

From Mātauranga to Wānanga

Positioning Cultural Revitalisation and Social Justice
within Cultural Creativity and Empowerment

Te Ahukaramū Charles Royal

Marutūahu, Ngāti Raukawa, Ngā Puhi

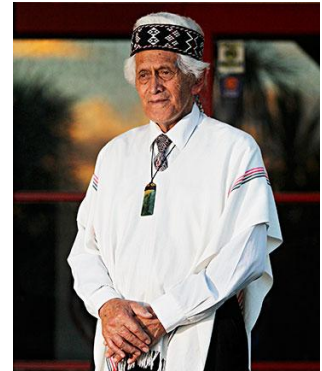
Contents

- Overview of my journey into Mātauranga Māori
- Some Key Points and Outcomes
- Moving from Mātauranga to Wānanga

Journey into Mātauranga Māori

Late 1980s/early 1990s: 'Māori epistemology' seminars lead by Prof Whatarangi Winiata and Hemi Toia.

Key contributors included Pāteriki Te Rei (Ngāti Toarangatira), Huirangi Waikerepuru (Taranaki), Rev. Māori Marsden (Te Tai Tokerau)

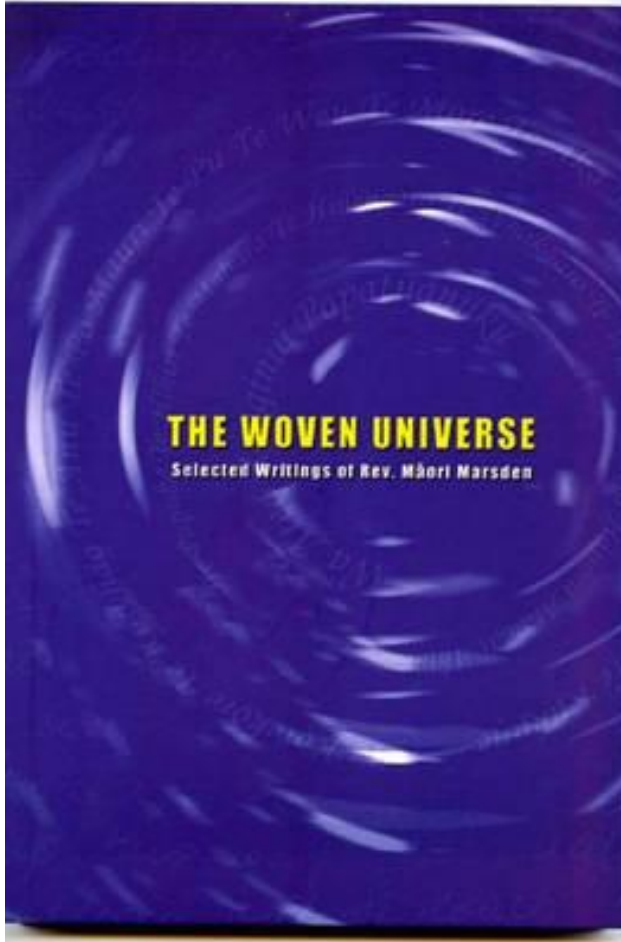




**Rev Māori
Marsden**
Te Tai Tokerau



1996-2002: Kaihautū, Master of Mātauranga Māori
Te Wānanga-o-Raukawa



The Woven Universe: Selected Writings of Rev. Māori Marsden

Edited by Te Ahukaramū Charles Royal
Published in 2000

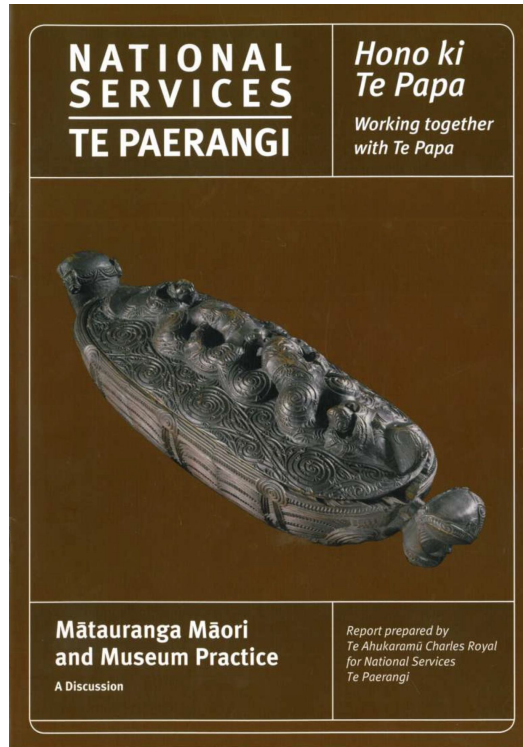
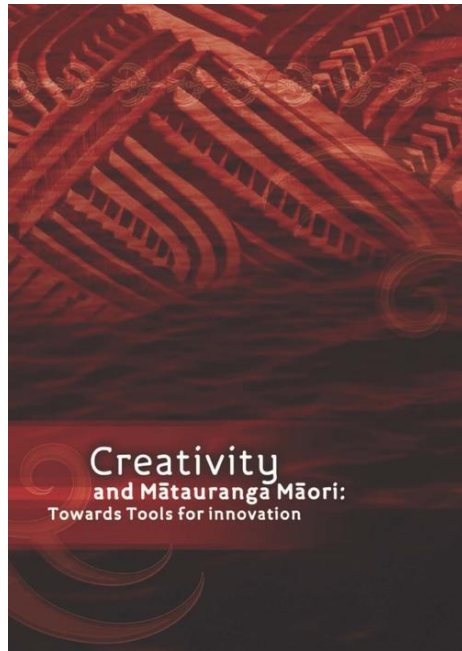
MĀTAURANGA MĀORI

An Introduction



2003-2007: Te Kaimānga: Towards a New Model for Mātauranga Māori

A Research project funded by the
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and Technology



Sample of Writings on Mātauranga Māori, 2003-2009



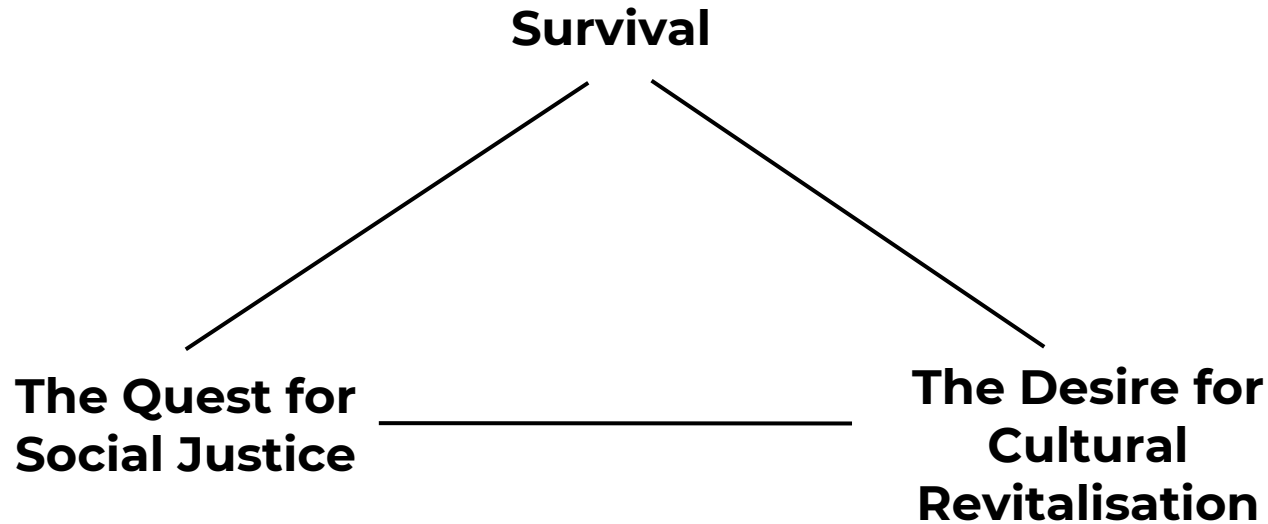
Te Ngākau: He Wānanga i te Mātauranga

Te Ahukaramū Charles Royal

Published in 2009

A text in Māori about knowledge and mātauranga Māori.

The Three Great Themes of Māori Experience since the 19th century



An Example: Te Wānanga-o-Raukawa, Ōtaki

Established through the quest for social justice and the desire for cultural revitalisation.

The wānanga, under Whatarangi Winiata's leadership, was/is particularly focused upon language and cultural revitalisation.

It was/is also motivated by mana motuhake, the desire 'for Māori, by Māori' arising from a history of disenfranchisement, the judgement of history pertaining to the Crown and its actions, particularly in education.

The 'Māori survival thesis', te kākano o Rangiātea.

Importantly, establishing Te Wānanga-o-Raukawa was a *creative act*

Creative Potential

Survival

**The Quest for
Social Justice**

**The Desire for
Cultural
Revitalisation**

What lies at the heart of mātauranga Māori?

If we plumb the depths of mātauranga Māori, we discover some very interesting things:

- There is no 'Te Ao Māori' but **Te Ao Mārama**
- It is hard to find information about mātauranga and mātauranga Māori but there is heaps about **wānanga, kete, māramatanga** and more
- We find that Māoritanga is not about an ethnic/cultural identity but rather something about the **nature of the person**
- Ultimately, we find a preoccupation with the world at large, not just one part of it. We find **tangata whenuatanga**, indigeneity.
- This is not to deny the existence of a lot of knowledge we have created in response to Pākehā.

**Mātauranga
Māori**



Wānanga

Te Ao Māori



Te Ao Mārama

**Tangata
Māori**



Tangata Whenua

Tikanga Māori



**Āronga, Kaupapa,
Tikanga**



Tangata Whenua
Wānanga
Āronga/Kaupapa/Tikanga
Te Ao Mārama

Tangata Māori
Mātauranga Māori
Tikanga Māori
Te Ao Māori

...building bridges between pre-existing knowledge and new knowledge, between matters of social justice and cultural revitalization and cultural creativity...

HE PĀNUI, HE PĀNUI, HE PĀNUI
EARLY ANNOUNCEMENT!



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WWW.FACEBOOK.COM/OROTOKARE

WWW.ROTKARE.ORG.NZ



Te Whare Tapere:

The Creative Potential of
Mātauranga Māori in the
Performing Arts
2008-2012

Four Whare Tapere convened at
Waimangō, Wharekawa, Firth of
Thames

2010, 2011, 2012, 2014

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This presentation was used as part of Charles's address to the Tū Kaha Māori Health Conference, 22 August 2018, Palmerston North.

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