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Mātauranga Tūhoe:
The Centrality of Mātauranga-a-iwi to Māori Education.
Mātauranga Tūhoe:
The Centrality of mātauranga-a-īwi to Māori Education.

By

William Doherty

A thesis submitted in fulfilment of the requirements of the degree of Doctor of Philosophy in Education University of Auckland, New Zealand

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Abstract

The general aim of this thesis is to improve understanding about the place of mātauranga-a-iwi in the education system. In the modern education system, the linked terms mātauranga-a-iwi, mātauranga Māori, and kaupapa Māori theory are used to define Māori identity and Māori knowledge. But this thesis argues that these concepts must be grounded in a ‘real’, environmentally-located knowledge within tribal lands. It follows that mātauranga Māori, and kaupapa Māori theory, with their roots in mātauranga-a-iwi, must ultimately be understood as a relationship between the tribal environment and its people.

The tribal environment, or rohe, of Tūhoe is the illustrative site of matauranga-a-iwi for this thesis. The rohe for Tūhoe is Te Urewera. The relationship that exists between Tūhoe and this landscape is outlined mapping this intimate relationship (chapter 2). The thesis does the work of explaining what matauranga-a-Tūhoe is, and how it has developed through a series of historical engagements. These things were learned by me at the feet of my grandmother (chapter 1). The engagements include: iwi interactions (chapter 6), Pakeha and Crown engagements (chapter 7), with more recent economic realities (chapter 4), and education (chapter 5).

The key concepts of mātauranga Māori, kaupapa Māori theory, and mātauranga-a-iwi, as well as being grounded in a ‘real’, environmentally-located base, must be viewed as inseparable strands working collectively to enhance the understanding of the other. The indivisible strands are presented in a diagrammatic form (chapter 3).

By mapping the complexities of what is mātauranga Tūhoe (chapter 8) this thesis illustrates the level of detailed understanding that needs to be included in the education system in order for mātauranga-a-iwi and kaupapa Māori theory to be properly understood and engaged for Māori educational success.
Acknowledgements

This thesis is a culmination of a life’s work to date. In time more work will be added to this story. This thesis captures thoughts, trends and shifts that are relevant and important to me. As life continues, exposure to other notions will occur which will result in additions to this body of knowledge.

As with major achievements; they are not achieved without the support and dedication of people who have believed in me; my ability and my story.

The genesis of this thesis has two main components to it; first; after completing undergraduate programmes at the University of Waikato, I completed an honors year which enabled me to spend a great deal of time with my cousin the late Dr Hirini Melbourne. Hirini helped to shape my thoughts and ideas and at that time encouraged me to consider enrolling in a Masters of Philosophy. During this time a great deal of thinking and shaping occurred in the exploration of potential topics that touched on notions of Tuhoe identity. These early discussions with Hirini are interwoven and taken further in this thesis.

Thank you Hirini, you helped to start it all.

The second occurrence emerged out of a meeting with husband and wife Professors Linda and Graham Smith while I was involved as a Senior Manager of a Maori Boarding School, St. Stephens School – Tipene, which was going through a very public closure. These two inspirational Maori academics continued the work that Hirini had begun introducing me to the concept of engaging in doctoral study.
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The support and guidance offered to me by the Smith family in preparing and writing this thesis has been remarkable; enabling me to travel to conferences; supporting and providing accommodation while Graham was at the University of British Colombia; offering support and guidance - shaping an idea; a dream, a passion. The support remained ever constant and consistent.

In addition to their support, I have been introduced to their colleagues and have formed relationships with an indigenous network of academics that span the world.

Graham and Linda, so much of this thesis is owed to both your support, dedication and belief in me, thank you. Much will continue to be written about the contribution made by you both in supporting and bringing people together who have a passion in growing and adding to the Maori academic body of knowledge.

My arrival at the University of Auckland coincided with an initiative by Graham and Linda to support Maori and Indigenous students into and through a PhD program known as MAI. I became an active member and participated in the monthly meetings shaped around conversations over Saturday morning lunch. Never before had I been a part of an organisation of so many talented people, who regardless of the topic could constructively contribute, challenge and help me to flesh out many ideas.

In acknowledging all of the MAI participants I also acknowledge Dr Adreane Ormond as the convenor of the project; that I would later succeed as the MAI convenor. Thank you to the wider University of Auckland staff who all openly gave of their time to come and speak to the MAI participants; this provided a huge insight into University academic career pathways. In thanking the staff who attended, thanks must be given to fellow MAI participants over the years who have added to the vibrancy of study and research; these initial connections have developed into genuine friendships.
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Before I move on from acknowledging University of Auckland staff I need to pay particular attention in acknowledging the support of Dr Te Tuhi robust. Tuhi along with the Smiths put the human touch to Auckland University. Te Tuhi your support in the enrolment process; and while I was convener of the MAI programme is very much appreciated. Many thanks to you Tuhi and Rosalind for the support and care taken to ensure I did complete this thesis, I look forward to the many discussions and work that you and I will continue ‘Mete’.

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To my past colleagues from Manukau Institute of Technology, Te Tari Mātauranga Māori Staff, Danny Hona who took over the acting Head of Department Māori while I was on leave, thank you for the support and steady voice of reason. To my fellow members of the Executive thank you for the support and understanding afforded in order that I complete this thesis. To my executive assistant Arlene Juventin; thank you for the time spent in collating this document into its final format.

During the final stages of this thesis I had shifted jobs moving from Manukau Institute of Technology to take up a head of School position at Te Whare Wananga o Awanuiārangi. To
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Turning now to focus on the numerous family members who at different times have helped and supported me through this journey, I take this time to pause and acknowledge the support you have all given me.

John and Jean Ashby, my wife’s parents who took the brave step and supported their youngest son Hoani through Kohanga and Kura Kaupapa schooling at Hoani Waititi Marae, who I view as role models in supporting Kura Kaupapa. Thank you for the support and understanding my absences from family gatherings.

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To my wife and my girls thank you.
Mihi

Whakarongo, Whakarongo, whakarongo
Whakarongo rā te taringa, Ki te hau taua e hau mai nei,
kai te tai, kai te uru,
Hurihia ki muri ki to tuarā,
Tikina tako ika, kei waho ki te moana nui, e takoto mai nei,
He korōngo, He koronga nōku kia tae au,
Ki nga uru kahika,
Ki Ohui, Ki Ouama,
Kia tangi noa mai,
Te kīhīkhitara, Kōtipatipatapu
e kikihi pounamu,
E tangi ana ki tōna whenua ake,
Ka tupuria nei e te maheuheu,
Tangi kau ana te mapu e i e i e.

Ngā waha kākā taraahae, ngā pikinga kotuku kua whati,
te hunga e tawēwē ana i te takiwā koinei te kupu
whakamau i a koutou;

Ngā herenga e piri nei i a tatou e whāia nei i tō tauira
Pirita me to tamaiti a kareao hai here i a tatou
ki a hou te rangi ki te whenua e pupurihia nei e Houhi.

He kohinga kōrero enei
ma i ngā puna matau o te takiwa,
koutuutuhia noaiho wētahi, rukutonu atu etahi,
hēoi āno, ahakoa te taumaha,
kōre rānei, te mea nui i whakawāteahia ngā huarahi
kia kore e uruuruhia te huarahi ki ēnei huinga mātauranga.
Enei whakaeminga kōrero hai whakanui i a koutou.
Mihi

Kua whakaarahia Te Urewera me āna uri i roto i ene kōrero,
ngā uri i whakatakoto kupu hai whakaaro; te Koroua Te Huriwaka Wharekotua Pahiri Te Waewae tēnā koe mō te hoki mai ki Ngāputahi;
taku māmā i whakahokia au ki Ngāputahi Te Urewera tipu aī;
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