his/her community. The 'fullness' of life was considered to be a function of the degree and quality of mana at play in a person's life. The outward expression of mana in the life of the individual is evidenced not only in their skills, attributes and talents – expertise and skill is widely celebrated – but finally in their 'spiritual authority', their intuitive and wisdom filled *knowledge and insight* of knowing what, when, how and why to do something.

This idea forms the basis for a proposal concerning 'state of being education' which is discussed in the report.

Curriculum Design

The report discusses three traditional models of curriculum design:

- The *atuatanga* model
- The *kete* model
- The *whare* model

It suggests that curriculum design principles have to negotiate the relationship between the knowledge that society deems important to pass on to learners and the natural energy, talents and qualities arising out of the learner. These two themes are captured in the *atuatanga* and *whare* models.

Curriculum reflects the worldview of a people and a note of caution is raised in the report concerning cultural retention which is singularly focused upon imparting certain knowledge to learners (the retention and repatriation of mātauranga) and equipping learners with knowledge of the world of their actual experience.

The report touches upon iwi based learning and 'future proofing' curriculum so that learners obtain pre-existent knowledge with an awareness and openness to new learning, to new experiences (thus leaving the creation of knowledge as a future possibility.) Three key ideas presented are as follows:

- In using iwi knowledge, cultural and experience to inform curriculum (within *kura* for example), this needs to be developed in harmony with an emerging vision concerning the role and place that iwi culture can play in the lives of its members (and other people too) in the future. That is to say, iwi cultures need to present experiences and activites that can really speak into and be relevant to the lives of individual members today understanding that individuals and their families have many options as to the communities in which they can participate
- Iwi knowledge and culture should be presented as an Aotearoa located response to universal human experiences (for example, birth, marriage, love, conflict, dying and so on). This is so that iwi members may understand the deep *human* foundations lying at the heart of their culture as well as how their culture uniquely and distinctively approaches and explains these universal human experiences
- Iwi based education settings should be imbued with a sense of creativity as much as the imperative of cultural retention. Iwi education should not only be concerned with the imparting of traditions, customs and knowledge but also with fostering an openness about the world and a willingness to engage it. That is to say, to act creatively in the world should be seen as a traditional customary practice (as it has been in many periods in Māori history). Children in these settings (as in all settings) should be imbued with a wonder about their world, a respect for their ancestors and ancestral knowledge, and a freedom to engage the world of their actual experience and to create knowledge accordingly.

The report concludes with the note:

> Wānanga is my tradition as much as mātauranga.
> Creativity is my tradition as much as knowledge.

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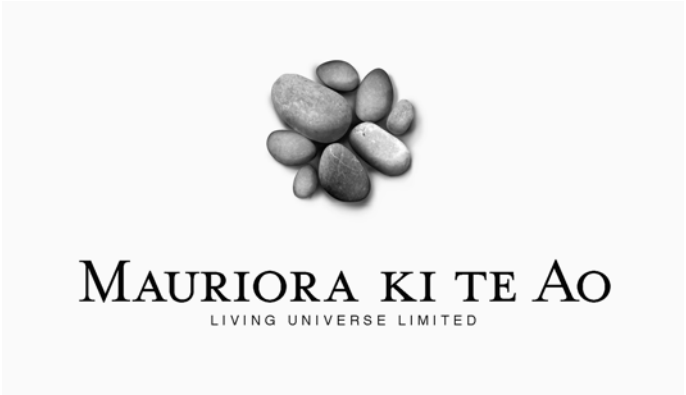

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1.0 Introduction

This report was written by Dr. Charles Royal for the Ministry of Education. The purpose of this report is to present a discussion concerning perspectives on education arising from traditional Māori knowledge, often referred to as mātauranga Māori. This report is a 'think piece', a presentation of a number of ideas and perspectives on the nature of education as they can be found within mātauranga Māori.

Specifically, the Ministry has requested discussion of the following matters:

The Purpose of Education

- An introductory discussion concerning contemporary 'Māori education', drawing also a distinction between Māori development, empowerment, decolonisation and ideas held in traditional educational institutions and mātauranga Māori (a discussion pertaining to the nature of mātauranga Māori will be included here).
- A discussion pertaining to 'the flow of mana' as the purpose of education, 'state of being' education.
- The education journey from te pū (root cause) to kāuru (tree top) and how this is reflected in the journey from pia, to akonga, to tauira, to tohunga. (explaining the meanings of each of these titles).

Traditional Models for Curriculum Arrangement

- The kete model
- The whare model (te whare tapere, te whare rūnanga, te whare kōrero etc.).
- A discussion concerning relationships with other bodies of knowledge.
- Curriculum and the worldview of a people
- Principles that might be employed in the arrangement of curriculum
- The role of iwi based curriculum within a national curriculum context
- Future focussed models of curriculum design

This report is a 'think piece'. It contains views and ideas developed by the author as they have occurred to him in his approach to questions posed by the Ministry of Education. The report is not an exhaustive account of mātauranga Māori derived perspectives on education and it is important to note that peer review and other kinds of consultation were not undertaken during the preparation of this report.

With respect to mātauranga Māori, Section 1.1 includes a working definition which is employed throughout the report. Further ideas about mātauranga Māori are also presented throughout the discussion. As our understanding of pre-existing and traditional mātauranga Māori remains fragmentary and incomplete, it is important to acknowledge that we have some way to go to compose a complete philosophy of education as this may be constructed upon perspectives and ideas contained within mātauranga Māori. This report does not aspire to

present such a philosophy but rather its purpose is to expose ideas and themes suggestive of certain directions when one considers the possible contribution that mātauranga Māori might make to contemporary education.

Finally, it should be noted that this report has been written from the point of view of a researcher of mātauranga Māori. The author does not claim expertise in the field of educational theory and practice – although he has been a teacher in the past and continues to supervise graduate students. As such, the discussion which follows takes on a particular character which reflects the author's interest – as all writing does. This interest rests primarily with the philosophy of knowledge – and indigenous knowledge particularly, understanding that 'indigenous knowledge' itself is a new and emerging field within world philosophy.

1.1 Mātauranga Māori

'Mātauranga Māori' is a term that has increased in popularity and use in recent years. It has eclipsed 'Māoritanga' somewhat as a way of denoting or signifying something essential of the Māori world – its values, culture and worldview. There are a number of themes in recent New Zealand history which help us understand the growth in interest and use of the term 'mātauranga Māori' - including Māori entry into the 'knowledge economy', claims before the Waitangi Tribunal and, of course, the rise of Māori medium education institutions, namely kōhanga reo, kura kaupapa Māori, whare kura and whare wānanga. There are many more reasons as well.

The term 'mātauranga' has been used in New Zealand's education system for many years. This usage has arisen through an interpretation of 'mātauranga' to mean education. For example, the Ministry of Education is also known as 'Te Tāhuhu o te mātauranga', 'the ridge pole of education'[1]. Departments of Education at various universities and colleges of education often use the term in the same way. The origin of this usage possibly arises from the 19th century association of the term 'mātauranga' with literacy and Biblical knowledge. Māori translations of the Bible use 'mātauranga' to stand for Biblical or God derived knowledge which arrived in Māori communities through missionaries and the written word. Mission schools were established in these communities as a way by which the Christian message could be communicated to Māori. Consequently, in the 19th century, 'mātauranga' as a term became heavily associated with Biblical knowledge, literacy and education generally, so much so that the phrase:

> Kei te ako koe i te mātauranga?
> Are you learning knowledge?

[1] This is a reference to the ridge pole of a meeting house. The ridge pole represents the back bone of the ancestor depicted by the house itself.

meant, alternatively, “Are you learning Biblical knowledge?” or “Are you going to school?” In many cases, it meant both these things.[2] In time, ‘mātauranga’ came to be used for the new socio-cultural phenomena called ‘education’ which from a traditional Māori point of view was, at first, distinguished by a substantial Christian dimension represented to Māori communities in written form. Later, the English language came to be an important feature of ‘education’ and it is possible to suggest that as ‘education’ in New Zealand changed and evolved in a period of 150 years or so, ‘mātauranga’ became impregnated with these changes and evolutions of meaning (as ‘education’ did as well).

As a consequence of employing ‘mātauranga’ to mean education, ‘mātauranga Māori’ is sometimes used to mean ‘Māori education’. For example, in a recently published note by Elizabeth Eppel – Group Manager, Ministry for Education – ‘mātauranga Māori’ is used in this way[3]:

> Curriculum Developments in Māori Education

Translated as:

> Te Whanaketanga Marautanga o te **Mātauranga Māori**

‘Mātauranga Māori’ used to refer to a body of knowledge

For the purposes of this report, ‘mātauranga Māori’[4] is not used in this way but rather to indicate or refer to a distinctive body of knowledge held within New Zealand. Whilst our understanding of this body of knowledge is partial and its contents today are fragmentary, nonetheless sufficient understanding of mātauranga Māori exists today to catalyse a creative interest in its potential application in a range of areas and activities in our nation’s life and culture.

For the purposes of this report, the following working definition is employed:

> ‘Mātauranga Māori’ is a modern term for a body of knowledge that was brought to these islands by Polynesian ancestors of present-day Māori. Here this body of knowledge grew according to life in Aotearoa and Te Wai Pounamu. Despite an initial period of change and growth, the arrival of European populations in the 18th, 19th and 20th centuries brought major impacts to the life of this knowledge, endangering it many and substantial ways. All, however, was not lost as new knowledge was created through the encounter with the European and through the experience of the creation of the new nation called New Zealand. Important fragments and

[2] A fuller discussion concerning the association of ‘mātauranga’ to Biblical knowledge and literacy can be found Royal 2004.

[3] See http://www.edgazette.govt.nz/articles/show_articles.php?id=5430. The note also includes the following: ‘Making Education Work for Maori’ translated as ‘Te Whakamahi i te Mātauranga mō te iwi Māori’.

[4] In my view, ‘ako’ - which means both to teach and learn – is a better term for education.

> portions – notably the Māori language - remain today. These fragments and portions are catalysing a new creative period in Māori history and culture and in the life of the New Zealand nation.

This type of definition is *sociological* in that it tells us what we might mean when we use the *terms* 'mātauranga Māori'. It is important to note that this is not an *epistemological* definition as it does not tell us what *type* of knowledge 'mātauranga Māori' might be. Rather, the purpose of this definition is simply to say that there is a particular and distinctive body of knowledge and we are calling it 'mātauranga Māori'. This working definition also offers some ideas about the history of this knowledge.[5]

As the report proceeds, certain ideas about knowledge and knowing, as they can be discovered within mātauranga Māori, will be presented.

1.2 The Ministry of Education review of 'Te Marautanga o Aotearoa'

The Ministry of Education is undertaking a review of the current National Curriculum, referred to as *Te Marautanga o Aotearoa.* This review has been catalysed by a Government decision in 2003 to further develop the National Curriculum. A 'stocktake' report was prepared which included the following recommendations:

- That the New Zealand Curriculum Framework and Te Anga Marautanga o Aotearoa are redeveloped and gazetted as foundation policy statements
- That a section on the purposes of the New Zealand Curriculum and Te Marautanga o Aotearoa is developed
- That the Principles/Ngā Mātāpono in the New Zealand Curriculum Framework and Te Anga Marautanga o Aotearoa are revised
- Revision of the Essential Skills/Ngā Tino Pūkenga and Attitudes and Values/Ngā Waiaro Me Ngā Uara in the New Zealand Curriculum Framework and Te Anga Marautanga O Aotearoa
- That the Essential Learning Areas/Ngā Wāhanga Ako in the New Zealand Curriculum Framework and Te Anga Marautanga o Aotearoa are revised
- That the section on assessment in New Zealand Curriculum Framework and Te Anga Marautanga o Aotearoa is revised
- That a section on the relationship between the New Zealand Curriculum/Te Marautanga O Aotearoa and Te Whāriki is developed.

Redevelopment will involve extensive work with teachers, the academic and research communities, other curriculum experts and national representatives. To ensure the process is well informed at a general curriculum design level, as well as specific subject level, a number of 'think pieces' are being commissioned from

[5] Further discussion pertaining to types of knowledge and knowing within mātauranga Māori can be found in Royal 2004.

a range of experts to support both the mainstream and Māori Medium elements of the redevelopment.

1.3 Acknowledgements

We would like to thank Colin Brown of the Ministry for Education for inviting us to submit a proposal for this project and assisting throughout its duration. Thanks are also due to Jordi Cordwell for administrative assistance.

2.0 Thinking about 'Education'

In Section 2.0 we shall consider a number of matters as an introduction to our discussion concerning the potential contribution that mātauranga Māori might make to contemporary education. These introductory passages sketch out a number of themes critical in the life of contemporary education philosophy and practice and help to explain certain contextual matters and views held by the author which inform the interpretations presented in Sections 3.0 and 4.0. Matters discussed in Section 2.0 are as follows:

- Features of the education journey
- The Learning Moment
- The Nature of 'Māori education'
- Mātauranga Māori and Māori Education
- Mātauranga Māori and Māori Studies
- Thoughts about the current education of young Māori males

These questions and themes are presented here as a way of orientating ourselves to a discussion pertaining to the purpose of education. The ideas that follow have arisen during a reflection upon my own experience as a student, learner and teacher. As I mentioned in the introduction, I can not claim expertise in educational theory and practice, nor can it be suggested that the ideas presented in this report represent a comprehensive philosophy. Rather, this report presents a number of ideas and themes as contributions to our discussion overall concerning mātauranga Māori and education.

Like most people, my educational experiences have taken place in both formal and informal settings. The formal settings, of course, have included schools, universities and *whare wānanga.* The informal settings have included many, many occasions upon marae, in the homes of elders and other mentors and during experiences involving travel to places and localities of significance to iwi communities including my own. Understanding the nature of one's personal journey and how this influences one's outlook and interpretations is a complex activity. Numerous conscious and unconscious 'traces' appear in one's thinking and it is not always easy to describe them and their actual effect. Sometimes the ideas and impressions that exert influences upon one's outlook and thinking can be subtle indeed.

For example, I was raised in a Catholic family. I attended Catholic schools and I retain an interest in much of the Christian message. Whilst I can not present an exhaustive and authorative account of Catholic theology, I know that Catholicism has left its traces upon me including the notion of 'catholicity' itself, which means 'to be universal'. The reader will note my interest in showing how themes within mātauranga Māori connect with world themes in human society and culture. At times, I wish to demonstrate how much of mātauranga Māori is a localised and distinctive expression and response to universal human experiences, inspirations

and challenges. It is possible that this desire to see mātauranga Māori in 'world terms' arises from my Catholic upbringing. There are other reasons as well.

Additionally, I have been a teacher in *kōhanga reo* and *whare wānanga* for many years and have taught young Māori people in *kura kaupapa Māori, whare kura,* in the state schooling system and at universities. My experience with teaching in each of these contexts has left imprints and impressions upon me concerning education, Māori development and empowerment and so on. Section 2.0 contains ideas and views that arise from these experiences in subtle and not so subtle ways.

2.1 Features of the Education Journey

The education of the human person is a complex, challenging and natural feature of a person's life journey. 'Education' can take a number of forms – formal, informal, institutional, family based and so on. What ever form it takes, however, all societies and cultures recognise the truly important place and role that education fulfils within the life journey of an individual and their community. Indeed the meaning of 'to grow as a person' includes a significant education dimension for a mature person is not merely one in possession of the physical apparatus of being an adult. Rather to be an adult, a mature person, is to some how be in possession of knowledge and a state of mind befitting an independent and autonomous individual dwelling with a degree of harmony with their community and the world at large. This includes technological knowledge synergised with skills and talents which enable an adult to act with authority and knowledge in a particular field or sphere of activity. It also includes knowledge and experience which enables an adult to act independently and in a life oriented way.

All communities, societies and cultures are struck by the wonder of human life and place importance upon the passage of knowledge to succeeding generations. Education is not merely concerned with the acquisition of skills but also with the growth of some kind of understanding about the world. There are numerous features of the education journey and I would like to list a few that strike me as important.

The first feature is that education is ***transformative*** in the sense that it assists in the development and maturation of the individual. This is not to say that transformation – or rather growth – does not take place anyway, however, it is to say that real and substantial transformation is seen in a person when learning takes place. Sometimes this is informal learning; however, on many occasions, the most dramatic and life oriented transformations take place through the presence of respected mentors, teachers and elders and where the knowledge acquired by an individual through their learning is harmonised with their essential skills, talents and their conception of themselves as a person.

> In educating people we try either to teach them something, or to encourage them to learn for themselves. What is to be learned may be straightforward facts, or it may be skills, attitudes, habits, beliefs, and so on. Whichever is the case, the attempt is to change people in some way.[6]

A second significant feature of education is that the journey is marked by ***learning events***. These are moments in which deeper realisations and understandings are achieved and its immediate impression upon the mind is the resolution of tensions and the gaining of 'authority'. These are perhaps the two most important features of true learning events. Through the resolution of tensions there is a 'release' from previously conflicting notions and psychic energy. Through learning events, one also acquires a certain kind of an *enabling* authority. This kind of enabling authority calls one to *action* by releasing the person from previously contesting tensions and by suggesting certain directions. Importantly, this kind of enabling authority also offers the learner the opportunity to show others. It can be argued that optimising and increasing the quality of learning events is the goal of education theory and practice and an additional discussion on this point is found in Section 2.2

A third and important feature of education is that ***milestones*** are reached during the journey. In formal education, these milestones are marked by the granting of awards and qualifications. In these formal milestones, experts and authorities make assessments of an individual's knowledge and experience and come to agreements about whether a learner has achieved goals set for him/her. In this way, qualifications, for example, are outward expressions of a person's inward reality relating to a certain activity or endeavour. In this system, a learner has to demonstrate (often through examination) their knowledge and understanding of a particular phenomenon or activity so that others may make assessments. Essentially, a learner has to experience the art of articulating outwardly and explicitly what they know inwardly about a certain subject.

During the education of the individual, ***mentors and teachers*** are vitally important. The key learning that mentors and teachers are able to impart to learners – beyond mastery of skills and technical knowledge – is an insight into experiences which guide the person in the application of their skills and knowledge. There is such a thing as the 'self taught' person and there are some examples where the self taught person has achieved excellence and mastery in a chosen field. When a person chooses[7] the 'self taught' path, it is usually because they possess an uncommonly good disposition toward a particular field of endeavour or activity. Whilst self-taught individuals can, at times, exhibit outstanding ability, the self-taught pathway comes with its own pitfalls.

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[6] Degenhardt 1982, p.1

[7] This is often an unconscious decision. However, it can also take place consciously as the individual may have endured certain negative experiences which have alienated the individual from a teacher, for example, and they have made the decision not to rely upon others.

What marks a self-taught person is not the absence of technical knowledge and ability but rather their moral, ethical and spiritual disposition with respect to *how* to apply what they know. Mentors not only impart technical knowledge but their experiences offer the student vital insights into the experience of actually applying the knowledge they possess. Further, the presence of mentors intuitively teaches the student to act in ways that are harmonising of the community.

> We must remember that intelligence is not enough. Intelligence plus character--that is the goal of true education. The complete education gives one not only power of concentration, but worthy objectives upon which to concentrate. The broad education will, therefore, transmit to one not only the accumulated knowledge of the race but also the accumulated experience of social living.[8]

Finally, education involves a ***constant negotiation between the interior world of the individual and the knowledge which society[9] deems important***. What naturally and organically grows out of a person is a mystery and a wonder. Nothing is more wondrous to human consciousness than human consciousness itself. A good deal of education theory and practice is concerned with the relationship between the teaching and imparting of pre-existing knowledge and experience and the 'what is going on' inside the person. When these two aspects are harmonised, tremendous growth, learning and transformation is possible.

These then are some of the ideas which inform my thinking when considering the potential contribution of mātauranga Māori to education. This is not an exhaustive list; however, these passages do sketch some broadly important areas for both education theory and practice. Mātauranga Māori has much to say about each of these themes and this report will introduce some of these ideas.

2.2 The Learning Moment

Before leaving these themes completely, I would like to dwell for just a little while longer on the concept of the ***learning moment***. As a result of my varied learning and education experiences, and as an outcome of my arts and research training, what is now forming within me is a gathering understanding and appreciation of the importance of the learning moment. This might be alternatively described as the *creative moment* – that experience when time seems to stand still and when one obtains knowledge and experience which serves to expand one's consciousness and understanding of a question, problem, issue or matter at hand. When this exquisite moment takes place – however, fleetingly – it feels as if an ever so subtle yet deep and seductive energy has come into the body.

The key attributes or features of this creative or learning moment include:

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[8] From 'The Purpose of Education' by Dr. Martin Luther King in 1948. See http://www.toptags.com/aama/voices/speeches/pofed.htm

[9] Society in general, not a specific society in particular.

- The resolution of tensions
- Seeing and discerning patterns and connections
- The sense that a depth has been revealed – the thing that one is looking at is now something else yet still the same thing
- Warmth or glow at the moment of realisation
- The experience of receiving a new authority
- The call and enabling to action through the arrival of a new authority

These are extremely subtle things and they take a moment or two to apprehend in the rational mind. It is for this reason that some theorists[10] discuss the subtle mind and suggest that education is about moving the mind from its 'gross' properties to increasing degrees of subtlety. Many other philosophies discuss techniques by which these learning moments may be caused to occur. Later, we will discuss the way in which the traditional whare wānanga approached this notion of the learning moment.

It is fair to say that a key purpose of education practice is to optimise learning through establishing the conditions whereby the learning moment may take place. It is perhaps frustrating – yet a principle of the learning moment – that one is not able to 'force' another to have such a moment. 'One can lead a horse to drink…' as the old adage says. In Māori we say:

> E kore e taea te tuku i te māramatanga
> We are not able to pass understanding (between ourselves)

One can argue that the entire purpose of formalised education and schooling is to enable these moments to take place in the consciousness and experience of the learner. The importance of the learning moment will be touched upon again throughout this report.

Rev. Māori Marsden provides the following explanation concerning the final examination of the whare wānanga student. Marsden explains that the arrival of mana – in the form of new knowledge – is the distinguishing feature of the *tohunga.* This is a wonderful traditional explanation of the creative/learning moment.

> Nā, ka pau ōna marama, ōna tau pea e noho ai ngā tauira nei ki ngā waewae o ngā tohunga whakarongo i ngā kōrero. Ka tae ki te wā, e tohia ai rātou, e whakaarotia ai mehemea kua tohungatia rānei rātou, kua aha rānei. Ā, i reira, ka tonoa rātou kia whakamātautauria…Mehemea kua mau i a koe ngā kōrero mō Tāne, mohio ana koe he aha ngā kai māu i roto i te ngahere. Engari, ko te tino whai māu ko tēnei, kia whāia e koe kia nohopuku, whakatiki rānei i a koe. Engari, ko tō whai kia puta te wairua o

[10] Ken Wilber, for example.

Tāne ki a koe, ki te whakaako i a koe ki ngā mea o te wairua, kia mōhio ai koe ki te whakarāpopototanga o ngā kōrero katoa.... Ā, tuarua, kia kitea e koe ētahi mātauranga hou. Nā, ki te Pākehā, *original knowledge*, mō te ngahere, mō ngā mea a Tāne… Nā, ka haere tētahi, ka tae ki taua wā nei, ka tonoa tētahi ki te ngahere, ki te rapu ki te whai i te wairua o Tāne. Tae atu ki reira, ka noho te tangata nei. Ā, e rua pea wiki. Whai i tana mahi, he nohopuku. E, tirotiro haere, te rapu haere, koinei e titiro i ngā rākau. Ā, ka mutu, ka hoki mai (i) te wā i whakaritea e ngā tohunga.

Ka tae mai, ka whakamātautauria. Patapatai i ōna pātai, ka ea ērā pātai. Ka tae te pātai whakamutunga, “Tēnā, he aha te kōrero a te wairua a Tāne ki a koe?” Ka kī atu te tamaiti nei, “I a au e noho ana, i te ngahere, e nohopuku ana au i tētahi rā i raro i ngā kahika nei, ngā kahikatea nei, kātahi au ka whakaaro ki a au anō, he aha rā te kahikatea o ngā rākau katoa i tupu tōpū ai? Kahikatea ki kō, kei kō, kei kō, engari tā rātou tupu he tupu tōpū.”

Tangohia e te rākau, ka kerikeria e ia. Ka kitea e ia, he pāpaku tonu te tupu o ngā taketake o tēnei mea o te kahikatea. Kātahi ia ka whakaaro he aha rā i pēnei ai? Ka tae mai te māramatanga ki a ia. Ka mohio ia ki te tikanga i tupu tōpū ai ngā kahikatea nei, koinei anō te rākau e pēnei ana tāna tupu. Ka mahara ia te kōrero i kōrerotia. Mahara ia i te… i ngā wā o te tūpuhi, ki te pupuhi te hau, ki te ngeri te hau, mehemea e tupu ana ia i runga o tana kotahi, te pāpaku o ngā taketake o te rākau, ka hinga te rākau. Engari, i a rātou e tū nei, kua tuitui rātou i ngā taketake, nā, kua powhiwhi ngā taketake i roto i ētahi o ngā taketake o te rākau, ka pupuhi e te hau, ka mea ki te hinga, kua puritia ngā taketake o tētahi. Nā, ko tērā te māramatanga i tae mai ki a ia. Ā, ki te tū tahi te tangata e kore e hinga. Ā, e ai te tū tōpū. Engari, ki te tū tahanga te tangata, ka hinga. Ka mea atu ngā tohunga ki a ia, "Pass." [11]

Months or even years pass during which students have learnt at the feet of the priests and teachers. Following this, it is time for the students to again go through a baptismal ceremony whereby the priests are able to determine whether a student has become the vessel of higher learning, illumination and spiritual authority or not. Hence, students are examined… If you have learnt correctly the teachings concerning Tāne, you will know the correct foods of the forest. However, the real test is this: the student is sent into the forest to meditate and to fast. The goal is for the spirit of Tāne to come to you, to teach you things of the spirit so that you will know and understand all the things that have been taught to you under the aegis of your ‘baptism’. Secondly, so that you may see and understand new knowledge.

[11] Royal 2003, pp. 75,76.

> According to the European, this is called 'original knowledge', in this case, concerning the forest and things pertaining to Tāne. Now there is one student who arrived at this point in his learning and was sent into the forest to seek the spirit of Tāne. He arrived and took his place in the forest for two weeks perhaps. He did what was required including meditation. He looked around about him and to the trees. After that, he returned to the House of Learning at the time arranged by the priests and teachers.
>
> Upon arrival he was examined. Various questions were posed and he replied to all of them. Finally, they arrived at the last question: "Now, what was the teaching of the spirit of Tāne to you?" The student explained, "When I was in the forest meditating, I sat one day under some kahikatea trees. I asked myself, why do these trees grow together? One tree might be here, another might be there, but they grow together."
>
> He looked at this and decided to dig around a little. Then he saw that the roots of the kahikatea trees are somewhat shallow, they do not grow deeply into the ground. He asked himself why this should be so. Then he had an illumination. He understood why the kahikatea trees grow together. This is the only tree that grows in this way. He recalled what was said (at the House of Learning). He understood…that at stormy times, when the wind blows, if the kahikatea tree should grow on its own, then it will fall over because of the shallowness of the roots. However, as they stand together, the roots have become interwoven with one another. When the wind blows and a tree should lean over, then it is held in place by the roots of another tree. This was the illumination that came to him. Further, if a person stands on his/her own, then he/she will fall, according to the model of standing together. Upon hearing this explanation, the priests and teachers then said, "Pass".

Marsden's description demonstrates how the traditional whare wānanga approached the learning experience and attempted to optimize it in the lives of their students. In this tradition, it seems that the entire natural world 'speaks into' the consciousness of the individual. The traditional whare wānanga encouraged their students to engage the world with a sense of depth and reflection and allow it to speak directly into one's experience. The *tohunga,* according to this explanation, is an individual who has been through this experience.

2.3 Some Reflections upon 'Māori Education'

'Māori education' has been a dimension within general New Zealand education since the inception of western style schooling in the 19th century. This is not to say that pre-contact Māori society did not maintain institutions and processes established for the purposes of educating their young – for indeed they did. Manihera Waititi wrote on this theme in a 1903 letter he sent to the Māori language newspaper *Te Puke ki Hikurangi:*

> …anei hoki tetahi hei tirohanga ma koutou te haere ki te Kura he taonga, te whiwhi ki te matauranga he taonga nui whakaharahara, kauaka hei ki na te Pakeha anake tenei mahi i te Kura, kaore, na te Maori tonu no tua whakarere mai ra ano, no nga tipuna tuku iho nei, koi pohehe ki te patai mai kei whea o ratau whare Kura, kaore ia koe e rongo ana e kia ana he whare maire, koi ana nga Kareti o o tatau tipuna i whakapaua ai o ratau kaha ki te ako i a ratau tamariki, kia whiwhi ki te matauranga, ko nga mea i whiwhi ka paahitia tetahi hei Takuta, ara hei tohunga Maori, ka paahitia tetahi hei kamara hanga whare, hanga waka, ka paahitia tetahi hei tohunga karakia paahi taua, me te wahine whiwhi ki te matauranga, ka paahitia hei whatu kakahu, hei mahi i nga tini taonga a te Maori…na, ki taku whakaaro he rite tonu te mahi a o tatau tipuna Maori me a tatau hoa Pakeha…[12]
>
> There is a matter here for us to consider concerning attending schools and the value of gaining knowledge. We must not assume that only the European conducted schooling for Māori have established schools since time immemoriam. Our ancestors had their schools too. If one should struggle with the question as to what these schools of the past were, perhaps you have heard of the *whare maire?* These were the colleges of our ancestors in which they taught their children and by which they obtained knowledge. Those who succeeded graduated as doctors, that is, as Māori experts. Some graduated as carpenters who built houses and constructed canoes, others as priests who conducted rituals for war. Of course, women were taught and graduated as makers of clothing, for example, as well as numerous other activities… hence, in my view, the schools of our Māori ancestors were similar to those our European friends.

Waititi's letter is helpful in sketching something of the transition between a pre-contact education system and the new phenomenon called 'Māori education'. The meaning of 'Māori education' as a cultural phenomenon can only be fully explored when one recognises that both 'Māori' and 'education' are cultural concepts that first took root in New Zealand in the 19th century - 'education', through the arrival of English society and culture to Aotearoa, and 'Māori' via the cross-cultural encounter with European derived populations and cultures. Today, 'Māori education' arises out of a history of this cross-cultural exchange to which is applied a range of expectations and assumptions.

In the 19th and 20th centuries, 'education' was primarily a vehicle by which English derived culture, values, language and worldview could be represented to Māori communities. For example, mission schools were particularly focused upon bringing the Christian message to Māori communities and other 'native' schools contained curriculum and teaching and learning styles reflective of programmes encouraged by Government. Much of the purpose of these activities was to transform Māori into English speaking peoples sharing many of the same values,

[12] *Te Puke ki Hikurangi,* August 15, 1903, p.4

outlook and behaviours. One could even argue that the role of schooling at that time was to give effect to Article Three of the Treaty of Waitangi in that it transformed Māori to become citizens of the British Empire. Hence, the early history of 'education' saw it as a key vehicle for colonising Māori individuals and communities. James Belich describes the matter rather bluntly in his introduction to *A Civilising Mission: Perceptions and Representations of the New Zealand Native Schooling System:*

> From the establishment of the first mission station in New Zealand in 1814 until the 1960s, the main official policy of Pākehā towards Māori was to convert them into Brown Britons.[13]

Of course, this phenomenon was not unique to New Zealand. The Yupiaq educator Oscar Kawagley makes this statement about similar experiences in Alaska:

> Education was one of the first colonial institutions. Colonial administrators began to plan the fate of a people of which they had not been a part. They considered their ways superior, and in pursuit of their own imperial needs, they disregarded the needs of Native people. These early educational systems were not structured to give knowledge and skills to Native youngsters for the service of their people and country, but rather to give service to the colonial government.[14]

Hence, 'Māori education' in the 19th and early 20th centuries primarily held these meanings. From the beginning 'Māori education' included a deliberately transformative function and Māori understood this to be so. Many Māori parents actively sent their children to learn in the new schools because they perceived a value in new ideas and knowledge presented to their children – particularly a body of knowledge and experience that released their children from the concerns, problems and conflicts of their parents' generation. In my own family this occurred at least twice. The first was in the time of our ancestor Te Ahukaramū of Ngāti Raukawa (early 19th century) and his son Te Roera Hūkiki (who became Christian whilst his father did not) and later in my grandparents time when they chose to send their children to schools in Auckland. This was around the Second World War and in the 1950s.

Today, however, the landscape of our aspirations has changed considerably. Official policies no longer reflect the desire to create 'Brown Britons' as Māori have begun to reclaim and assert cultural identity and are exploring ways to give expression to mātauranga Māori in our nation's culture. It should also be noted that Pākehā New Zealanders too are growing and exploring their identity and this has included a loosening of ties with Great Britain. England is no longer the centre of gravity for Pākehā New Zealanders. Additionally, there are many of us

[13] Simon and Smith 2001, p.ix
[14] Kawagley 1995, pp.36, 37

who share both traditions as well and are exploring ways and means of articulating and describing our expression of both in a new and harmonised whole.

Today, the education of the Māori population is an important national issue. Māori educational underachievement has long been recognised and numerous initiatives are in place to discover ways and means by which the full potential of Māori *people* may be realised for the benefit of the nation. The education of young Māori people, the acquisition of skills and knowledge by Māori individuals and communities, building a culture of success and so on, was one of the most important themes to emerge from the recent *Hui Taumata.* See, for example, this quote from a paper by Dr Kuni Jenkins of Te Whare Wānanga-o-Awanuiārangi:

> The more educated their people, the more harmonious the society because it enjoys better communication and trust in its systems, the better housed and fed are its people because they have good jobs and plenty of resources, there is likely to be efficient governance leading to harmony among the people because their needs are being met adequately.[15]

Māori Education addressing historical underperformance
Hence, in most settings today, 'Māori education' is generally used to mean the education of Māori. Additionally, the 'education of Māori' is tinged with an acknowledgement of the historical underperformance of Māori in our education institutions. Hence, 'Māori education' includes a restorative dimension, designed to respond positively to a lack of Māori achievement in education.

Māori Education and decolonisation
Connected with this restorative dimension, of course, is the study of the factors which have caused this historical underperformance - and it is here that discussions inevitably arrive at colonisation *viz a viz* decolonisation. Because of the history of colonisation and the damage this has been brought to bear upon Māori communities, many Māori educational settings are singularly focused upon what can be done to alleviate problems and difficulties and overcome colonisation.

Māori Education and Māori development
Decolonisation discussions often lead to those relating to Māori development. Here Māori communities begin to envision futures for themselves beyond merely overcoming difficulties and problems. Māori communities understand that schooling and education generally are important tools by which worldviews, knowledge, values and behaviours are imparted to succeeding generations and so Māori have thought deeply about how 'Māoritanga' might be perpetuated

[15] From a paper entitled 'Learning for Life' by Dr Kuni Jenkins. Presented at the *Hui Taumata,* Te Papa Tongarewa, Museum of New Zealand, 1-3 March 2005. See also, http://www.huitaumata.maori.nz/live/speeches.asp

through education settings. This has been connected with aspirational discussions about where Māori society and culture might go into the future.

The Government's position
In Government circles, the focus has been upon ensuring the success of Māori students where ever they may be studying. Strategies for ensuring success may include the creation of Māori centred education pathways. Typically this has meant support for the new Māori medium schools and institutions including kōhanga reo, kura kaupapa Māori, whare kura and whare wānanga. On the whole, the Government recognises the need to address disparities between Māori and non-Māori educational performance and in recent times has invested in a range of new initiatives to address this need.

Hence, 'Māori education' is a complex phenomenon within general New Zealand education. It can be a site in which ideas are hotly contested as various perspectives find expression – including the success of Māori students in all settings through to advancing the culture. At times, this complexity can be hard to summarise, however, Professor Mason Durie provides a helpful 'framework' in his now oft quoted paper, 'A Framework for Considering Maori Educational Advancement'[16]. It summarises contemporary aspirations in goals, principles and pathways:

Three goals:
- to live as Māori
- to actively participate as citizens of the world
- to enjoy good health and a high standard of living

Three principles:
- best outcomes and zero tolerance of failure
- integrated action
- indigenity

Three pathways:
- a Māori centred pathway
- a Māori added pathway
- a collaborative pathway

This framework offers a way of thinking about Māori educational achievement and considerable discussion is now taking place about the ideas proposed there. However, it is important to note that the Durie framework is singularly focused upon the success of Māori *people* in education and not mātauranga Māori *per se*. A framework concerning the revitalisation and advancement of mātauranga

[16] This paper can be found in the Ministry of Education website. See www.minedu.govt.nz. See also, http://www.minedu.govt.nz/print_doc.cfm?layout=document&documentid=6113&indexid=6506&indexparentid=8734&fromprint=y

Māori would envisage wider applications than just the facilitation of the success of Māori people in education, important as this is.

2.4 'Mātauranga Māori' and 'Māori Development': A View

The theme of uplifting Māori educational success is a fundamentally different activity to one pertaining to advancing mātauranga Māori. In recent times, recognition that 'Māori development' includes a substantial 'Mātauranga Māori' dimension has grown considerably. Whereas at one time the orthodoxy taught by Māori and Pākehā alike was for Māori to turn away from obtaining mātauranga Māori and train in 'the Pākehā world', today we find that great interest now exists with respect to the possible contribution of mātauranga Māori to the lives of Māori. For example, there is now a good of deal of interest in understanding the potential contribution of mātauranga Māori to the education of Māori.

In my view, however, the potential of mātauranga Māori to make a contribution to the education of New Zealanders generally is substantial and need not be limited to the education of Māori only. (It already contributes to general New Zealand education.) Further, I find on occasion that some firmly held views linking mātauranga Māori to Māori development[17] *only* is unnecessarily restricting. I suggest that this restrictive and artificial horizon placed upon mātauranga Māori arises for a number of complex reasons, including:

- confusing 'Māoritanga' with mātauranga Māori
- a general desire by Māori to control mātauranga Māori and to be the primary beneficiaries of its use and application
- lack of models demonstrating its usage beyond Māori settings

In my view, the 'development' of Māori people – the ability of Māori people to achieve certain social, cultural and economic goals – requires many different kinds of knowledge and experiences. Certainly mātauranga Māori itself will be of great importance, however, one needs to recognise that a range of knowledge is required for people to live in our society today. What is possible – to use an analogy – is to construct a 'house' whose foundations might arise from mātauranga Māori but to fill this house with useful knowledge from elsewhere. Hence, in my view, a vision for 'Māori development' should include a substantial mātauranga Māori dimension but should also include a vision for access by Māori to range of knowledge and information relevant to our actual realities.

With respect to mātauranga Māori, it is my view that we should be approaching this body of knowledge as a national opportunity – incentivising activities which explore its possible application to a range of activities and fields of endeavour. This will require a deep investigation of this body of knowledge including the development of an epistemology of mātauranga Māori which might contain the following themes:

[17] Where Māori development means the development of Māori people.

- concepts of knowledge and knowing that can be found within traditional Māori knowledge including tacit and codified knowledge
- a perspective on the place of knowledge in our experience of the world
- a perspective concerning the way in which knowledge is created and imparted

This report presents ideas concerning 'the purpose of education' as these can be found in mātauranga Māori. In doing so, it is suggested that the model might find application in any person's education not just Māori. I suggest that a new terminology is required to accurately describe these two fundamentally different activities. That is to say, 'Māori education' as a set of terms does not capture the diversity of these activities accurately and use of 'mātauranga Māori' to stand for Māori education is problematic.

2.5 Distinguishing mātauranga Māori from Māori studies

Additionally, a further way of thinking about how mātauranga Māori might be distinguished is by contrasting it to 'Māori studies'. Māori studies' is, as the name implies, a set of learning and research activities whose topic of study is the 'Māori world' for want of a better term. Its purpose is to provide an avenue by which students and researchers might study the 'Māori world' from a variety of perspectives. Hence, no matter what the perspective or approach might be, the object of study is the 'Māori world'[18].

Mātauranga Māori, however, has never been so focused in its view in that it is a body of knowledge that arises as a response to anything and everything in the world of the experience of the person endowed with mātauranga Māori. Whereas Māori studies wishes to study the 'Māori world', however, that may be defined, mātauranga Māori is concerned with anything in the experience of the mātauranga Māori repository. Here is a simple illustration. The use by Māori language speakers visiting a foreign country of the Māori language to explain their experience is an example of mātauranga Māori responding to the experience of a non-Māori phenomenon. Māori studies, on the other hand, would study the behaviour of Māori *people* as they respond to Paris (as the presence of Māori people is probably the defining feature of 'the Māori world').

The Waitangi Tribunal captures this point in their report concerning the *wānanga* claim. They write:

> Maori studies focuses on studying Maori society from a Pakeha perspective, while matauranga Maori is about studying the universe from a Maori perspective.[19]

[18] On the whole, however, it is recognised that Māori studies arose out of anthropology and hence, anthropological methods have found expression in Māori studies in the past.
[19] Waitangi Tribunal 1998, chapter 3.

2.6 A Note about the education and maturation of Māori males

In concluding Section 2.0, I would like to take the opportunity of raising a matter that has been my concern for sometime, at least since 1996 when I began my seven year stint at Te Wānanga-o-Raukawa, Ōtaki. It is my view that some attention needs to be paid to the education and growth of Māori males within general New Zealand education and Māori education specifically. During my time at Te Wānanga-o-Raukawa I encountered a large number of Māori males who, in my view, had not undergone the learning and growing experiences they should have in their late adolescence and early adulthood. I found many Māori males in their 30s-50s who retained attitudes and perspectives befitting of a late adolescent rather than a responsible adult. This is reflected in the overwhelming female majority in the student population (2:1) and average age of the student body (37 in 2001).

One should be careful not to generalise and it is important to note that I have not conducted any direct study or research here. However, it is my impression that many Māori males are not maturing as they should. On the whole, Māori males are not connecting with the notion of the 'knowledge quest', the 'adventure of ideas' and so on. Instead, many are constantly looking for sensuous physical experiences such as sport, sex and, often, substance abuse. When it comes to the mind, discipline and structure is lacking often overwhelmed by a highly developed fantasy world. It is my view that some dedicated effort is required to address this matter. We have seen the success with the numerous and sustained programmes aimed at uplifting girls and young women. Long may this continue. However, I believe it is time that a similar effort toward boys and young men, particularly Māori boys and men, needs to be initiated and sustained.

In February 2002, I was given an opportunity to explore these matters a little further when I was approached by Caleb Maitai, of the Keriana Olsen Trust, located at Kōkiri Marae, Seaview, Wellington, for advice regarding the development of a 'Māori men's health kit'. Caleb explained that the purpose of the 'kit' was to address sicknesses that continue to be found in Māori males of all ages. These included the usual problems associated with alcohol and drug abuse, cancers, heart conditions and so on. The passages that follow contain responses to Caleb's concerns and are presented here again as they are greatly relevant to our discussion pertaining to Māori education.

Caleb's concern was to find a fresh approach to ongoing Māori male health problems. It was his desire to seek out a framework of thinking drawn from within Māori knowledge, values and culture so as to couch material relating to these sicknesses within a set of ideas that were identifiably Māori. The difficulty, as Caleb explained, was that many programmes designed to address these sicknesses have been conducted in Māori communities with what appears to be limited success. Further, there has been the ongoing application in Māori communities of programmes developed outside of those communities. Caleb's

concern was to develop some kind of 'Māori' framework within which to address and approach these sicknesses.

Caleb and I met on a number of occasions and our meetings expanded to become workshops with staff and community associated with Kōkiri Marae. During our first meeting, Caleb asked me for my view on health challenges that continue to face Māori men and for some ideas about a 'Māori knowledge framework' as a way of approaching these issues. I began by explaining some impressions I have of 'youngish' Māori males. I boldly asserted that, in my view, these many sicknesses – cancers, alcohol and drug abuse, heart conditions and so on – are symptoms of deeper problems. This was a bold assertion indeed as I can not claim to have any expertise in this area. I have not conducted any research in the area of Māori men's health.

I went further to list for Caleb four major difficulties I perceive in the area of Māori male health. None of these 'difficulties' were identified out of any research or inquiry into this area. Rather they are impressions I have of, particularly, young Māori males. No doubt there are many more, and dedicated health researchers will have much to say about this area. However, as I explained to Caleb, I thought they might be an interesting and useful place to commence our discussion on Māori male health. The four difficulties are as follows:

- Retaining knowledge that is lacking in nourishment, or the potential nourishment within the knowledge is not being released to them
- Outdated models of thinking and behaviour
- No rites of passage
- Failure to see ourselves as vehicles of consciousness

I describe these as 'existential difficulties' that relate to health and well being and their implications for education are numerous. I need to say that these may not be the only difficulties and that simply addressing them will not necessarily solve the 'problem' of Māori male health. However, they do catalyse us to look at health and sickness in a different way, through a different paradigm. These ideas are offered to address these matters, to a small degree at least, and also to offer a glimpse as to how mātauranga Māori might respond to them.

Knowledge lacking in nourishment

A *whakataukī* states that knowledge is:

> *te kaimānga a ngā tūpuna*

This is translated as:

> *the masticated food of the ancestors*

I heard this term used by my uncle, Ngārongo Iwikātea Nicholson, who is *Ahorangi* for Te Wānanga-o-Raukawa and who belongs to Ngāti Raukawa. He used it in reference to knowledge generally. Pei Te Hurinui uses the term in a slightly different way in his biography of King Pōtatau[20].

The term 'kaimānga' translates literally as 'masticated food'. It is used to refer to food that has been chewed by a mother before she feeds it to her baby. This is to ensure that the food is supple and digestible and that her baby won't choke while he or she consumes it. Particularly, it ensures that the nourishment contained within the food is released to the child.

As the proverb suggests, true or good knowledge is like a food masticated by our mothers before it is fed to us. Knowledge should not be passed in large unpalatable and indigestible chunks. It should be broken down into digestible pieces and carefully 'chewed over' before it is passed to another. This is an important statement for education for it tells us that teachers should be like our mothers, chewing through knowledge before it is taught to others. As we all know, the best teachers are those who thoroughly understand the knowledge they are passing to others, the one's who have 'chewed through' the knowledge they are imparting to others.

The proverb also states that knowledge is the masticated food 'of the ancestors'. That is, knowledge is 'chewed over' and passed from one generation to the next. It reminds us that the best and most effective learning often takes place in the family[21] context where a child partakes of knowledge as if it is a 'kai' fed to them by their parents. It resonates with the idea of 'parents as first teachers' and with *in loco parentis*. It also underlines the idea that good knowledge retains the 'feel' of generations. Finally, the proverb reflects the sense of a special and close (perhaps intimate) connection between mother and child, teacher and pupil.

This small proverb contains a great deal of wisdom about the importance of possessing quality and nourishing knowledge. Unfortunately, today, there is a huge amount of knowledge available to the person. We are assaulted by a vast array of information cast in our direction by television, film, newspapers, magazines and the internet and much, much more. However, the question needs to be asked, are we nourished by this information, this knowledge?

Another difficulty is the person who can recite, say, 25 *karakia*, but is really quite unclear about what they mean. The nourishment potential within the karakia is not being yielded to this person who has accepted the idea that the recitation of

[20] See page 253, Te Hurinui 1959. 'Through the ages the peoples of the world have shown resentment toward any man becoming possessed of the treasures of the Baskets of Knowledge. They are governed by their feelings of envy, and will select those of shallow minds like themselves, or those who will give the *maanga* (chewed over food). The people who continue for long in these ways will become possessed of languid souls.'

[21] Please note the interpretation of the term 'whānau' which appears in Section 3.6.

the karakia is the most important thing to do rather than *understanding* them. This person has not 'chewed through' this *kai* and it sits within him/her as a weight, a burden.

Finally, as children are always the recipient of the ideas of the family context within which they are raised, they will always reflect that context in their inner being and in their thinking. Some Māori children are raised in contexts in which they are bequeathed with knowledge that is simply not nourishing and helpful, and they carry these ideas and thinking deep into adulthood. Although the knowledge continues to lack nourishment, it nevertheless remains in the person, influencing their behaviour and undermining their wellbeing.

In all three examples – information overload in the so-called 'knowledge society', reciting karakia without knowing what they mean, unhelpful lessons learnt in childhood and carried into adulthood – all arise through a lack of critical thinking, analysis, reflection – concepts and activities captured in the term *wānanga.* As our proverb states, good, nourishing knowledge is 'chewed through' – it is analysed, thought through, considered in order to yield the nourishment within it. If no nourishment arises, then we know to discard that knowledge and seek knowledge that does nourish us. The proverb urges us to *understand* our knowledge, our thinking, the ideas we carry around inside ourselves and which influence the way we move in this world. In order for us to do this, we need to embrace thinking and reflection – in a word, we need to embrace *wānanga.*

The implications of this idea of 'te kaimānga o ngā tūpuna' for education are obvious. Knowledge passed from one to another needs to nourish and empower. Teachers need to thoroughly understand the knowledge they impart to their students and strike up a loving relationship with their students in much the same way as a mother loves her child. Finally, a teaching activity is one that teaches children how to think. The image here is of the child learning how to eat. The students need to learn how to receive knowledge, how to consider it and then how to use it. This captured in the term *wānanga*.

Outdated Models of Thinking and Behaviour

One of the problems of not addressing one's thinking, ideas and knowledge is that our ideas can become outmoded and outdated without us realising it. The consequence of not addressing our own thinking is that we end up hanging onto ideas that are simply not helpful or useful any more - our knowledge, our thinking actually deteriorates and putrefies. We can use the Māori word *pirau* (rotten) for this. We are like *pātaka iringa kōrero*, 'a foodstore that contains words, expressions, stories (knowledge)'. And like all pantries, if we do not clean them out regularly, then the food goes off.

As we grow older, it is natural to cast aside the ideas of one's youth and to move on to new ideas appropriate to one's age and maturity. A particular feature of a young person is their penchant for fantasy and dreams about one's identity,

abilities and nature. It is natural and healthy for a young person to dream of exciting and interesting possibilities in their lives. However, as one becomes an adult, many of these dreams fade as the drab reality of life sets in. The challenge for the adult is to understand the *principles* behind one's adolescent dreaming, to retain a connection to the elixir of one's inner world, abilities and nature and to find ways of giving them voice in the reality we find ourselves. This is a particular feature of well adjusted adults. They retain their youthful vigour, vision and inspiration and are able to find expressions for them in their adult lives without being locked into an adolescent prescription of *how* they should be expressed.

Unfortunately, many adults do not address the ideas, beliefs, values and thinking they gained in their childhood in order to discard those things that are not helpful and to retain those that are. Instead, they continue to labour under certain views, impressions and beliefs deep into their adulthood that need not exist. This arises through a lack of *wānanga,* or analysis, reflection and thinking in their lives. It is fair to say, that there is an amount of anti-intellectualism in Māori society. There is the mistaken impression that critical thinking is somehow not Māori. This is connected to the mistaken view that 'Māoritanga' is somehow fixed in some form and that it remains unchanged as it passes from one generation to the next. Both views are deeply incorrect and serve to compromise the health and wellbeing of our people.

The mistaken idea that thinking (wānanga) is not a Māori thing to do and that Māoritanga or *tikanga Māori* never changes is an example of an outmoded idea that is present in the Māori community. The absence of real wānanga in the Māori community, has given rise to all sorts of difficulties. The most well known example is the sanction against women conducting *whaikōrero* on most marae. Particularly the explanation as to why women do not orate is an example of a seriously outmoded set of ideas and thinking. The typical response to the question as to why women are not allowed to *whaikōrero* concerns the possible presence of 'enemies' in a pōwhiri and the imminent danger they pose. (The identification of enemies is such an important task that it can not be left to women.) This is such a clearly inadequate and outdated explanation that it needs to be seriously addressed and updated.[22]

[22] This is not to suggest that this explanation may not have been appropriate at one time. However, it is said to recognise that our experience is different now and actual physical conflict is unlikely to occur in *pōwhiri* today. A much better and more profound explanation for gender roles in pōwhiri can be discovered though interpretations of iwi creation traditions which speak of the separation of earth and sky through the intercession of *Tāne.* Tāne is the term for 'male' and 'masculine' and the marae orator ritually re-enacts Tāne's paradigmatic act through his oratory. *Hine,* or 'female, feminine' is represented in Hinetītama and Hinenui-i-te-pō who are custodians of the portals of 'night' and 'day'. Hence, the *karanga,* which is conducted by women, is an act designed to bring people over the thresholds between night and day symbolised by the gateway onto the marae and the door of the meeting house. Overall, the pōwhiri is a ritual re-enactment of the creation of *Te Ao Mārama.*

Other outdated models of thinking and behaviour include the definition of *toa* solely through conflict (the 'staunch' warrior image), that peace means disempowerment (the difficulty with 'kia tau te rangimārie') and that it is difficult to be 'Māori' and earn a living. We also possess many fears that are ill-founded. They include such things as the fear of letting our ancestors down or, conversely, the fear that understanding too much of our ancestors will mean that we will not be able to live in a modern world. Some Māori fear Christian colonisation whilst others fear that understanding non-Christian Māori concepts of divinity will lead us back into conflict and such things as cannibalism. Finally, there is also the irrational fear that the Pākehā is out to get us.

All these ideas, thinking and behaviours are outmoded and have no foundation, yet they remain within the Māori community in one form or another. Getting 'stuck' with ideas and behaviours tells us that we are not growing, not moving through with our thinking, not making the important journeys – physically, intellectually, spiritually – to cross new horizons and thresholds to places of greater empowerment and nourishment. The realisation of our potential will not take place without us growing, moving and maturing.

Again the implications of these matters are obvious in that students need to learn how to assess what they know. This means understanding the processes by which one comes to know what one knows and also to make judgements about what ideas are worth holding on to and those that should be discarded. A mature person is able to go through this therapeutic process and to do it regularly.

No Rites of Passage

'Rites of passage' are those rituals and ceremonies that we follow in order to mark our passage through the key events in our lives. These events are those associated with passing some kind of 'threshold' from an earlier part of our lives to another (confer *whānau*). Rites of passage mark the chapters in our life story and always, when properly conducted, assist and facilitate the growth and maturation of the individual.

The key events in one's life are birth, marriage and death. Almost everybody goes through these events (all persons are born and eventually die). Other events include puberty (passage from childhood to adolescence), leaving home (passage from adolescence to adulthood) childbearing (becoming responsible for another life), the achievement of goals (taking on further responsibilities) and so on. These are all events in the story of one's life.

In most societies throughout the world, some kind of ritual or ceremony or formal behaviour is conducted to assist the individual to cross into the new chapter of their lives. Hence, the rituals associated with childbirth, with puberty, with adulthood, with marriage and so on. These rituals are designed to ensure that the person *does* cross the threshold to their new life.

Concerning the passage into adulthood, the journey is a little different for males than that taken by females. For a young woman, life simply turns the girl into the woman. From the moment of her first menstruation, life transforms the girl. Whether she wishes this to occur or not, life transforms the girl, changes her, fashions her to be a woman. This leads to the other critical moment in the life of a young woman - childbirth. When a young woman gives birth, on the whole, she has no alternative but to be a responsible adult and to take care of her baby.

For the young male, the journey is different. There is no 'built in' mechanism that ensures that the male makes the *psychological* and *spiritual* journey into adulthood. Although puberty transforms the boy's body to that of a man, the internal maturation is not so easily achieved. It is for this reason, that most cultures conduct rituals and ceremonies which ensure that this transformation takes place. In some cultures, these rituals and ceremonies were sometimes brutal and frightening. They included abandonment in the wilderness – out in the desert or upon the sea or island – or activities which visited great pain upon the young man's body. Many rituals also included the severing of ties between the boy and his mother.

> Then the boys are taken out to the men's sacred ground, and they're really put through an ordeal – circumcision, subincision, the drinking of men's blood, and so forth. Just as they had drunk mother's milk as children, so now they drink men's blood. They're being turned into men… He has been removed from his childhood, and his body has been scarified, and circumcision and subincision have been enacted. Now he has a man's body. There's no chance of relapsing back to boyhood after a show like that.[23]

In traditional Māori culture, the *tā-moko,* among other things, served this purpose. A young adolescent male endures days of incredible pain while their faces, foreheads and necks are carved like wood. The purpose of the pain is to ensure that the individual goes on an internal journey where the spiritual *man* emerges from within the spiritual *boy*. The ceremonies associated with tā-moko include whakapapa, origin stories, knowledge concerning the mana of the iwi, the responsibilities that the young man will now have and so on. All these things are 'carved' into the face of the young man.

Today, however, no such rites of passage[24] are conducted in this manner, or if they are followed, they are sporadic or are contained in isolated pockets of activity. The consequence of not having such rites of passage is that many Māori males are slow to mature. An ongoing example of this is the male who becomes a father but who lacks the sense of knowing, identity and responsibility to remain with the mother and the child. This is one of the most hurtful and painful experiences that young mothers experience. It seems to them that males

[23] Campbell and Moyers 1998, pp.81,82
[24] Except for the sacramental system maintained by some Christian denominations.

somehow escape the responsibility of taking care of their child, a responsibility that mothers can not escape. It is deeply hurtful for a young woman to have had a young man as a lover and then to find that he is are quite incapable of taking care of them.

Other problems that arise from the absence of rites of passage for males is the phenomena of the immature 40 year old male. Or the male who spends most of their 20s and even their 30s seemingly entrapped in some kind of youthful reverie of sport, music, entertainment, distractions without attempting to build some kind of life, creating things of enduring worth and value. The absence of rites of passage in a young male's life can lead to the aborting of the maturation process.

Overall, rites of passage ensure that the internal maturation of the individual, as much as the external, takes place. This internal maturation is displayed by the sense of judgement that a person possesses, their calmness when facing life's great challenges, a sense of warmth in the handling of their affairs, a sureness of touch, generosity, understanding and so on. It is my hope that graduation ceremonies, and other award and qualification granting activities, may go some way to address this matter of the absence of rites of passage. There are great possibilities here as I have seen the psychological impact of qualification granting upon a young learner.

Failure to see ourselves as vehicles of consciousness

Finally, the most important difficulty we Māori males face is our failure to see ourselves as vehicles of consciousness. What I mean by this is that despite all the teachings of the schools, of the churches, of our families, of even television and the internet, we still move through this life with the view that we begin at the top of our head and end at the tip of our toe. Although we don't actually say this to ourselves, our whole outlook is based upon the idea that all we really are is a bag of skin held up by a skeleton. This is an extreme view of life which arises from the notion of the autonomous individual, a disconnected person who dwells alone in the world, left to his or her own devices.

For many Māori, this way of being in the world is a reality despite all the rhetoric of Māori as a communal people – our interest in whakapapa, whanaungatanga and so on. We still have difficulty seeing ourselves and seeing others as more than the labels we use to refer to one another and our impressions of one another. It arises essentially when a child is raised in a loveless home. Here the child is starved of any real connection with other humans. And when the child does make a connection with another human, the connection is a pathway of anger or disapproval or frustration and so on. The child begins to learn that connection with other humans means connection with negativity and so the child does the only logical thing to do - her/she *disconnects*. As the child grows, this becomes the norm in that person's life and they begin to move through the world projecting this disconnection themselves. They learn not to expect it in their life

and so they continue not to experience it. What results is a person who fundamentally feels lonely, disconnected and, on many occasions, angry.

How far away this experience is from the Māori ideal of the human person as a vessel of consciousness, of wairua, of mana. In Section 4.0, I will present an idea called ‘State of Being education’, one based upon the notion that the purpose of education is facilitate the flow of mana in the individual, in their community, in the world. The outward expression of this mana, of this ‘state of being’ can take many forms including warmth, surety of touch, spiritual authority and more. In order to achieve this, however, a recognition has to occur that maturation involves intellectual, spiritual and emotional resources and not just the physical.

3.0 Aspects of the *Te Ao Mārama* worldview

In this section, we will discuss a number of ideas found within mātauranga Māori that are relevant to education. Our purpose here is to discover certain mātauranga Māori derived ideas that might contribute to education theory and practice today. As already mentioned, the ideas presented in Section 3.0 do not represent an exhaustive study but rather these are fragments which might reveal or hold certain directions or ideas of interest. A key feature of the discussion is that no assumption has been made as to *where or how these ideas might be applied* in New Zealand education institutions (or elsewhere in the world). Rather, our interest is to explore ideas in traditional Māori thinking relevant to education and present them in a way that may contribute to ongoing discussions concerning education theory and practice. Section 3.0 is primarily philosophical in nature and it should be noted that this section does not contain *all* possible ideas and themes found within mātauranga Māori that are relevant to education.

Section 3.0 will commence with an exploration of the traditional Māori worldview – what I term the *Te Ao Mārama* worldview. The purpose here is to show how mātauranga Māori ideas pertaining to education are driven by a particular worldview, the way people of 'traditional' times saw and comprehended their world. As with any culture, the worldview of the culture is what ultimately drives curriculum and education generally in education institutions. Following the worldview discussion, Section 3.0 will move to discuss more directly the maturation of the individual, its relationship to the education journey and how they relate to one another.

3.1 Worldview

> Various analogies have been used to form a cosmological picture of "the way things are". The cosmology of a people presents an orientation to life and a way of interpreting existence. A people's image of the world is a power, an organising force, which provides the pattern for defining the kind of meaning available in future experience.[25]

The formal study of the worldview of a people began in the 19th century following the rise of anthropology. As European expansion continued throughout the world, a new kind of consciousness arose through the encounter of diverse peoples living in previously isolated and disconnected parts of the globe. Through the encounter of previously separated peoples, humankind came to learn two things – firstly, that there were other kinds of human beings in the world and secondly that what they had previously thought was the world in its entirety was in fact only a part of a much larger world. This realisation must have been truly revolutionary, at times frightening and has been described as moving beyond the 'bounded horizon'.

[25] Irwin 1984, p.5

European expansion and colonisation threw peoples together, often in competing and conflicting circumstances. These encounters – sometimes good, sometimes bad – forced humans to expand their notions and understandings of other humans and the nature of the world they inhabited - and different cultures responded to these challenges and experiences in different ways. A part of the European (and later American) response was to formalise the study of other peoples into a discipline called anthropology – the scientific study of the human race, culture and peoples. A related field of study was (is) ethnology which is concerned with gathering data about a particular society or culture.

The study of worldview – a field within anthropology - is a more focused study concerning the way a people comprehend and understand their world. It arose as anthropologists turned from studying the material circumstances and culture of a people to understanding their behaviour. The study of worldview is about understanding how a people see and comprehend their world and how this comprehension of the world finds expression in the outward forms of a culture. Hence, the study of worldview is a greatly interpretive field of inquiry for it is concerned with what is going on in the minds and hearts of the participants of the culture.

Worldview is different from psychology for it is concerned with understanding the underlying currents and themes of a culture whereas psychology is more concerned with individuals and particularly with healing the individual. Worldview is interested in how a *group* sees its world - how this perception or view of the world was and is constructed by that group and how it comes to be held by their members. Hence, worldview is about studying cultures and peoples and their view of the world they experience.

The way a people see, understand and experience their world is a complex and evolving phenomenon. It is dynamic energy perhaps in their lives for their worldview is intimately connected with *the world of their experience*. As the world changes, so worldview changes, and as the world stays the same so the worldview, or elements at least, stay the same.

A number of definitions of worldview are available. Perhaps the most substantial is the text entitled *World View* by Michael Kearney[26]. Works by 'pillars' of the anthropological tradition – such as Bronislaw Malinowski, Clifford Geertz, Margaret Mead and our own Sir Peter Buck and Sir Raymond Firth – contain much material of relevance to the study of worldview. Although their research is often ethnological in character – for example, Buck's exhaustive study of the material culture of the Cook Islands – nonetheless, it can be argued that the careful and scholarly analysis of the outward expressions of the culture is important to the study of worldview. Of course, Mead's *Coming of Age in Samoa* and texts like it, probe more deeply into the attitudinal and value dimensions of

[26] Kearney 1984

'being' and hence move beyond descriptions and analyses of outward phenomenon.

In recent times, new developments have taken place in the field of 'worldview' and it is appropriate to note that this report might fit within this new theme. This is the theme of understanding a worldview(s) in history for the purposes of generating a worldview of the future. Whilst my interest in indigenous knowledge has drawn my attention to the way in which indigenous scholars have used 'worldview', indigenous scholars have by no means been the only researchers and thought leaders to use worldview in this way. For example, the work of the Belgian philosopher Leo Apostel[27] is a good example where worldview is being used not merely to explain a worldview in history. Rather, Apostel's project has been explicit in noting limitations in our current complexity of worldviews across the world and in saying that a new worldview not only needs to emerge, but *must* emerge. Apostel challenges human societies to be more conscious in the construction of a new worldview consonant with our experience of the world today.

According to Apostel's model, a worldview contains the following elements:

- A model of the world
- Explanation
- Futurology
- Values
- Action
- Knowledge
- Building Blocks

Explanations of each of these themes can be found in Appendix One. Apostel's work moves the study of worldview from describing 'traditional' cultures, thought to be in decline, and repositions it as a tool to make sense of new challenges and possibilities in our world today. It is this way of looking at worldview which has captured my attention for my study of the traditional worldview is driven not just by a personal interest in identity but also to discover the possible expression of 'traditional' ideas in our world today. As I have mentioned, this broad agenda has been of interest to recovering indigenous cultures worldwide. Indigenous scholars who have uplifted this theme include Angayuqaq Oscar Kawagley[28] (Yupiaq, Alaska) and Alfonso Ortiz[29] (Tewa, New Mexico). Additionally, in 2001 it was my honour and privilege to interview Dr Manulani Meyer (native Hawaiian), Dr Gregory Cajete (Tewa, New Mexico) and Dr Dawn Martin-Hill (Iroquois, Ontario) who are all working in this field.

[27] See Center Leo Apostel, http://www.vub.ac.be/CLEA/,
[28] Kawagley 1995
[29] Ortiz 1969

What is taking place is a renegotiation of both the worldviews themselves of 'indigenous cultures' *viz a viz* human culture generally and the way in which we articulate, describe and give expression to these worldviews. In a recent article in the *New Zealand Listener,* Ian Wedde writes about how 'In the Pacific's "sea of islands", diverse cultures are reinventing themselves and their traditions, trying to produce futures rather than memories." The catalyst for the article was Wedde's visit to a conference in Melbourne entitled *South 1,* a part of a broader project which:

> intends to make a difference to the ways in which power and resources are deployed in a region that chooses to disarticulate itself from a modernist Euro-American cultural axis to actively promote…newly articulated sites of indigeneity.[30]

Wedde describes something of a 'sea change' in the ways in which cultures of the 'south' are arriving at a new degree of confidence and articulation. He notes that:

> post-colonial cultures were (are) being revitalised and rearticulated in complex ways. These included the processing of Christianity …the co-option of anthropology, the control and management of tourism, land claims, repatriation struggles and other reversals and take-overs of "non-conformity". These cultures were now vigorously negotiating and renegotiating borders, not entrenching around "authentic" interiors.

Recent studies of the traditional Māori worldview, by scholars such as Hirini Moko Mead, all connect with these themes. And it is appropriate to note that this report arises from the kinds of circumstances described by Wedde. As an example, Māori are uplifting the worldview concept and using it for our own purposes, however, in doing so, we are discovering new and hitherto unthought-of possibilities for the ways in which we might think about, explore and apply mātauranga Māori.

For the purposes of this report, and other recent research, I use Māori Marsden's economical definition of worldview which reads:

> Cultures pattern perceptions of reality into conceptualisations of what they perceive reality to be; of what is to be regarded as actual, probable, possible or impossible. These conceptualisations form what is termed the 'world view' of a culture. The World view is the central systematisation of conceptions of reality to which members of its culture assent and from which stems their value system. The world view lies at the very heart of the culture, touching, interacting with and strongly influencing every aspect of the culture.[31]

[30] Wedde 2004
[31] Royal 2003, p.56.

This statement can be summarised in the following way:

A worldview is based upon our perceptions of reality, our perception of what is actual, probable, possible or impossible
A worldview grows according to the experience of the individual and his/her community. Experience is critical in the formation of perception. Marsden's definition is deliberately broad as it does not prescribe any method by which these perceptions are formed. Rather, these perceptions can be deeply personal and subjective phenomena giving rise to an individual's 'worldview'.

The patterning of perceptions into conceptualisations
As a person or group experience and perceive their reality, they go about the task of understanding it, of forming views and ideas about the reality they perceive. An interesting aspect of this human desire to develop understandings of reality is what seems to be the natural drift toward coherence. That is, as we form our ideas, we also develop a growing need for our ideas to correspond with one another, to possess synergies, to be coherent.

These conceptualisations form the 'worldview' of a culture, 'the central systemisation of conceptions of reality'.
These conceptualisations in their totality form a worldview. We need to note that this definition draws a distinction between perceptions of reality and conceptualisations. Perceptions of reality arise from experience of the world, however those perceptions are formed. It is at the stage of the patterning of those perceptions that a certain order and structure is introduced into the development of a worldview. This definition might be said to be based upon a rational view of 'worldview' in that it prescribes that a 'patterning' should take place. This suggests some order and structure.

In order for it to be said to be the worldview of a 'culture', of a people, it needs to enjoy the 'assent' by those people, by that culture
A cultural 'worldview' is different to that of an individual. According to this definition, a worldview is something that needs to be subscribed to, something that is carried by the group, is assented to by the group. There is also the important reality that groups, cultures are made of individuals who have individual experiences and thus individual perceptions of reality. Many of these perceptions may coincide with those held by other individuals and many may not. Hence, a cultural worldview is not a set of perceptions and understandings which are uniformly held, rather these perspectives are unevenly held throughout the society.

Worldview gives rise to values.
If you see the world in a certain way, this will determine what you value in the world (and what you don't) and *how* you value it through one's behaviour. This statement gives rise to the well known triumvirate – worldview, values, behaviour.

In Māori, we use the terms, *āronga, kaupapa* and *tikanga.* The 'picture' of the world that a people hold, the 'picture' that actually generates their behaviours (in contrast to the articulated picture of the world found in traditions, myths, scientific explanations and so on) is complex and illusory in that it is found in a composite of articulated statements (stories, explanations, for example) as well as in the behaviour of the culture.

Worldview lies at the very heart of a culture.
Finally, a worldview is something lies deep within a culture and the individuals of that culture. In many instances, a worldview is often a 'given', an implicit set of impressions and perceptions about the world that are often left unchallenged and discussed. Worldviews are invisible sets of ideas about the world that lie deep within a culture, so deep that many if not the majority of a culture will often have difficulty describing them. Worldviews typically emerge and are challenged when cultures encounter and sometimes conflict with one another.

The Marsden definition above draws the link between worldview and values. It shows that worldview acts as a 'base' upon which values are developed and acted upon within the behaviour of a culture. By understanding the worldview of a culture, we can come to an understanding of its values and thereby its behaviour.

3.2 Developing an Interpretation of Traditional Concepts
Numerous interpretations of the traditional Māori worldview have been published since the 19th century, replete with their particular interests, academic tastes and political persuasions. That a text is reflective not of its content but rather of the outlook of its author is no more evident than in the kinds of texts that have emerged – from the pens of ethnologists, anthropologists, amateur collectors as well as Māori 'authorities' – about Māori culture, society, customs and mores. This text is no less influenced by the preoccupations of its author, the difference being that one might make one' s preoccupations clear as is the custom since the advent of 'paradigm' consciousness.

In presenting the following interpretations, I stress that they have been developed (and they remain in a process of unfolding) by this writer in the early 21st century – with all his foibles, blemishes and diverse influences. I stress that these are *my* interpretations that will require discussion, debate and *wānanga.* Further, as our goal is to explore the possible application of traditional ideas to contemporary education, the interpretations presented in this section have been developed to assist this goal. Numerous kinds of interpretations are possible and in this section we will present views that assist Section 4.0 concerning 'State of Being' education.

Today, when we think about traditional Māori life and outlook– the traditional Māori worldview – we often think that Māori generally experienced and saw life in much the same way. We look back and into history with our contemporary eyes on, seeking out an image of traditional life, one which we can comprehend and

understand. In doing so, we look for certain defining characteristics, features and patterns which we today can hold to be the traditional worldview of a people. As such, what we are actually doing is creating *our* explanation of the way life was and what they considered the world to be. Indeed the word 'Māori' itself, is a modern lens through which we are looking at the culture of a people who did not identify as Māori and whom we continue to label as such.

Whilst we can say that certain features and characteristics did exist, the truth is that the worldview of a people is a complex, dynamic and changing feature of their life and experience. A worldview 'lies at the very heart of the culture…', as Rev. Māori Marsden says, '…touching, interacting with and strongly influencing every aspect of the culture.'[32] A worldview is, to a certain degree, a mysterious thing, one which is never finally understood until it is experienced.

Hence, in discussing the traditional Māori worldview, we are presenting certain features, ideas and characteristics that strike us as aspects of this traditional view of the world. In doing so, we are mindful of variances and inconsistencies that always exist when humans look for their place in the world. It should also be noted that the Māori world changed immediately following first arrival in this country and continued to grow till the arrival of the European. Similarly, the worldview changed again through encounter with the European and various influences have come to play leading to a number of worldviews within Māori society and culture. Hence, it is not possible to say that there is a single worldview at play in Māori culture today. In presenting these views, I do so with both an eye on the past and a partial (at least) understanding of the preoccupations of the present.

A further and complicating aspect of this attempt to create an interpretation of traditional concepts of knowledge is the holistic, multi-dimensional, intuitive and internal nature of the experience of knowledge and knowing. Whilst I present a number of ideas about individual concepts, one is reminded that human knowledge and experience is an illusory, organic and multi-dimensional phenomenon. Hence, whilst considering individual concepts, let us also be mindful that these exist in complex relationships with each other for we are attempting to 'map' or to 'image' in certain ways human knowledge and knowing as they may be explained and considered within mātauranga Māori.

The worldview interpretations that follow have been created to assist with the theme of 'the purpose of education'. There are numerous ways to explore and study the worldview of a people. In this section, we will explore the concepts of *mana, tapu* and *mauri* which are concepts that lie at the heart of the traditional Māori worldview (Te Ao Mārama).

[32] Ibid. p 56.

3.3 Mana, Tapu and Mauri

Mana is central, fundamental and foundational to the traditional Māori worldview. Almost everything in traditional culture was somehow linked to mana and it is upon mana that one might construct a perspective on the nature and purpose of education. The idea that mana can flow in the world arises from the traditional view that the world of sense perception – the world of empirical experience – is a subset of the world in its totality. That is to say, there is an *extra*-ordinary dimension to life, one which is not normally experienced but which can express itself in our everyday lives. Our ancestors were convinced that everything we see touch, hear, taste and so on, somehow finds its 'fullness', its real or essential character or quality when the non-ordinary dimension finds expression in the ordinary. Rev. Māori Marsden explains:

> … while the Māori thought of the physical sphere as subject to natural laws, these could be affected, modified and even changed by application of the laws of the spiritual order.[33]

He writes further:

> … the temporal is subordinate to the eternal, the material to the spiritual.

To put it more plainly, the traditional view of the world proceeded on the idea that there is another 'world' behind the world of our ordinary experience. Secondly, that that 'other world' is able to express itself in the ordinary world and, thirdly, when it does so, the elements and features of the ordinary world find their fullness, their essential character, their highest qualities.

> Ultimate reality is the realm of the gods. It is not some archaic realm shrouded in the mists of time but is an ever present reality that has continuity with present reality.[34]

Mana, tapu and *mauri* are traditional concepts that arise out of this view of existence. Mana is the term used to for the quality or essence from the 'other world' that comes into our ordinary experience. *Tapu* concerns the conditions in which mana comes to express itself and *mauri* relates to the physical object itself which enables mana to come into it.

The Ngāi Tūhoe kaumātua, John Rangihau, explained to Rev. John Irwin[35] that tapu, mana and mauri need to be considered together and that an analysis which seeks to separate them will fail. There is a relationship and interconnectedness between these three concepts which is apparent when one attempts an analysis of each separately. It is like attempting to remove a piece of a spider's web. It is

[33] Royal 2003, p. 20.
[34] Irwin 1984, p.5
[35] Irwin 1984, p 21. Te Rangihau also included *noa.*

impossible to do so cleanly. Hence, whilst the following ideas are presented in three parts, they should be considered together.

Mana is a non-ordinary essence, energy and presence traditionally considered to be sourced in a world beyond this world, a life dimension beyond our everyday experience. It is the term we use for some kind of non-ordinary power[36], which comes 'from beyond' and flows into our being and that of the world. Cleve Barlow[37] tells us that mana is 'the fire of the gods', one that cannot be extinguished and 'no one can wash it out' as Taare Tīkao[38] explains. Mana is a transpersonal essence that can flow into the world given certain conditions and disciplines. Once a mana has flowed into or alighted upon a vessel, such as a person, the vessel itself has now become *tapu*. The presence of mana is a prerequisite for *tapu*.

In considering tapu, most authorities cluster their ideas around two concepts: restriction and sacredness. Māori Marsden tells us that modern man can wield the mana of the gods given the fulfilment of certain conditions. It is in these 'conditions' that we find the sense of restriction. That is, if an object – such as a house, a canoe, a person – is to become a vessel of mana, they have to be dedicated and committed to be such a vessel. The dedication and commitment is achieved through a disciplined practice. Hence, vessels of mana come under the management of certain practices and terms such as *kawa* (process), *tikanga* (behaviours) and *whakahaere* (methods) are used to capture this meaning of a disciplined practice. These practices and processes must be strictly adhered to in order for the mana to be preserved in the living vessel.

Te Mātorohanga of Wairarapa echoes these thoughts when asked his views on the construction of the *whare wānanga:*

> Na, ki te mahia te Whare-wānanga, waiho i waho o te pa-tuwatawata, kainga ranei, o nga mahinga kai ranei, o nga rakau-tahere manu, o nga tauranga waka, o nga huanui haerenga tangata ranei. Ko te take i peneitia ai, ko taua whare he whare tapu… he whare takahia e te tangata e kore e tino whai mana taua whare…[39]

[36] I would like to add a word of caution in the use of 'power' as an English equivalent to mana. Power is often used for mana, however, in my view they are very different. As an example, in a recent paper Whatarangi Winiata explains that the nature of one's mana is determined by the views of others. This notion is upheld in numerous *whakataukī* such as 'Waihotia mā te iwi koe e kōrero' (Let people speak for you) and 'E kore te kumara e kī he māngaro ia' (The kumara will not speak of its own sweetness.) Hence, one in the possession of mana should act generously towards others in whose words and views the nature of that mana is to be described. The powerful, on the other hand, will often act in their own interests.
[37] Barlow 1991, p. 60
[38] Beattie 1990, p. 95.
[39] Smith 1913, p.2. My translation.

> The whare wānanga should be sited outside the palisaded pā, away from the village, food-cultivations, bird-preserves, canoe landing places and frequented pathways. This is because the whare wānanga is tapu… a house that is frequented by people will not be in receipt of mana…

This sense of restriction, discipline and exclusivity preserves the tapu of the vessel. This tapu state is a prerequisite for the presence of mana. Hence, we see the interconnectedness of mana and tapu. Michael Shirres, in his study of tapu, often quotes a statement attributed to Te Rangikāheke which reads 'Ko tōna mea nui, he tapu' (Tapu is his/her greatest possession). It could easily read, 'Ko tōna mea nui, he mana.'[40] (Mana is his/her greatest possession.) The following quote from Taare Tīkao again shows the interconnection:

> The *tuahu* was an extremely *tapu* spot, the greatest *karakia* place of the Maori. No other spot near a village was so sacred. It was the most dreaded and venerated place because it was the most potent in preserving the mana of the race.[41]

As that person or object has come into possession of this mana 'from beyond', that object or person has now become *sacred* for the very reason of being in possession of mana. In totality that person or object is no longer simply that object or person but rather *they have been transformed* to become something else. Hence, a particular kind of tohunga who is said to be in the possession of a *mana atua*, for example, is no longer that person but rather they are now that atua. It is for this reason that concepts such as whakapono[42] are not appropriate when discussing pre-Christian Māori concepts of divinity. As a tohunga is now in the possession of a *mana atua* and they have become that atua, there is no sense of faith and belief here. Rather, there is either the possession of mana or there is not.

As an illustration, it is useful to note that Captain Cook was killed in Hawai'i because it was thought that he was the atua *Lono* manifesting itself. It was Cook's great misfortune to arrive at a certain bay in Hawai'i at precisely the same time as the annual fertility rights were being conducted in the name of Lono. The *kawa*[43] demanded that a sign of Lono appear to show that the kawa had succeeded in manifesting mana. Unfortunately for Cook, he was perceived to be the sign. This resulted in his being sacrificed in the final consecration of the kawa.[44]

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[40] Shirres 1982
[41] See Beattie 1990, ibid, p.71.
[42] Belief, to believe
[43] In this example, *kawa* means ritual. More generally it means process, a sequence of events.
[44] There is considerable debate concerning this interpretation of Cook's death. Whether Cook was perceived as *Lono* is debatable. All agree, however, that in the traditional Māori and Polynesian world view, atua can and do manifest themselves in human beings. For further reading on Cook's death and the *Makahiki* festival, see *Journal of the Polynesian Society,*

Tapu refers to the state that an object or person is in having come into possession of a mana. In order to remain in possession of this mana, one needs to fulfil certain conditions and adhere to certain *tikanga* and *kawa*. This entire process, however, is predicated upon the presence of mauri within the object or person itself who becomes the receptacle (taunga) of this mana. The presence of mauri within a physical object or person is necessary before a mana can come into it. In explaining the *pure* rite, Māori Marsden explains that the absence of mauri is 'a state abhorrent to the gods':

> Popular belief held that by cooking, the mauri of the plant was released and thereby made common (noa) or neutralised, a state of things abhorrent to the gods, thus ensuring their departure.[45]

Hence, mauri is required for the presence of the gods and the absence of mauri ensures their departure. This process is echoed by Taare Tīkao who discusses a journey he made with Te Maiharoa, the Ngāi Tahu tohunga, during which Te Maiharoa lifted various tapu. At one point, Te Maiharoa fell off a very large rock and hit his head. Taare explains:

> For a long time we did not know if he was alive or dead, but we put cooked food on his head to take away the force of the spirit…[46]

To briefly summarise, mana is the term we use for energy and consciousness that comes from beyond this world, from another reality, and flows into this world. Tapu is the term we use for the sacred and restricted nature of the vessel within which the mana is resident and mauri is the term for an energy within the physical vessel which is necessary for mana to alight in that vessel.

3.4 Mana, Tapu and Mauri in the world

Let us now look at some practical examples by which this interplay of mana, tapu and mauri can be seen. Tāmati Ranapiri, a Ngāti Raukawa kaumātua of the late19th and early 20th century, discusses mauri and bird snaring. He explains the *mauriora:*

> Ko te mauriora he mana atua hei whakahua i te kai.[47]
> The mauriora is a divine authority which enables food to come forth.

Here, the restricted nature of the area is made explicit. The mana represented here is that of Tāne who becomes manifest with the appearance of the birds.

Volume 97, pp.391-408, Volume 98, pp.371-423 and Volume 100, pp.229-230, 299-301. See also *The Trial of the Cannibal Dog* by Anne Salmond. Allen Lane, The Penguin Press 2003.

[45] Royal 2003, pp.7,8

[46] See Beattie 1990, p.86

[47] From a letter by Tāmati Ranapiri to Elsdon Best, Alexander Turnbull Library, MS Paper 1187-127

Hence, one must approach this place with reverence and with an understanding of what is required to preserve the tapu of the area.

A further example of mana, tapu and mauri in the world can be found in Rangiātea Church in Ōtaki. Rev. Tuturu Hone Teri Te Paerata discusses the *oneone tapu o Rangiatea* (the sacred soil of Rangiātea)*:*

> …i te haerenga mai o Hoturoa ki tenei motu. Ka tikina atu e ia nga oneone o Rangiatea ka haria mai ki runga i tana waka i a Tainui. Ka u mai ki tenei motu, ka aohia nga oneone ra ki uta hei tuaahu…[48]
>
> When Hoturoa came to this land, he brought with him the soil of Rangiatea. Upon arrival, the soil was brought ashore and used in the erection of an altar…

In this example, the mauri is said to reside within the 'sacred soil of Rangiatea', which is ritually spread out (aohia) upon the ground by which the ground is made fertile for the alighting of a mana at that place. Again, the site is made tapu because of the presence of a mana atua. In my view, the 'sacred soil' is a particularly fertile soil which, when added to gardens, enables crops to grow. The tradition suggests that this soil was brought from Hawaiki (possibly central Polynesia) one which was particularly successful in ensuring the growth of crops in the colder Aotearoa soils. Hence, this soil grows in importance in the minds of those who use it for its reliability in ensuring the fertility and fecundity of gardens.

A further example of the interplay of mana, tapu and mauri is found in traditions relating to the erection of the Parewahawaha *wharenui* in Ō-Hinepuhiawe (Bulls).[49] A controversy arose during the building of the wharenui when the master carver, Henare Toka, allowed women to construct *tukutuku* in the wharenui before the opening of the house. It is customary not to allow women to enter a wharenui before lifting of the tapu of the house because of the ability of high born and, particularly *tapu* women (such as ruahine, puhi) to overcome the tapu of a locality. However, Dr. Tūkawekai Kereama[50] explained that no mauri had been placed in the ground upon which the house was erected. This was a deliberate decision by the local people. Hence, as no mauri had been laid in the building of the wharenui, it was the view of the local people that the house should not become the vessel of mana in the traditional manner. Further, as it was not to become such a vessel of mana, it was not therefore in a state of tapu as was the custom. Henare Toka, therefore, was free to allow the women to work in the wharenui.

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[48] See *Rangiātea: Ko ahau te huarahi te pono me te ora,* page 7. National Library and Te Rōpū Whakahaere o Rangiātea, 1997.

[49] Opened by Te Arikinui Dame Te Atairangikāhu in 1966. Parewahawaha is the wharenui of the Ngāti Parewahawaha hapū of Ngāti Raukawa.

[50] Dr Tūkawekai Kereama was an important Ngāti Raukawa elder of recent times. He belonged to the Ngāti Parewahawaha, Ngāti Manomano and Ngāti Huia *hapū* of Ngāti Raukawa. He was also first *Ahorangi* of Massey University.

3.5 Mana, Tapu, Mauri and the Person

We now turn to consider the implications of these ideas pertaining to mana, tapu and mauri to the growth of the person and their education. As we have seen, the traditional Māori worldview proceeded on the notion that there existed a non-ordinary world beyond our ordinary world. Further, that that non-ordinary world is able to express itself in ordinary circumstances and when it does so – when mana comes to alight or express itself in physical vessels (such as in the forest or the sea) these elements of the ordinary world reach their 'fullness', reveal their deepest qualities and their 'true' characters.

The same principle was applied to ideas about what it means to be human. Just as the birds, fish and trees may become vessels of mana - expressions of non-ordinary qualities - so too humans are able to do so. This is reflected in traditional sayings which capture the non-ordinary features of an exceptional person. Sir Apirana Ngata is often referred to as 'he tupua', a spirit or marvellous creature. The first Māori king, Pōtatau Te Wherowhero is often referred to as a 'taniwha', another kind of extraordinary creature. In his introduction to 'God, Man and Universe: A Māori View', Māori Marsden includes the following statement used to welcome special people to the marae:

> Haere mai te ihi,
> haere mai te wehi,
> haere mai te mana,
> haere mai te tapu.
> Draw near o excellent ones,
> draw near o awesome ones,
> draw near o charismatic ones,
> draw near o sacred ones.[51]

He explains that these descriptions are applied to 'special' people, to those who have been recognised by their people as the repositories of the qualities of mana, tapu, ihi and wehi.

In each of these examples, extraordinary qualities are said to exhibit themselves in the actions and thoughts of the gifted person. However, an interesting aspect of this way of conceptualising human qualities is that one is not able to speak about one's own mana and, further, should one do so, then this will lead to the diminishment of one's own mana rather than its enhancement. This is a 'spiritual principle', one that distinguishes it from *power* for the expression and arrival of mana in a person requires the recognition and agreement from others. This idea is captured in many, many different places in traditional literature such as the following *whakataukī* (proverbs):

> Waihotia mā te iwi koe e kōrero

[51] See Royal 2003, p.2

> Let the people speak for you.
>
> E kore te kūmara e kiia he māngaro ia
> The sweet potato does not speak of its own sweetness.

A traditional narrative that captures this idea in greater complexity is the story of Māui's journey to retrieve fire from his grandmother Mahuika. The idea that one has to be 'elected' to obtain fire is presented in the opening sequence of the story. (In traditional literature, fire is almost always symbolic of mana.)[52]

Hence, the growth of the individual and their education is considered, in traditional Māori thinking, as a 'site' in which mana (and its correlates of tapu and mauri) may or may not come to play. But how do we know if a person has mana or not? Where is the outward evidence that an internal transformation has taken place? In most societies and cultures, the evidence is seen in the quality of thought and action exhibited by the individual.

The case was much the same in traditional Māori society in that the ability of an individual to act with authority in certain ways was widely lauded and praised. Of course, what lies behind the ability of a person to act appropriately (set by a range of standards and points of view) is the quality of their thought and their degree of understanding. It is for this reason that the arrival of mana is deeply connected with *māramatanga,* the degree of illumination and understanding that arises in the mind of the individual.

Here is a brief discussion by Tāmati Ranapiri, a 19th century elder of Ngāti Raukawa.

> I te oranga o te tama a Kiripuai, he kura te tangata… te ritenga o tenei whakatauki, mo te rangatira pai, atawhai i te iwi, whakahaere pai i te iwi, e kitea ana te ora o te iwi, me te pai i runga i te whakahaere a taua rangatira… e ora ana tona iwi i ana whakahaere…[53]
>
> Owing to the existence and life work of Kiripuai's son, the people are alive and prospering… this proverb refers to the excellent leader, one who cares for his/her people and administers their affairs with skill. One is able to see the people prosper under the leadership of this chief… the people prosper through his/her leadership and administration.

We have noted in Section 1.0 the relationship between understanding and authority. That is, understanding is *enabling* in that it overcomes previously conflicting notions, ideas and energies, and, secondly, suggests to the individual what they might do, how they might behave. This is a universal human

[52] Hence, *te ahi-kā* (the lit flame), for example, represents *mana whenua.*
[53] From a letter by Tāmati Ranapiri to Elsdon Best, Alexander Turnbull Library, MS Paper 1187-127.

experience and our purpose in this section has been to briefly examine how this experience was considered in traditional Māori knowledge. We have alighted upon the concept called *mana* and have suggested that the traditional mātauranga Māori perception of the arrival of understanding in the mind of the individual was considered to be the expression of mana into the experience of the individual. The outward expression of mana are those qualities referred to by Tāmati Ranapiri in the quote above. In this sense, the arrival of mana can be demonstrated through various outward expressions and applications, however, what lies underneath or within the *act* is the degree of understanding which is enabling. It is for this reason that we see the connection between mana and the maturation of the individual.

3.6 The Maturation of the Individual

Given this perspective on the place of mana, tapu and mauri in the maturation of the individual we can see how these concepts were considered critical to a person's life journey. It is possible to show how these concepts came to play in critical moments in the pathway toward maturation. For example, when a person is a child, they became the object of the study of various elders and teachers. These elders and teachers would spend a considerable amount of time observing the behaviour and demeanour of an individual child. If certain qualities seemed to be spontaneously and organically growing out of the child, this was considered to be the influence of an *atua,* or divine presence or 'god', exerting itself in the child. If these behaviours or qualities continued to express themselves in the child, with little or no assistance, the elders would debate which atua was manifesting in the child. Having decided which *atua,* the child was then dedicated to that atua, through various ceremonies, and the child would then learn the curriculum associated with that atua.

Typically, children were dedicated to various atua and we know about some of the more well known atua – such as Tāne, Tūmatauenga and the like – however, it is my view that knowledge of many of the traditional atua is no longer in existence or that we know them by name only. Despite this, however, we can see that the principle held was that what organically and naturally flowed out of the child – and without assistance – was considered, again, as the expression of the non-ordinary realm into the ordinary and that the maturation of that person was deeply connected with this experience.

As the child grows, there are various other rites of passage which mark the crossing of various thresholds in one's life journey. Most rites of passage are connected with those universal moments in any person's life – moments such as birth, marriage and death – which represent a crossing of a threshold from an earlier state to another. The application of the *moko* upon the face and body is an example of a traditional rite of passage. The important aspects of the *moko* lie with the transformation of the physical body into the adult being together with an internal psychological change. In the application of the *moko* great pain is endured by young men and women so that their spirit is said to undergo a

journey. Here the person confronts the pain of receiving the aspirations of their people (in the form of figures, symbols and scrolls placed[54] onto the physical body) which initiates them, forces them to cross a threshold. The young boy, for example, is transformed into the adult man through enduring profound pain.

Another way of looking at the maturation and transformative aspects of the growth of the person is by considering the terms *iwi, hapū and whānau.* The usual translation of iwi, hapū and whānau is tribe, subtribe and family, however, these interpretations provide little indication of the symbolic meanings residing within these terms and hence their creative potential. The symbolism centres upon the human body, particularly the female body. For example, *whānau* means 'birth' and one way of defining whānau is by considering the physical circumstances by which a person is born into the world. Hence, a whānau as family concerns those circumstances where physical birth may take place. However, this is a limited way of thinking about whānau for a whānau is not merely the physical arrangement of a mother, father and child. For, as we know, a true whānau is that collection of people which enables the individual person to mature; that is to be born from one state to another, to cross thresholds from an earlier, and usually younger, state of being to an older, more mature state. Hence, a whānau is a place in which the ongoing births of one's maturation may take place. By way of contrast, the phenomenon of the physical family who is unable to facilitate the spiritual, emotional and intellectual *whānau* of the child is well known. This is the phenomenon of the loveless and dysfunctional family.

> … human beings are not born once and for all on the day their mothers give birth to them but that life obliges them to give birth to themselves.[55]

A *hapū* is usually considered to be a collection of families sometimes referred to as a 'subtribe'. Geographic and economic conditions impact upon the shape of a hapū in particular ways. For example, hapū often resided in a distinctive geographic area – in a valley, for example, or beside a lake or harbour. Like *whānau,* hapū too is a word and concept containing certain meanings. Hapū means pregnancy. It is a sequence of events that takes place prior to *whānau* and sets the conditions whereby whānau, as an event, may occur. As such, hapū is symbolic of potential – a place in which something of promise takes form but has yet to find its actual expression. Hence, a hapū might be said to be those places, groups and activities which sets the conditions whereby whānau may take place both within the collective and the individual. Hapū are about potentiality.

Finally, *iwi* is often translated to be tribes and, to follow the whānau-hapū sequence in terms of tribal societies, iwi are said to be collections of hapū. And

[54] Placing is also a revealing of something within.
[55] Gabriel Garcia Marquez, quoted by Edward Said in his introduction to the Fiftieth Anniversary edition of *Mimesis: The Representation of Reality in Western Literature* by Erich Auerbach. Princeton University Press 2003.

so many iwi are arranged in this fashion today. However, iwi refers to the bone structure of the body and might be considered as the larger skeletal framework in which whānau and hapū are located and take form. In traditional times, hapū were the main economic unit and iwi took on fluid dimensions. In my own hapū of Ngāti Raukawa, it appears that iwi allegiances moved between Tainui and Te Arawa groupings according to circumstance and, probably, political expedience.

The key idea to note is the symbolism of the iwi, hapū and whānau constructs and to show, through their association with the female body, how the structures of traditional society were orientated toward the transformative and organic nature of life. The female dimension of human mortality was reflected in the terms used for societal arrangements. Whereas names of iwi and hapū may derive from male ancestors, these symbols suggest recognition of the inevitable role that women play in actually bringing iwi, hapū and whānau into being and existence. Of course, iwi, hapū and whānau were not exclusively named after males only for many hapū, such as my own Ngāti Parewahawaha, were named after women. An important ancestress who is an ancestor of a large iwi is called a *kōpū-puta-tahi,* the 'womb that unifies and births all'. Hineāmaru, of Ngāti Hine in the north, is another example as is Rongomaiwahine of Māhia.

3.7 *Tupu:* The Growth of the Person

Hence, the growth of the person – we use the term *tupu* – includes a crossing of thresholds together with the revelation of depth within the person. One's whole life journey is symbolised in traditional literature by the growth of the tree and then the flight of the bird. With the growth of the tree, a shoot (pū) comes forth from the seed lying within the soil of the ground. Slowly this little shoot grows and becomes a tuber within the ground. As the tuber grows in the ground, so the human child grows within the womb. Here we see the ideas behind items of literature such as:

> E kore te kūmara e kiia he māngaro ia
> The sweet potato does not speak on its own sweetness.

The human person is likened to a tuber swelling in the ground before it is 'born' through harvest. This is also the idea behind the following statement by Rev. Paora Temuera of Ngāti Raukawa and Te Arawa:

> Ko te tangata i aata whakangaua ki te kohatu karaa o te whare wananga o nga tupuna, he kere kii, he purapura[56] i ruiruia mai i roto o Rangiatea
> The person who has bitten upon the stones of the schools of our ancestors, is a knowledgeable person, a tuber sown within Rangiātea

[56] A *purapura* is a tuber which grows in the ground and is harvested from the ground. It is for this reason that tubers, such as *kūmara,* are often used as a symbol for the human person. Tubers grow in the womb of the earth as the human person grows within the womb of the mother. A *kākano* is a generic term for the seed which gives rise to trees and plants that grow – reach their maturation - above the earth.

As the seed finally springs forth above the soil (this is called the *pihinga*) the young tree begins to take form. There are various stages in the growth of the tree and these include the growth of the *tumu,* the trunk and the *manga* or branches. A young sapling is called a *māhuri.* Each of these tree symbols is used to stand for each part of the journey in the maturation of the person.

With the arrival to these islands, and the entry into the deep forests of the hinterland, so tree and bird came to exert a profound influence upon traditional knowledge. When our ancestors arrived here, they were met by an environment they had not known before. The climate here was cooler, they encountered species of flora and fauna they had not known in Polynesia, there were mountainous landscapes and they had to live within vast and powerful forest hinterlands, again not seen and known in their Hawaiki homelands. And so their knowledge had to grow and change according to life in these islands. Accordingly, the presences of the natural world here began to inform the experience and life cycle of the human being. Particularly trees and birds remain as important images and guides to the nature of human life.

Trees and birds correspond to two aspects of the life journey of the human being. Firstly, the verb used for the growth of the tree is *tupu* which means to grow. Here the term refers to the tree as it takes its natural form from a seed growing in the ground and its shoot ascending out of the ground toward the sky. *Tupu* refers to this process of the tree coming to take its fullest form. We humans follow the same process having been birthed from the womb of our mothers like the tree is birthed from the womb of the earth. Similarly we grow in a vertical direction to a height set for us by some process deeply held within the subtle energies of our physical bodies. In Māori we use the term *tupu* to refer to this entire process.

The use of tree names in personal names is a widespread custom in traditional knowledge and tribal history. For example, my tribe is called Ngāti Raukawa, Raukawa being the eponymous ancestor. Our ancestor was named after the aromatic plant called the *raukawa* whose oils were used in a perfume which his mother wore during her courtship.

My Māori name is *Te Ahukaramū*. Literally it translates as ‘the coprosma altar’. *Ahu* is an old Polynesian name for altar and other types of sacred places. It was often used to mark a place in which a chief was buried[57], hence, it was sacred. *Ahu* is the root word in the term *tūahu,* a term more formally used to refer to a tribal altar. *Karamū* is the coprosma, a tree favoured by traditional priests when administering their duties such as baptisms. Hence, my name *Te Ahukaramū* translates as ‘the coprosma altar’, the altar in which various ritual and sacred activities took place.

[57] See *Te Ahu-o-Tūranga,* a place near Palmerston North.

There are many, many more examples not just in personal names but also the use of terms associated with trees to reflect or comment upon some aspect of human behaviour or nature. For example, when a great chief passes away, he or she is likened to the great *tōtara* tree which has fallen in the forests of Tāne. A young person is sometimes referred to as a *māhuri,* the same term for a young sapling. Sometimes, a great chief is referred to as a *tumu,* the tree stump to which many canoes (meaning many peoples) can find safe and secure mooring. And so the list goes one.

The key point here is that the natural formation and maturation of the physical body is, in traditional Māori knowledge, conceived to be similar to the formation and maturation of the physical body of trees. An individual tree is likened to an individual person and vice versa. An individual forest is likened to a community of people, so much so that the health of a community was said to be intimately linked with, among things, the forest of that community. The study of the health and wellbeing of the forest offered clues to the health and wellbeing of the community – the iwi (tribe), hapū (subtribe) and whānau (family). Just as forests contain a mixture of tall and short trees, varieties and shapes and sizes, so a human community is the same. It is also reflected in the vast store of knowledge that was once maintained by all tribes pertaining to the forest. This store included knowledge of weather patterns, species of flora and fauna, resource harvesting, the lunar calendar and more.

3.8 *Piki,* the bird of the spirit takes flight

The second process to which we will refer is that kind of transformation symbolised by birds. The movement here is referred to as *piki,* a verb that translates literally as 'ascend'. As the tree grows, so a bird takes flight from the foliage of the forest, there to explore the sky world. This is an image for the maturation and flight of the spiritual body within the human person. *Tupu* refers to the growth of the physical body and *piki* refers to the ascension of one's spiritual condition.

The great and classical image for this idea is *te pikikōtuku* or 'the ascending white heron', an image of great beauty. The white heron or *kōtuku* is one of the three sacred birds of traditional Māori society - the other two being the now extinct *huia* (Heteralocha acutirostris) and the *toroa* or albatross. Feathers of these three birds were worn in the hair by high born chiefs – men and women – as emblems of their status. Further, each one of these birds was imbued with an amount of meaning and interpretion. For example, as the white heron was rarely seen, and because of its beauty, the *kōtuku* became the symbol for rare beauty of the highest kind - a once in a life time, deep, rich and peaceful beauty. This is why visitors of great esteem and of rare accord are referred to as *kōtuku-rerenga-tahi,* or 'the white heron we only see once'. Traditionally, this term was used for the visit of an exceptional *tohunga* or ritual and priestly expert, or

perhaps for a great dancer.[58] In more modern times, the 'white heron we only see once' was used when welcoming President Nelson Mandela of South Africa to *Tūrangawaewae* marae, Ngāruawāhia, in 1995.

To return to *piki* or the ascension, the ascending white heron is an image for the ascension of the spirit, when one's own inner life and nature takes flight. It is a flight beyond the foliage of ordinary existence when one's very being is transformed into all it can be. It is a beautiful and moving image, one that has inspired generations.

In Sections 3.2 to 3.8, we have discussed a range of matters pertaining to the traditional Māori worldview – what I term *Te Ao Mārama.* We have seen how mana, tapu and mauri are central to this worldview and have explored how these concepts come to play in the life journey and maturation of the individual. We also looked at the concepts of *tupu* and *piki* as ways of thinking about the maturation of the individual. In the next section, we will consider more directly the nature of education and its place in the maturation of the individual and their community.

[58] For example, the story of Te Kahureremoa of Hauraki tells of this famed beauty visiting various *whare tapere,* or house of entertainment, storytelling and dance, on her way to see her lover Takakōpiri of Te Arawa.

4.0 The Education Journey

We turn now to consider more directly the implications of the 'worldview' ideas and interpretations presented in Section 3.0 for the topic of education theory and practice. Section 4.0 presents an idea called 'State of Being' education, a perspective upon education drawn from a reflection upon the role that *mana* might play in contemporary education. Before we do this, however, we will consider the following matters:

- The education journey from *te pū* (root cause) to *kāuru* (tree top) and how this is reflected in the journey from *pia*, to *akonga*, to *tauira*, to *tohunga*.
- Traditional models of curriculum design including *atuatanga, kete* and *whare*

The discussion will then move to consider the following matters:

- 'The flow of mana' as the purpose of education, 'state of being' education
- Curriculum and the worldview of a people
- Relationships with other bodies of knowledge
- Principles that might be employed in the arrangement of curriculum
- The role of iwi based curriculum within a national curriculum context
- Future focussed models of curriculum design

4.1 Education and the Maturation of the individual

> He tika anō he tamariki koutou, otirā e whanatu ana ki te pou mārōtanga o te tangata, e wehe mai ai te taitamatanga, e tuku atu ai ki te koroheketanga.
>
> It is true, you are young people, however, you are proceeding toward the zenith of adulthood where you will leave your youth behind and become elders.[59]

As we have seen, there are numerous ways in which the maturation of the individual was considered in traditional Māori knowledge. Our purpose in this section is to relate these notions of the maturation of the person to the education journey. The quote above was taken from a letter by Sir Apirana Ngata of Ngāti Porou, written in 1900, in which reference is made to the 'pou mārōtanga o te tangata'. This expression refers to the point at which the sun is highest in the sky and at which a tree has reached its peak. These symbols all relate to the maturation of the human person and demonstrate, again, how traditional Māori knowledge is concerned to present aspects of the natural world as symbolic of the phenomenon of being human. For example, the flight of the sun across the sky as symbolic of the life journey of the individual is found throughout literature.

[59] Sir Apirana Ngata of Ngāti Porou. See http://www.nzetc.org/etexts/TeoNgak/_N88678.html

When Pōtatau Te Wherowhero of Waikato was petitioned to be first Māori King, his response was:

> Kua tō te rā
> The sun has set

His supporters replied by saying:

> E tō ana i te ahiahi
> E ara ana i te ata[60]
> The sun sets in the evening
> And rises again in the morning

The setting sun refers to old age and Pōtatau was saying that he was inappropriate to be King as he felt he was too old. His supporters replied by saying that the sun sets in the evening but rises again in the morning. The setting sun symbolised Pōtatau in old age and the rising sun was a reference to Pōtatau's son, Matutaera, who later became King Tāwhiao.

Hence, the flight of the sun and the sun energy itself represents life and the energies of life. An increase in intensity and height parallels the journey towards maturation. Māui's capturing of the sun is symbolic of the individual's ability to harness the energies of life and to drawn it down and apply it to one's life project. The sun is also symbolic of mana being the most graphic and substantial fire of our worldly existence. As the sun is 'born' each morning, so mana is 'birthed' into the world in the form of the sun, there to illuminate and enervate life.[61]

Given these traditional ideas on the growth of the individual, it is not surprising to find them influencing the way in which young people were educated in traditional Māori society.

> Ko te *pu*, ko te *kauru*:
> Kei te *hiahia*, kei te *koronga;*
> Ko Rongo-ma-Tane!
> Turamarama a Nuku;
> Turamarama a Rangi:
> Te Rangi e tu nei!
> Te Papa a takoto!
> Nga tauira o nga Wananga!
> Whakamau! Whakamau
> ki te ingoa o Io -

[60] Te Hurinui 1959, p,.207, macrons added.
[61] It is for this reason that rituals for the 'opening' of carved meeting houses (whare whakairo) are conducted at dawn. The arrival of the sun at dawn brings energies into the new house, which represents *Te Ao Mārama,* thereby symbolising the birth of mana in the meeting house itself.

O Io i te Wananga[62]

The root, the treetop
It is desired and sought after
Tis' Rongo-mā-tāne
The earth is restless
The sky is restless
The heavens above
The earth below
Students of the Wānanga
Grab hold! Grab hold
Of the name of Io
Of Io-i-te-wānanga (Io the wise one)

This *karakia* was used at the *Hui-te-rangiora whare wānanga* that was located at Kihikihi, near Te Awamutu. A centre of higher learning, *Hui-te-rangiora* was destroyed following the invasion of Waikato by British troops in 1863. This karakia briefly notes the education journey by presenting an analogy likening the maturation of the individual with the growth of a tree. The first phrase includes the term *pū,* which, as we have seen, is the term used for the very first shoot that comes out of the seed whilst lying in the earth. The second phrase employs the term *kāuru,* which is the very top of a tree. Hence, between these two concepts, we have captured the entire growth of a mature tree – from *pū* to *kāuru.* These two terms are used figuratively in a variety of literature to refer to individuals at varying stages of maturation. For example, a *pū* is the child forming within the womb and a *kāuru* is an elder, one who has reached their peak.

Interestingly enough, a pū is also used for a wise and skilled person. In this usage, the term *pū* stands for 'foundation' rather than to denote an historical point of origin. In this sense, the pū, as a skilled and wise person, is one who understands the foundation, the source, the essential nature of something. Hence, pū does not refer to their physical immaturity but rather to their intellectual maturity[63] at being able to understand causes and reasons lying 'behind' or 'underneath' phenomenon.

Later the karakia relates this concept to the student and to learning by including the statement:

Ko ngā tauira o ngā wānanga…
Students of the school…

It exhorts the students to adhere to the deity of learning, here entitled *Io-i-te-wānanga.* Hence, in this brief karakia we have caught a glimpse of how the education journey was conceptualised in traditional knowledge.

[62] Te Hurinui, 1959 p.243
[63] Hence, the expressions of *pūkōrero* (orator) and *pūwānanga* (master teacher).

There are other terms, as well, which again reflect various stages in the maturation of the tree and the individual person. *Māhuri* is a term, for example, for both a young person and a young sapling. *Tumu* and *pou* are terms often used to refer to mature persons. *Tumu* means trunk and a *pou* is a post – both concepts capture the idea that the person who is either a tumu or a pou is a mature person, one who is able to bear the weight of an enterprise. Here are some examples:

Tumu

- *Tumuaki* (tumu = trunk, aki = to uplift) - one who is able to bear the weight of an enterprise, to take on responsibilities
- *Tumu Whakarae* – similar to tumuaki, however, this is a term for an aristocratic person, used very rarely in traditional literature
- *Tumu-herenga-waka* – the 'post to which the canoes are tied'. This is an expression for the ability of a chief to unify and bring peoples together (peoples represented here by the canoe). The chief is like a trunk in the ground which has very deep roots and will not be pulled over easily by the canoes that are tied to it. The trunks of trees (rather than posts which have been erected by human hands) are excellent for tying up canoes.

Hence, a chief who is a tumu is like a tree trunk firmly rooted in the soil of its birth. It is for this reason that the chief who is referred to as a tumu is one who resides in the locality of their birth – and the births of their ancestors. They are like an immovable tree stump, one that is not easily 'pulled over' or toppled owing to the depth of the roots of the trunk into the soil. A very good example of the chief regarded as a tumu is Te Heuheu Mananui of Ngāti Tūwharetoa, and his family. The longevity of their time in the Taupō region bequeaths to them their *tumu* like qualities.

Pou

A *pou* is a different kind of tree or post. A pou is firstly a tree that has been felled. It is then carved, an action which involves both the layering of something onto the tree and also a revelation of patterns from within. Once the carving has finished, it is then re-erected in a particular location for a particular purpose. For example, carvings within a meeting house are referred to as pou. Usually, the pou also represents an important personage. A carved pou can also be erected for other purposes such as a boundary marker delineating the frontiers between geographic areas and regions. In this example, the pou is termed a *pouwhenua,* or 'post of the land'. Finally, a *pourāhui* is a carved post used to prohibit individuals from crossing a particular piece of land (and sometimes a waterway).

The key idea here is that a pou is a tree that has grown to maturity in one location but has been moved and erected at another. When the term is used for a mature person, this chief too is one who has been born in one locality and has moved to other. Hence, this term is appropriate for a chief who maintains

relationships to a number of places. My ancestor, Hūkiki Te Ahukaramū of Ngāti Raukawa could be referred to as a *pou* as he moved from the home of his birth (Maungatautari, Waikato) to live in Horowhenua. (It is not appropriate for Te Ahukaramū to be referred to as a *tumu.*) Here are some examples of kinds of *pou*:

- *Poumatua* – an expression for a high born chief
- *Poutikanga* – used by the Ringatū Church for their ministers and priests

In these examples, *pou* is used both as a verb and a noun. That is, pou can also mean the action of placing something into the ground for the purposes of erecting it.

4.2 Titles employed in the traditional whare wānanga

Names and titles used in the traditional whare wānanga also demonstrate the marriage of the maturation of the individual to aspects of the education journey. There are numerous titles and versions of these names. Listed below are a number of titles – there are many variants and only a few are included here - that broadly cover the journey from the new learner to master (tohunga) who is distinguished as a vessel of mana.

Pia

> Tenei o pia, tenei o taura…[64]
> Here is your learner, here is your student.

The *pia* is the novitiate, the new learner, the one who has just entered into the world of learning. Usually these were adolescents who have yet to experience learning in a formal way, a way marked by discipline and authority. A *pia* is very new to the world of learning, however, they come with their own internal world (their *atuatanga*) which they have yet to fully understand and give expression to. During much of their time as a *pia,* the student becomes an object of study by their elders.

Tāura

> Ngau atu ki ona taura, ngau atu ki ona pia.[65]
> Act upon his students, act upon his learners.

The *tāura* is the second order of new learners in the traditional whare wānanga. *Tāura* literally translates as ‘the rope’ and reflects the idea that this second order of learner has been symbolically bound to a particular area of study and to particular teachers. The way a student responds to this feature of their learning is a particularly important dimension of their time in the whare wānanga. The key

[64] An extract from a karakia initiating learners into the whare wānanga. See Best 1986, p.24
[65] Williams 1971, p.279

lesson in this part of the journey is to discover how an individual student relates to authority – particularly their response to *submitting* to authority, that is, to 'be bound' to that authority represented by both knowledge and the teacher. This is a critical moment in a student's life and, as Rev. Māori Marsden explains, those who fail to submit often become *tohunga tāura,* those who 'operated in the related field of the occult or black arts'. Having failed to submit to an authority – usually through the mistaken assumption that through submitting one will be forever 'bound' or beholden - the student in turn becomes entrapped and bound in this level of learning aptly entitled *tāura.* This level is wholly concerned with the ego of the individual and whether they are able to place themselves in the hands of another or not. The usual mistake of the person who fails this level of study is twofold – that technical skill and prowess is the purpose of education and learning, and that the individual person is the source of mana.

Ākonga

The *ākonga* is the true learner. This is the student who is dedicated to learning, to a particular knowledge pathway and has submitted to the teachings of an authority. They are an apprentice and have found their mentor(s). Hence, an ākonga can also mean a disciple. *Ako* means to both teach and learn and *ākonga* is the gerundive of ako. In this sense, *ako* is an action, an event and *ākonga* refers to the location in which the event called *ako* has taken place. Hence, the location (ākonga) in which teaching and learning (ako) takes place is the learner.

A related term is *akoranga* which is often used today to mean curriculum, or at least portions of knowledge arranged in a certain way to aid the imparting of that knowledge to learners and in keeping with the nature of the knowledge itself (confer, *akomanga* and *marautanga*). However, *akoranga,* in its traditional usage, refers to the circumstances – the space, place, time and so on – in which teaching and learning is taking place. It does not necessarily refer to the knowledge being imparted in those circumstances but rather the circumstances themselves.

Tauira

The *tauira* is the student who has learnt the essential elements and features of their chosen field and is now able to teach others whilst remaining a student. 'Tauira' means 'example, model' and these concepts are used in two ways. The first relates to the growth in understanding of the student whereby they come to understand models and methods and their importance in the success of an enterprise. The Māori term for this is *whakahaere,* which are practices and methods. An adept is a person who has obtained the whakahaere of their teachers and then adopts and innovates them according to their circumstances. The *tauira* has learnt that this *whakahaere* arises from a representation or model of the world or aspect of existence.

The second meaning within *tauira* as model is that a tauira is a person who through coming to understand certain models is now emerging to be a model themselves for the consideration of others. In this sense tauira is used to refer to the actual person now emerging as a model, whereas the first usage refers to the emerging understanding in the mind of the student that knowledge (in the form here of *whakahaere*) acts as a model of the world.[66]

Tohunga

The *tohunga* is the true innovator, creator and the master. A tohunga is a person who is endowed with an expert knowledge of their chosen field; however, it is their ability to bring forth original and new knowledge, new ideas and inspirations that sets them apart as the true tohunga.

Rev. Māori Marsden explains that the retention of pre-existent knowledge on its own does not distinguish a tohunga. Rather, a person is transformed to become a tohunga when they have proven their ability to give birth to a new idea, a new understanding and new knowledge. His view is based upon his knowledge of the traditional whare wānanga – he was a graduate of the Ngā Puhi whare wānanga which went into recess in 1958 – and his interpretation of the term 'tohunga'.

Ultimately, a tohunga is a person, who through certain disciplines and commitments has become the vessel of mana. This principle is reflected in the term *tohu* which is the root word of *tohunga.* 'Tohu' is the adjective and the verb to describe the arrival of mana in a vessel. This gives rise to the expression:

> Kua tohungia ia e te wairua
> He has been marked by the spirit.

Tohu is the term used when mana has arrived and *tohunga* (the gerundive of *tohu*) is the vessel itself now in possession of mana. Hence, a tohunga is a vessel of mana and the evidence for the presence of mana in the person is their new idea, new perspective and understanding, their 'original knowledge' as Māori explains. (see Section 2.2) It is for this reason that I argue that a tohunga is fundamentally a creative person. Whether they be a *tohunga whakaora,* a healer, a *tohunga whakairo,* a master carver, a *tohunga ahurewa,* a priest and so on. What finally distinguishes a tohunga is their ability to bring forth new life, new realisations and deeper dimensions to experience.

> The tohunga was a person chosen or appointed by the gods to be their representative and the agent by which they manifested their operations in the natural world by signs of power (tohu mana.)[67]

[66] It is for this reason that I generally reserve the term *tauira* for graduate students in tertiary education. I generally use the term *ākonga* for under-graduate students.
[67] Royal 2003, p.14

A tohunga is not simply a knowledgeable person – although they usually are. Rather a tohunga, is finally a creative person, illuminated with a spiritual authority which allows them to bring forth new understandings and knowledge for the benefit of their community.

4.3 Traditional Models of Curriculum Design and Arrangement

Various principles can be discovered in traditional literature concerning the way in which curriculum was arranged. The following themes are discussed in this section:

- The *atuatanga* model
- The *kete* model
- The *whare* model

Atuatanga

Mention has been made previously of the *atuatanga* of the individual. Children were studied by their elders who would observe a child intently. Their purpose was to discover a number of things including the natural attributes, skills and abilities that were spontaneously flowing out of a child. Elders also observed how a child behaved – do they listen intently, are they observers, do they participate in groups or do they tend move on their own? Finally, elders were critically concerned with the character of the child or young person. The two aspects of character that elders were keen (and are keen) to understand is how does the child react to authority and how does child relate to others? In considering a child's relationship to authority, the usual experience is for the elder to observe how a child relates to the elder him/herself. Is the child open to what I am prepared to let him/her know? Does the child understand and appreciate that I have good things for this child, that I am willing to impart them to him/her but I wont do so if the child is disrespectful and unwilling to take moral instruction. These are the kinds of things that go through the mind of an elder teacher as they consider the character of a child or young person.

> Kei pikitia te aroaro o te tohunga.[68]
> Do not disregard the advice of wise man

Additionally, an elder is concerned with the character of the young person as he/she relates to others. There are practical reasons for this interest in that an elder, generally, wishes to impart knowledge to those who will use it wisely and in ways that are harmonising of the community. In studying and encountering the character and abilities of a young person, the traditional Māori elder is deeply concerned with mana – his/her own mana, that of the young person and of the community. He/she will invoke concepts such as *manaakitanga* (uplifting mana) and *whanaungatanga* (the interrelatedness of all things) which are principles for behaviours and whose purpose is to allow for the flow of mana in the world.

[68] Riley 1990, 1-12

The *atuatanga* of the individual relates to the particular kind of mana manifesting itself spontaneously and organically in the young person. Can he/she run fast? Are they quick learners? Do they speak or sing well? Can they retain knowledge? Are they natural weavers or carvers or gardeners? Elders would spend days studying the nature of their children and then debating which *atua* or divine presence was expressing itself in the child. When a decision is made as to the atua present in the child, that child was then dedicated, particularly through the *tohi* ceremony, to that atua. They would then undergo training in the curriculum associated with that atua. And their final examination in the whare wānanga involved a test that took place in the domain of their presiding atua.

Hence, the *atuatanga* of the individual influenced the decision as to the curriculum which the student would subsequently study. This proceeded on the basis that pre-existing knowledge was arranged according to certain *atua.* Further the knowledge associated with each atua was considered the revealed knowledge of that atua and it became the curriculum for students dedicated to that atua.

Kete

The *kete* model is popular in contemporary education discussions concerning the traditional arrangement of curriculum. It arises from a mythic narrative concerning the flight of Tāne (sometimes Tawhaki) to the highest heavens, there to receive the three baskets of the *wānanga* (knowledge, wisdom). There are a small number of versions of the story and all contain references to the baskets. The most well known kete model is that presented by Nepia Pōhuhu of Wairarapa and which appears in Smith's *Lore of the Whare Wananga,* published in 1913. It appears as follows:

> *Te kete uruuru-matua, o te rongomau, o te pai, o te aroha.*
> This basket concerns peacemaking, good and love.
>
> *Te kete uruuru-rangi, o nga karakia katoa a te tangata.*
> This basket contains all known incantations and prayers known.
>
> *Te kete uruuru-tau (ara, uruuru-tawhito), o te pakanga ki te tangata, ki te mahi i te kai, o te patu i te rakau, i te kowhatu, i te oneone - o nga mea katoa hei whakahangai i te pai, i te ora, ahakoa he aha te mahi.*
> This basket concerns conflict between people and also food preparation, the fashioning of wood, stone and soil – and all things relating to life, whatever the pursuit.

Many interpretations of these concepts are literal in tone, suggesting that the titles refer to actual curriculum. My own view is that these titles are symbolic and much work needs to be done to understand their implications for curriculum design.

A second *kete* model is that presented by Rev. Māori Marsden and his interpretations are based by the version of the story that was taught in the Ngā Puhi whare wānanga. Marsden presents three titles.

- Te Kere Aronui
- Te Kete Tuauri
- Te Kete Tua-ātea

Marsden suggests that the titles of the kete refer to three 'planes of existence', as follows[69]:

> *Te Kete Aronui* refers to the world of normal experience and comprehension. This is derived from the term *aro* which means to comprehend (hence, *whakaaro* for thought or idea). The suffix *nui,* here appended to *aro,* suggests a substantial comprehension of the world, not just random impressions.
>
> *Te Kete Tuauri* refers to the world plane immediately 'behind' the world of our actual experience. This is the world 'beyond' (tua) and in the dark (uri, uriuri). This is the 'seed bed' of creation, a world just beyond the veil (ārai). It is possible that *uri* is used here to refer to a descendant in the sense that all things in our normal world and experience are products or 'descendants' of the world 'beyond' or 'behind'. Hence, *uri* are the numerous and manifold elements and features of our natural and normal world[70] and *tuauri* refers to that reality beyond or just behind it.
>
> *Te Kete Tua-ātea* is the world of ultimate reality. This is the world beyond (tua) space and time, concepts referred to here in the term *ātea.* The idea that there is an ultimate reality - and that it is located outside of space and time – is one that appears in wisdom traditions throughout the world.

Finally, we can also note that *kete* can refer to a person. For example, a 'kete kī' (lit. full basket) is used to refer to a knowledgeable person, a repository of knowledge. My thought concerning this symbol is that the traditional *kete* (made of flax and other materials) is a perishable vessel and so are we humans. We are woven into our form, however, in time we do age and deteriorate. It is possible that this notion was included in traditional ideas concerning the human person as a *kete.*

[69] These interpretations can be found in Royal 2003.

[70] This idea informs the concept of *whanaungatanga.* Whānau refers to those presences and energies that have been 'birthed' from the world 'beyond' and into this world. All things, therefore, are considered as the expression of the world beyond into this world. This is why all things are deeply connected and arise from the one source.

Whare

The *whare* model was a further way of arranging curriculum. In this model, the *whare* is used figuratively to mean a collection of activities and pursuits. It does not always refer to a physical structure as *whare* is a fluid concept which enjoys a variety of applications. In this model, curriculum is arranged according to the activities of the culture. Here are some examples:

- te whare rūnanga – the council house
- te whare tapere – house for games, entertainments, storytelling, dance
- te whare kōhanga – house for childbirth
- te whare-tū-taua – house for military purposes
- te whare wānanga – house of higher learning
- te whare pora – house for weaving

Hence, curriculum is arranged according to the activities of each of these *whare.* This concept is also used across activities as well. For example, the *whare kōrero* is a figurative expression for a body of knowledge that might intersect across a range of activities or be a subset of single area of activity. Hence, the *whare kōrero* of the whare rūnanga refers to the knowledge associated with this set of activities and enables them to take place. The principle held in the *whare* model for curriculum design is that curriculum is arranged according to the activities of the society and culture.

4.4 Reflecting upon experiences at Te Wānanga-o-Raukawa

We turn now to discuss the possible implications of these various ideas to contemporary education theory and practice. In doing so, we will present responses to each of the following themes:

- 'The flow of mana' as the purpose of education, 'state of being' education
- Curriculum and the worldview of a people
- Relationships with other bodies of knowledge
- Principles that might be employed in the arrangement of curriculum
- The role of iwi based curriculum within a national curriculum context
- Future focussed models of curriculum design

During my seven year stint as Director of Graduate Studies and Research at Te Wānanga-o-Raukawa, I had occasion to think about and reflect upon the notion of the whare wānanga graduate. That is, I was interested to describe with some precision what is called in education circles, the 'graduate profile' of whare wānanga students. In exploring this theme, I tried out a few ideas with various students to see what they thought might be the features of a graduate of the whare wānanga today. Interestingly enough, during our many discussions, the issue of technical knowledge and skill was not as prominent in our exchanges as I thought it might have been. That is, I thought that students of the various programmes – administration and management, health studies, iwi and hapū studies, art and so on – would be singularly focused upon the skills that they

would acquire during their study. However, this did not turn out to be the case. On many occasions, when considering the question of graduate profile, many students were focused upon the qualities and character of the graduate rather than technical skills. This is not to say that students were not interested in such things, for indeed they were. However, almost all who I spoke with, on and off over a period of seven years, were looking for something else in their time at the whare wānanga, something a little special.

In 2002, I conducted a seminar with masters students in Māori administration and management[71]. This occasion is perhaps the most vivid example in my memory of the kind of discussion that took place around this topic. Our discussion commenced with the expected issue of gaining skills in administration and management. The students wanted to know how to handle budgets appropriately, for example, how to manage projects, how to achieve mandates, how to articulate goals and so on. However, most students were of the view that these core skills could be learnt through programmes of study in a range of tertiary education providers. What was distinctive about the Te Wānanga-o-Raukawa approach to these important matters – and beyond merely the use of these skills and methods in Māori communities?

It was here that students became truly animated for they found themselves within an area of discussion that seemed to have connected with them in a more fundamental way. The discussion commenced with the question, what is *wānanga?* Here we discussed wānanga as process, wānanga as an activity and so on. As the discussion proceeded, we alighted upon ideas such as wānanga as an energy, a quality. In traditional literature, the term *whare* is often used for the human body[72] and so, if the whare refers to the body, then wānanga is something that takes place in or involves the body. Slowly, our thinking moved toward the idea that the whare wānanga is a figurative expression for the human person who is in possession of a 'phenomenon' called the wānanga and that the work of the institution called the whare wānanga is to create individuals who are the expression and embodiment of the whare wānanga concept. That is, they themselves are figuratively the whare wānanga. This idea is captured in the use of the term wānanga itself to refer to an individual:

> Kihai i tae ki nga pukenga, ki nga wananga, ki nga tauira.[73]
> He did not attend to the learned ones, the teachers, the models.

It was at this point that I introduced the following statement by Rev. Paora Temuera of Ngāti Raukawa and Te Arawa:

> Ko te tangata i āta whakangaua ko te kohatu karā o te whare wānanga o ngā tūpuna, he kete kī, he purapura i ruiruia mai i roto o Rangiātea[74].

[71] Master of Māori and Management, 22-26 July 2002, convened by Colin Knox.
[72] For example, a whare tupuna is a meeting house which depicts the human body.
[73] *Nga Moteatea me nga Hakirara,* by George Grey, 1853, p. 355.

> The person who has bitten upon the stones of the whare wānanga of the ancestors is a knowledge person, a tuber born within Rangiātea

Here we discovered two traditional ideas about the whare wānanga graduate. Firstly, a whare wānanga graduate is:

- He kete kī
- A knowledgeable person (literally, a 'full' basket)

The second feature mentioned in Paora's statement suggests that a whare wānanga graduate is:

- he purapura i ruiruia mai i roto o Rangiātea
- a tuber born within Rangiātea

The tuber symbolism was mentioned in Section 3.0 and returns here with the following meanings. Just as a tuber (such as a *kumara*) grows in the earth – and reaches its maturity there – so a human person grows within the womb of our mothers. However, the womb symbolism is extended further when we consider that the term for land is *whenua* or placenta. In this imagery, the land remains as a whenua and the whole world of our normal experience becomes yet another womb where humankind comes to its maturity. The additional *Rangiātea* symbolism suggests that the true whare wānanga graduate is one who has been nurtured and has come to maturity in a special womb called Rangiātea.

Our discussions continued further until we came up with the following list of attributes or qualities of 'he tangata wānanga', a person in possession of the *wānanga*. We suggest that these ideas can inform a 'graduate profile' for the modern whare wānanga.

- *e kore ia e kōrero mōna anō* – he/she does not speak about his/her own prowess or abilities
- *he tangata mārama (kei a ia ngā tikanga o te wānanga)* – a person of understanding; when faced with an issue or problem, they understand wānanga as a process, a way of addressing an issue/problem in order to seek an answer, outcome or direction
- *he mahaki, he hūmārie, he whakarongo hoki ki tā te wairua e whakaatu ai ki a ia* – gentle and humble, listens to what the spirit is telling him/her
- *e tautokona ana e tōna iwi* – supported by his/her people
- *e tere ana ngā mahara* – quick thinker, an alert mind
- *e ū ana ngā whakaaro* – his/her thoughts are adhered to
- *he ahuwhenua* - industrious
- *he kete kī* – knowledgeable, a repository of knowledge

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[74] Williams 1971, p. 479.

These ideas are an introductory list and much work remains to refine them into education philosophy and practice. Contiguous with these kinds of discussions with students, was my own reflection upon the qualities that I wished to see in my students. As I was concerned with graduate studies particularly, I was interested to think about the attributes or features I wished to see in graduate students. As students move through the system and enter graduate study, we teachers become more conscious of the qualities, the character exhibited by a student in addition to their technical prowess and skills. Is this person a good listener? Are they motivated? Do they have a spark? Do they take instruction? Are they focused upon learning? Are they collaborative with learning and knowledge? What kind of insight do they exhibit? How do they communicate? Are they harmonising in their outlook and behaviour? And so on.

4.5 'State of Being' Education

As a result of these experiences, together with my research into mātauranga Māori, I now suggest that lying within all of these views and perspectives is a concern to experience and understand mana, that is, the presence of mana in the individual and their community. The outward expression of the inward presence and experience of mana is the person's knowledge and sense of knowing – knowing about what to do, what they ought to do and how to do what they should do. To this end, I have fashioned the following statement as both an explanation about the purpose of education according to the traditional worldview and as a 'mission statement' perhaps of 'state of being' education:

> The purpose of education is to facilitate the flow and experience of *mana* in the individual and in his/her community. The 'fullness' of life was considered to be a function of the degree and quality of mana at play in a person's life. The outward expression of mana in the life of the individual is evidenced not only in their skills, attributes and talents – expertise and skill was widely celebrated – but finally in their 'spiritual authority', their intuitive and wisdom filled *knowledge and insight* of knowing what, when, how and why to do something.

This view of the purpose of education arises from an interpretation of the *Te Ao Mārama* worldview which is, as we have seen, singularly concerned with the birth of mana into the world. Tribal 'creation' traditions discuss the emergence of *Te Ao Mārama,* the 'world of light'. 'Creation' traditions do not concern the *historical* creation of the world but rather the perennial life cycles that occur daily such as at dawn, the birth of the child and the arrival of thought in the mind of the individual. Hence, *Te Ao Mārama* is not only concerned with the 'grand' arrival of light into the world but also with any event – no matter how small – that represents a transition, a crossing of a threshold from a state symbolised by darkness (Te Pō) into one symbolised by light (Te Ao).

Hence, the birth of *Te Ao Mārama* is daily experienced through the crossing of the horizon by the sun and appearance of sunlight in an otherwise darkened world. The birth of the sun each day symbolises the birth of mana into the world and in traditional literature references to fire are almost always references to mana.[75]

> Te Ao Mārama – is the realm of being[76]

A second reason for thinking about mana in education arose through a study of *oriori,* which are compositions sung to children. Many things are expressed in these traditional chants including the aspirations of the community for the child for whom the oriori is composed. There is much to say about these kinds of compositions as they are rich in traditional imagery and ways of perceiving the world. They were an important tool by which elders imparted knowledge to children.

A key interpretation that one might alight upon in thinking about oriori is their perspective upon the purpose of education. One can say that according to oriori, the purpose of education is not so much the acquisition of knowledge but rather the growth in the mana of the individual. It is difficult to find direct usages of the term mana in oriori (this word is seldom used in traditional literature, traditional composers preferred to use symbols like fire) but through the use of terms like 'te pōtiki whakatoatoa', one can see that the aspirations of parents for their children is for them to gain prowess, to acquire real skill and ability and to grow to become leaders. The theme of prowess and ability is everywhere found in oriori. I summarise this theme as the purpose of the education - from the point of view of these traditions, the purpose of education is the growth of the mana of the individual demonstrated through their skills and abilities.

> He tamaiti mārō hei aha te tūranga hiku.
> Māu e kī atu he roto waenga,
> he pōtiki whakatoatoa,
> he teina whakahoki tupu
>
> You are a strong child, not destined for insignificance.
> You will realise the aspirations of your people, you will be the centre,
> A son of a great prowess,
> A younger son who will live beyond his station in life.[77]

A final influence upon thinking about 'state of being' education has been the ideas, thoughts and teachings of the late Rev. Māori Marsden. His work is deeply influential upon my own thinking about mātauranga Māori today and how it

[75] For example, Māui capturing fire from his grandmother Mahuika, is a story about mana.
[76] Rev. Māori Marsden in Royal 2003, p.21
[77] From the *oriori* by Aperahama Te Ruru of Ngāti Raukawa. See Royal 1994, p.100

connects and empathises with world wisdom traditions. Māori wrote a great deal of material about mātauranga Māori and education and the following quote best sums up his thoughts on the purpose of education:

> A truly educated person is not one who knows a bit about everything, or everything about something, but one who is truly in touch with his centre. He will be in no doubt about his convictions, about his view on the meaning and purpose of life, and his own life will show a sureness of touch that stems from inner clarity. This is true wisdom.[78]

I propose that the fostering of the mana of the individual through the education journey should be the primary focus of education institutions with a particular interest in mātauranga Māori including, of course, kōhanga reo, kura kaupapa Māori, whare kura and whare wānanga. This is not to say that other institutions should not be interested in such a notion, however, my suggestion is that these institutions should place a specific emphasis upon this idea representing a mātauranga Māori approach to education philosophy and the task of education generally.

The 'position of and in mana' I refer to is typified by a sense of dignity, inner authority, self-worth and self-esteem. In my view, a person of mana is one who possesses a state of being and self-knowledge that makes them a vital and active presence in the world, acting with surety and clarity in the handling of their affairs. A person of mana is one who is creatively inspired by an inner stillness, a security of knowing, by which that person moves in a calm and peaceful way throwing the chaos of the world into sharp relief. The tangible expression of the growth of mana in the individual is a growing ease over personal identity and the acquisition of skills and technical proficiencies. In my view, the presence of mana in the individual is further evidenced by a fundamentally creative and open engagement of the world leading to excellence in the application of skills acquired. There is much more that can be said here.

In considering these ideas in English language settings, I have been using the terms 'state of being' and 'state of being education'. It is the state of the being of the individual and how one fosters and encourages that 'state of being' that I wish to draw our attention to. I suggest that some consideration be placed upon the 'state of being' or 'inner person' within our education institutions.

4.6 Towards Pedagogy

What might be the practical effect of this way of looking at education? Technical proficiency in a subject will always be important. However, we know that a person is more likely to achieve excellence in their chosen profession or field when some kind of deeper connection takes place between their inner being and their outward skills and abilities. That is, when a person experiences some kind of inner depth through their technical ability, their abilities tend to increase in

[78] Rev. Māori Marsden. See Royal 2003.

quality. When their outward skills and abilities become a pathway and/or expression of their deeper selves, this tends to lead to excellence.

The notion of identity in the formal education journey is an idea that is only lightly considered in main stream education. (I might be wrong.) My impression is that one's interior world is deeply personal (as it is) and is not to be discussed publicly. Another argument against discussing such a thing is that the only methods we possess to discuss the 'inner person' are religious and we are running a secular education system. It seems to me that we need a new language to discuss the fact that the education system is an outward structure designed to affect change *within* the person.

The importance of the state of being of the person to their education journey is evidenced in notions of personal identity. For example, there is a point when a person makes the personal identity decision to say 'I am a scientist', 'I am a lawyer', 'I am a teacher' and so on. At some point along the way, the individual comes to rest upon a way of seeing, defining and identifying his/herself – a way that is often informed by the skills and abilities they possess.

Identity remains an important issue for young people of all cultures particularly when they leave their home setting and journey into higher education. Māori identity of course is a major issue in whare wānanga and elsewhere. A young person's journey toward identity is very much an important part of the education journey.

In Māori settings, however, too often the discussion about identity is centred upon the restoration of a lost identity (the deficit model) rather than the natural and organic growth of the individual. Consequently, Māori identity becomes the primary goal rather than human identity as it is imaged and expressed in mātauranga Māori. My own personal journey into identity – one that never finally ends – can be described as moving from *tangata Māori* to *tangata whenua,* the latter being a deeply *human* response to life informed by mātauranga Māori.

To summarise:

- I have been thinking about an education philosophy called 'state of being' education. This idea has arisen from my study of oriori and the *Te Ao Mārama* worldview which suggests that the purpose of education is the fostering of the mana of the individual rather than simply the acquisition of knowledge.
- Additionally, I have also been thinking about the implications of mana for an education institution and contrasting mana with power. (There is a danger in thinking that the two are interchangeable.)
- 'State of being' education is built upon the fact that education systems are outward structures and processes attempting to affect an inward transformation of the individual.

- I suspect that the reluctance in thinking/discussing about the 'inner person' is that we have not been able to talk about the "inner person", their state of being etc. without recourse to religious models and knowledge, even mythologies. My suggestion is that we need a new language to speak about the growth of the inner person in the education journey, a language that fosters freedom in an individual's maturation
- I don't suggest that all education institutions should be focused upon this, but I do think that the whare wānanga at least should consider it.

In order to achieve this goal, however, a new perspective on mana, tapu and mauri is required. This is presented in recognition that our view of these concepts needs to relate to our experience today.

A note about Unlocking Creative Potential

A key question is an understanding of the conditions by which talent and ability is unlocked and first awoken. Sometimes, individual initiative and understanding is unlocked by persons being in the presence of mentors and guides. Sometimes, talent is first awoken and matured through knowledge of identity, history, cultural background and more. The key themes are:

a. success stories about people who inspire
b. success stories about projects which inspire
c. the presence of mentors and key figures
d. the individual's understanding of a possible knowledge pathway
e. an understanding of the need for commitment in order to excel
f. an understanding of the need for disciplines, techniques, methods in order to excel

Here are some examples where a person can become inspired or an inspirational experience has set them off on a journey toward understanding and action:

1. Historical and Ancestral Models

For many, an understanding of their background acts as a source of inspiration. Learning about the deeds of one's forebears is, for many, an exciting and empowering activity.

2. A 'Touchstone' experience

A 'touchstone' experience is a moving experience, one that 'touches' a chord or a note within. These experiences might be meeting certain individuals or visiting an inspirational locality or setting. Sometimes walking upon a marae, or a pā or upon one's ancestral mountain can be a moving experience which has imparted some kind of lesson or learning to that person. Sometimes the experience might be somewhat negative but has nevertheless brought out a resolve in a person to work in a particular way or to create something in reaction to that experience.

3. Serendipity
Sometimes individuals are inspired accidentally or through happy coincidences. Events throw individuals into unexpected circumstances whereby they meet others and undergo experiences which they hadn't planned for. Sometimes serendipity is the best midwife for the creative process.

4. Being in the flow
Sometimes a person starts out in a field which they may not completely understand or they have no connection to. Sometimes a person is thrown into a field through circumstances such as need and, as time has passed, they slowly come to enjoy a fundamental connection between themselves as an individual and the field in which they work.

5. Need
Need is very often the 'mother of invention'. Here circumstances press in and upon the individual catalysing him or her to respond in a particular way. Sometimes circumstances are so pressing that the individual has no option but to *create* a response. Either way, this kind of inspiration arises from a real world scenario – real life happening to real people.

6. Intuitive and unconscious knowing
Many children and adolescents come unconsciously to their first moment of inspiration and awakening. We see this often upon the sports field where a young person spontaneously 'bursts into life' as they find that they can do certain things and in certain ways. Sometime the unconscious drawing of a person in a particular direction can be the most inspirational experience they can have.

Nurturing Creative Potential
Once an individual has been inspired and has the sense of a knowledge pathway before them, it is vitally important that conditions are favourable to mature that talent. This includes many things such as the institutional context in which the person is operating, the private and family circumstances, access to ideas and resources and so on. The American psychologist Mihaly Csikszentmihalyi argues that creativity takes place within a system containing three parts. They are:

a. *the domain*, which is a set of symbolic rules and procedures (the knowledge)
b. *the field,* who are the people who maintain the domain (the experts)
c. *the individual person* (the creator)[79]

If we follow this model, a policy that is focused upon nurturing creativity needs to maintain the circumstances where a person gains access to a particular body of knowledge and a range of experts. Finally, the model states that creativity won't

[79] *Creativity: Flow and the Psychology of Discover and Invention,* by Mihaly Csikszentmihalyi, pp.27,28. HarperCollins Publishers 1996.

take place unless you have a person who acts as the creator. Csikszentmihalyi writes: 'Creativity occurs when a person, using the symbols of a given domain such as music, engineering, business or mathematics, has a new idea or sees a new pattern, and when this novelty is selected by an appropriate field for inclusion in the relevant domain.'[80] There are numerous implications arising from these views. Once a person has become inspired to follow a particular knowledge pathway, they then need to enjoy the circumstances that enable them to follow that pathway so that they can become true innovators. Questions include:

a. the individual's ability to craft and articulate aspirations and goals for themselves
b. the individual's ability to understand the context in which they operate
c. their growing knowledge of their field and their domain
d. the presence of mentors

Those who excel are motivated, passionate and committed individuals although their individual behaviours may vary greatly. Some passionate people are quiet, private individuals. Other committed and motivated individuals enjoy public displays of their personalities and passions.

The goal is to understand how talent is nurtured, fostered and matured following the first and early expressions of that talent. What areas of activity are inspiring people and catalysing them to move in a particular direction? What procedures and arrangements are in place to assist them to follow that particular direction?

Achieving Excellence

Once a person has learnt the rudiments of their area of interest, discipline and field of study, it is now time for them to lead the field and to become true innovators. The essential feature here is that the person understands, at this stage of their development, the key features of the field in which they have specialised. For example, at this stage of their development an architect, understands the rudiments of architecture and is able to competently and confidently explain these rudiments. A *tohunga whakairo* for example is a person who understands the essential teachings of that discipline and, again, is able to explain those to others. Excellence, however, occurs when a person becomes so competent in their chosen field, discipline or study that they begin to transcend all that has been known about that field of interest. It is at this point that the person has learnt all the key aspects that are known and now begin to introduce new ideas, new thinking and new innovations in their particular field.

Very often this takes places whilst a person is a teacher, imparting to others what they have learnt. Depending upon the circumstances, sometimes an individual does this on their own – the lone thinker, researcher and scholar. Either way, excellence is achieved when what is known has been transcended by the

[80] Ibid.

creation of something new, something that was not known. This new knowledge is then added to the pool of knowledge thus expanding it further.

4.7 Curriculum Design and the worldview of a people

In Section 4.2 we noted a number of traditional models for the arrangement of curriculum. One model concerned the relationship between the set of skills or attributes that are naturally and organically growing out of a person (atuatanga) and another concerned activities taking place in society and how their arrangement influences curriculum arrangement. Hence, in these two models we have struck upon the issue facing curriculum design in every society – that is the negotiation of a sound relationship between the skills and attributes of individuals and the activities of the culture, the things the collective deems to be important. As we have mentioned, the negotiation between the individual energy and those things deemed important by society is one of the greatest challenges facing curriculum design and pedagogy. M.A.B. Degenhardt discusses questions relating to curriculum in a text entitled *Education and the Value of Knowledge:*

> … education must involve judgements… This is true for 'traditionalists' passing on knowledge from above and for 'progressivists' encouraging active growth from within. Either way, value judgements must be made regarding what to pass on or what growth to foster.[81]

Degenhardt goes on to pose important questions and present various viewpoints on this important matter. In introducing the topic, Degenhardt writes:

> The problem is big and complex, and two aspects must be kept in mind… First, there is the question of who ought to choose the curriculum… Secondly, there is the question what is useful to learn…

In discussing the second question, Degenhardt relates that 'most people would agree that we should teach children things that are likely to be useful in later life: useful to the individual or to his community.' However, deciding upon what is 'useful in later life' is harder than it might at first appear. This is because 'it is partly a problem of predicting their future lives, and partly a problem of principle. For in judging what will be useful for someone we are also making judgements about how they ought to live.'

These are important matters for curriculum design and will necessarily be encountered again in considering 'state of being' education. The utilitarian position – that is, the usefulness of curriculum measured by the proximity of its relationship with the activities of society – has considerable influence in general New Zealand education today. Industry and labour market issues have made major headway in influencing the way in which curriculum and education generally might be structured. The quest for improvement in New Zealand's economy has had wide influence in New Zealand society (and elsewhere) and

[81] Degenhardt 1982, p.1

has lead to, among other things, the identification of certain kinds of valued jobs which are positioned within industries and sectors of New Zealand's economy. This has lead policy makers to consider deeply how the education sector can assist with 'capacity and capability building' in relation to the jobs that are available in these various sectors. This is an example of the utilitarian viewpoint finding expression in education.

However, there are other viewpoints pertaining to curriculum design. One such viewpoint suggests that there are certain kinds of knowledge which are intrinsically valuable and not because of their 'instrumental' usefulness. That is, some kinds of knowledge are valuable because they impart to the holder certain attributes, qualities or assets that are not so easily and demonstrably 'good' as in knowledge pertaining to the preparation of food, using a computer, running a meeting and so on. This way of considering curriculum contains a range of complex issues. Degenhardt again:

> …can it be maintained that some, perhaps all, knowledge is also one of the ultimate intrinsic goods? In due course, we will see that this suggestion raises several serious difficulties… If we are to say that some knowledge is a good in itself we need to be able to… find reasons for finding it intrinsically valuable. Otherwise we may be arbitrarily claiming some absolute and inscrutable value for mere personal preferences.[82]

The problem is complex, one which we will not be able to solve here, except to say that 'state of being' education suggests that the experience of *mana* in the individual and his/her community should be goal of education. 'Usefulness' might be measured through a *mana* based paradigm. However, much work remains to be done here. For example, a key question relates to fashioning an understanding of mana today. What is our experience of mana today and how might this find appropriate expression in our education circles?

Relationships with other bodies of knowledge

The material presented throughout this report demonstrates ways in which mātauranga Māori can relate to other bodies of knowledge in mutually beneficial ways. The most obvious example is the positioning of mana (individual and collective) at the centre of the education project and using knowledge from elsewhere to inform technical and specific skills areas. This is not to say that mātauranga Māori does not contain technical knowledge, however, it is said to recognise that much traditional technical knowledge has been superseded by newer knowledge in scientific research and also to recognise that traditional Māori culture did not develop disciplines and areas of study such as accountancy, law and business skills. As mentioned earlier, I think it is possible to construct a mātauranga Māori 'house' into which these various disciplines and fields of study might be located and harmonised.

[82] Ibid.

With respect to the whare wānanga, I believe that one of the key features of a whare wānanga student should be an inquiring mind and spirit. Hence, a whare wānanga student should know how to:

- pose questions and understand when he/she has a good question or set of questions
- find answers to their questions involving the gathering of pre-existing knowledge and the arrival at moments of insight
- craft appropriate answers on the basis of what they have learnt and experienced
- apply knowledge in appropriate ways and generally transfer knowledge in a variety of settings and according to their expertise

In my view, these activities are ubiquitous human activities and, as such, appear in mātauranga Māori. We can say that these activities are a 'site' in which mātauranga Māori is able to communicate and connect with other bodies of knowledge.

The role of iwi based curriculum within a national curriculum context

The issue of the expression of iwi histories, culture and experience into the curriculum is singularly connected with overall sets of questions pertaining to the future of iwi in modern New Zealand society. Major changes and challenges are now facing iwi and it is fair to say that we have come to a cross-roads in their life and history. Whilst new capital is flowing into iwi organisations – particularly following the settlement of Treaty claims – fundamental questions remain as to the way in which iwi as a collective might find expression in the lives of its individual members. Individuals enjoy a greater range of options today with respect to the community or communities they may wish to participate in. Where once individual members lived in communities that were fairly homogenous and located in close proximity to one another, since 1945 this reality has radically changed. The rapid urbanisation of the Māori population is well understood. Despite this, however – and the intervening 60 years – it is remarkable to note that *iwi* as a type of community and collective still exists, albeit in a greatly different form.

In my view, lying at the core of this issue is the way in which an iwi community and its culture can find relevance and expression in the lives of its members. If a person lives in Wellington and whose iwi is located elsewhere in the country, what can an iwi offer a person and their family that attracts them to *connect,* and to remain connected (participate) in iwi culture and activities. The question is complex and large.

For some iwi communities, the issue may not be so pressing as a critical number of their members remain in close proximity to iwi institutions and locales, particularly, to the marae of the iwi. However, proximity alone may not be enough to enable participation by individuals in iwi communities. People wish to

participate in activities that provide something for them in their lives. Whilst Māori individuals have demonstrated a remarkable and enduring loyalty to the institutions of iwi culture – see, for example, the King Movement and the Rātana Church – this is changing in its character. On the whole, individuals and families wish to participate in activities and events of meaning – that can offer them sustenance, both economically and spiritually.

In my own view, I think iwi can provide useful and nourishing contributions to individual members and their lives. I also think that iwi knowledge and culture can make contributions to the lives of New Zealanders as a whole. However, in order to do so, I think there needs to be a radical examination of a range of assumptions we hold pertaining to iwi life and culture. There are a number of matters – including overcoming tribalism and embracing *whanaungatanga,* instilling a spirit of creativity with iwi knowledge rather than just using iwi knowledge to 'resist' and to articulate rights, lowering our tolerance of poor performance and behaviour in marae/iwi settings and more. A particular matter concerns the need to instil a creative ethos with respect to iwi knowledge.

Concerning the role of iwi based curriculum, there are perhaps four ways of considering the role of community *viz a viz* iwi in curriculum and education generally. They are as follows:

- 'State of being' education concerns the facilitation and experience of mana in the life of the individual. In order to so, however, an individual requires a community to make statements about that person's mana. An individual is not able to speak about his/her own mana. This is where an iwi can provide both experts (to make academic judgements) and provide a general community to support the education institution and the individual learner
- 'State of being' education, like all education practices, requires a community to make judgements about what is important for a person to learn. Hence, an iwi community could contribute both the knowledge that might form curriculum content and create the circumstances where the iwi, hapū and whānau *experiences* can take place. (See Section 3.6)
- Iwi histories and cultures are able to provide practical and lived examples of the *tangata whenua* and *Te Ao Mārama* worldviews. Hence, these examples of iwi living as tangata whenua in a particular region could be used as models and examples employed in the learning process.
- Finally, in presenting knowledge from iwi history and culture, it is important to show how this knowledge contains responses to universal human experiences (e.g. birth, love, marriage, conflict, maturation, death etc). That is, these universal human experiences are explained and 'played out' in distinctive ways in iwi history and culture.

Iwi maintain a vast body of knowledge and experience concerning life in Aotearoa and Te Wai Pounamu. It is in the iwi context that the tangata whenua

worldview has found expression in its most substantial form. Despite colonisation, a good deal of iwi knowledge has been retained both within iwi communities and in codified forms such as the wealth of material held in public archives throughout New Zealand. In my view, iwi based curriculum is able to make an important contribution to New Zealand education, however, some attention will need to be paid to the following matters:

- the way in which the *Te Ao Mārama* worldview (the arrival of mana) expressed itself in iwi history
- envisioning new futures for iwi cultures in which these traditional ideas might find expression
- understanding how iwi knowledge and experience can assist with both educating iwi members and non-iwi members seeking educational success

I believe there is plenty of scope and creative potential existing within iwi histories, knowledge and cultures to make positive contributions not only to the education of iwi members but also to general New Zealand education. For example, iwi histories have much to teach and share concerning the *tangata whenua* worldview.

Future focussed models of curriculum design

In advocating for some expression of iwi knowledge into curriculum, one recognises that this will involve a good deal of research and thinking which is historical in nature. However, my view is that this should be conducted within a milieu of envisioning iwi cultures and peoples into the future. My iwi of Ngāti Raukawa is very different now from the Ngāti Raukawa of 1900 and 1950. Hence, it will be different again in 2030, for example. The critical issue facing iwi is what relevance does an iwi hold for individual iwi members, and others, into the future. My response to this is to say that there is a good deal of creative potential within iwi histories and cultures that can provide helpful responses to life's perennial questions, however, the entire body of knowledge and experience needs to be repositioned into a paradigm of cultural creativity and rather than cultural retention *only.*

Life in the 21st century will bring with it a whole host of challenges, issues and opportunities. Like all ages and historical periods, the education system needs to prepare people for the world of their actual experience, of what is going on in their lives today. 'Māori education', as I have seen it within whare wānanga, has at times, fallen into the trap of focusing solely upon the repatriation of mātauranga Māori to Māori people rather than imparting to them skills by which they will be able to engage the world of their actual experience. It is a mistake to suggest that traditional mātauranga Māori does not contain knowledge pertaining to the way in which we may engage the world of our experience. Indeed, it is possible to develop such a model. However, for very important reasons our attitude toward mātauranga Māori has been dominated by the contemporary

Māori thirst for *Māori* identity and the repatriation of mātauranga Māori to Māori people. At times this has given rise to unusual perceptions such as:

- the only and proper application of mātauranga Māori is in the life of the Māori person, and their community, and that its purpose is to provide knowledge about identity
- mātauranga Māori is not capable of providing students with tools and knowledge to help them engage the world of their actual experience, to engage the issues and challenges of life today

Both of these ideas, I believe, are wrong and arise within a culture intent upon retention *only* rather than creation. There are very substantial reasons as to why these views are held, primarily through a response to colonisation. For very important reasons, Māori culture has been singularly focussed upon the retention of mātauranga Māori and this has involved a huge outpouring of resources, time and energy in 'repatriating' Māori culture and knowledge to Māori people. The emphasis, for example, within 'Iwi and Hapū Studies' at Te Wānanga-o-Raukawa is the repatriation of iwi and hapū knowledge and culture to members of those iwi and hapū. These studies have also been important in preparing individuals to take up positions of responsibility within those iwi and hapū. However, I believe that the paradigm of restorative cultural action needs to be deepened and refined further. If, for example, the emphasis upon the repatriation of iwi and hapū knowledge to its members should remain, the deeper sets of reasons as to why this should remain needs to be addressed. For the past 30 years or so, there has been an unwritten assumption that the repatriation of this knowledge to iwi members is a desirable goal, however, a deeper *philosophical* reflection on this matter awaits comprehensive treatment. My thought is that this cultural activity needs to find deeper roots than simply 'the repatriation of mātauranga Māori to Māori people'. I think it should move to a more general human setting that commences with an idea like:

- It is a feature of the human condition for individuals and communities to desire and strive for a degree of self-knowledge. This self-knowledge assists in forming harmonising and empowering knowledge and experience of identity. The ability to feel and articulate identity is important for the individual and his/her community for it is through identity that feelings and experiences of self-worth, direction and importance arise to give life to an individual.

We might say that this is the worldwide or global human theme within which Māori cultural retention might be positioned. The desire by a human culture to replicate itself in the lives of succeeding generations is by no means unique to Māori – and the psychological force that is able to express itself when cultures feel endangered is well known and documented. What is unique to the Māori setting is the *way* in which this deep human need and experience is explained and played out in the Aotearoa setting and it is here that mātauranga Māori can

make a contribution to world knowledge generally. The great teaching and wisdom that can be derived from mātauranga Māori is the way it looks to the natural world, to the land, as the respository and the teacher of the identity of the human being. Whereas some cultures speak of unity with a Godhead or the power of the autonomous individual, the *tangata whenua* worldview tells us that human identity is to found in the natural world, particularly the land, speaking through and into human consciousness.

Now one might ask how this matter is 'future focussed'? I have briefly covered issues pertaining to 'cultural retention'. My concern here is that in focussing upon the need to 'repatriate' mātauranga Māori to Māori people, we run the risk of giving them knowledge about a world in history and not imparting to them skills and knowledge that can assist them with the world as they actually experience it. I see this as placing an emphasis upon *mātauranga* at the expense of *wānanga.* Here I use the term mātauranga to mean knowledge and wānanga to refer to those processes and methods by which new knowledge is created. Cultural retention is an activity that is singularly focused upon the transfer of pre-existing knowledge and is not necessarily concerned within critical thinking and discussion.

An alternative avenue is provided by mātauranga Māori itself which discusses the term *wānanga* which, as we have seen in previous sections, is concerned with thinking and engaging questions, issues and the world of our actual experience. I believe that emphasis should be placed upon wānanga rather than just upon the imparting of knowledge for its own sake. In this way creativity is our tradition because it is both something pre-existent in our traditions and is something which we can use and apply in our everyday lives.

> Wānanga is my tradition as much as mātauranga.
> Creativity is my tradition as much as knowledge.

The repositioning of Māori cultural retention into the worldwide human theme of identity serves to deepen this activity and to show connections with wider human relations and communities of concern. It is here that, I believe, the focus upon 'future' can be seen for one of the critical issues facing humankind is the nature of worldwide humanity community in contrast to our historical 'bounded horizon'. Since the 19th century, our consciousness has grown to appreciate the human community in its entirety. 'Global consciousness' and 'globalisation' is now a feature of human history. I believe that a critical *psychological and spiritual* issue facing humankind is the finding of a central unifying position upon which the diversity of humankind can express itself. This is no easy task as many cultures, including indigenous cultures, are wary of such moves. The last time the world came calling, as in the arrival of European peoples to Aotearoa, a good deal of conflict took place. Despite this, however, this is a direction I believe we need to take.

Appendix
Features of a worldview according to Leo Apostel. These descriptions were taken from:

> Apostel, Leo *et al*: *Worldviews: From Fragmentation to Integration*
> VUB Press, Brussels 1994

A model of the world
It should allow us to understand how the world functions and how it is structured. "World" here means the totality, everything that exists around us, including ourselves are an important part of that world. Therefore, a world view should also answer the basic question: "Who are we?".

Explanation
The second component is supposed to explain the first one. It should answer the questions: "Why is the world the way it is? Where does it all come from? Where do we come from?". This is perhaps the most important part of a world view. If we can explain how and why a particular phenomenon (say life or mind) has arisen, we will be able to better understand how that phenomenon functions. It will also help us to understand how that phenomenon will continue to evolve.

Futurology
This extrapolation of past evolution into the future defines a third component of a world view: futurology. It should answer the question "Where are we going to?" It should give us a list of possibilities, of more or less probable future developments. But this will confront us with a choice: which of the different alternatives should we promote and which should we avoid?

Values
This is the more fundamental issue of value: "What is good and what is evil?" The theory of values defines the fourth component of a world view. It includes morality or ethics, the system of rules which tells us how we should or should not behave. It also gives us a sense of purpose, a direction or set of goals to guide our actions. Together with the answer to the question "why?", the answer to the question "what for?", may help us to understand the real meaning of life.

Action
Knowing what to strive for does not yet mean knowing how to get there, though. The next component must be a theory of action (praxiology). It would answer the question "How should we act?" It would help us to solve practical problems and to implement plans of action.

Knowledge
Plans are based on knowledge and information, on theories and models describing the phenomena we encounter. Therefore, we need to understand how

we can construct reliable models. This is the component of knowledge acquisition. It is equivalent to what in philosophy is called "epistemology" or "the theory of knowledge". It should allow us to distinguish better theories from worse theories. It should answer the traditional philosophical question "What is true and what is false?"

Building Blocks

The final point on the agenda of a world view builder is not meant to answer any fundamental question. It just reminds us that world views cannot be developed from scratch. You need building blocks to start with. These building blocks can be found in the different disciplines and ideologies. This defines the seventh component: fragments of world views as a starting point.[83]

[83] Taken from Apostel *et al,* 1994.

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