

# Ngā Pae o te Māramatanga

## A Statement in Māori for the Strategic Plan 2010–2014

### He Kupu Whakataki

Whāia ngā pae o te māramatanga me te aroha

Te pae tawhiti, te pae tata

Kia puta ki Te Whaiao, ki Te Ao Mārama

Ko Ngā Pae o te Māramatanga tēnei, he momo whare wānanga. Kāore i te rite rawa ki ngā whare wānanga o mua, engari, he whare wānanga tonu i te mea, ko tāna whāinga nui, he hanga, he whakairo i te mātauranga. Mō te aha te take kia hangaia he mātauranga hou? Arā, kia puta he aroha, he māramatanga ki te tangata, ki te Ao anō hoki.

Tērā anō ngā tini āhuatanga, ngā tini take e whakatupu nei i te ora, tērā anō hoki ngā āhuatanga e pēhi nei i te ora. Ko te wāhi ki Ngā Pae o te Māramatanga, he tiro tiro, he mātai, he tātari, he wānanga i ngā tini āhuatanga nei kia hangaia ai he mātauranga hou. Mā reira pea e tupu ake ai he aroha, he māramatanga; mā reira hoki e kitea ai he tikanga e puritia ai te ora, e āraia ai hoki ngā pēhinga o te ora.

Ka eke rā te whakataukī e mea nei:

E noho koe i te waewae o Uenuku, kia ora ai te tangata

Nō mua rā anō tēnei atua a Uenuku, ā, he tohu hoki mō te māramatanga e tupu nei i te tangata. Hei te tupunga o te māramatanga, ka tupu ai te ora, ā, koia te tikanga o ngā kupu e mea nei 'kia ora ai te tangata'. Nā, ka hāngai hoki ēnei kupu ki te kōrero e mea ana, 'Kia puta ki Te Whaiao, ki Te Ao Mārama'.

Kāti, ko te wāhi ki Ngā Pae o te Māramatanga, tuatahi, he whakatakoto i tētahi rārangi kaupapa o ngā take kia wānangatia e ngā pūwānanga, e ngā tāngata whai mahara, hanga mātauranga – arā ngā take wānanga mō te tupunga me te pēhinga o te ora. Ka mutu, ka hāngai he māramatanga mō aua kaupapa wānanga nei, ka hāngai hoki he whare kōrero kei reira taua māramatanga e kōrerotia ana, e pupuritia ana.

Tuarua, ehara i te mea kei tētahi pito anake o te motu ngā pūwānanga, ngā tāngata whai mahara, hanga mātauranga hoki e noho ana. Engari, kei te motu whānui, kei ngā rohe katoa. Nō reira, ko tā Ngā Pae o te Māramatanga, he tuitui haere, he honohono haere, otirā, he whakakotahi i te hunga whai mahara nei ki raro i te maru o tētahi whare wānanga e kiia nei ko Ngā Pae o te Māramatanga – ahakoa kei te raki, kei te tonga, kei te rāwhiti, kei te uru rānei ēnei tāngata e noho ana. Mā taua whakakotahitanga e kaha kē atu ai te māramatanga hei tiahotanga ki runga ki te tangata.

E ngā pū, e ngā weu, e ngā wānanga

Ko te take tuatahi e kiia ai te tangata 'he pūwānanga, he tangata whai mahara, he tangata hanga mātauranga' rānei, e ngākau nui ana ia ki te whakaaroaro, ki te whai hoki i ngā mahāra mō ngā tini āhuatanga o te Ao, arā, ngā take kei mua tonu i tōna aroaro. E kore hoki ōna mahara e makere noa iho i a ia, ā, kāore hoki tēnei momo tāngata i te pūhoi ki te whai atu i tāna i mea ai hei pātaitanga māna.

Ko te take tuarua, he tikanga, he kawa, otirā, he whakahaere motuhake tā tēnei momo tangata mō te whiriwhiri i ana urupounamu, ā, ka whāia taua whakahaere kia kitea rawatia he māramatanga. Ka āta tiroirohia hoki e ia mehemea e tika ana tāna whakahaere me āna tikanga hanga mātauranga, mō te tūponotanga ka kitea e ia ētahi atu tikanga hou e rangatira ake ai tāna wānangatanga i ngā take nei.

Ko te take tuatoru, ka oti tonu i a ia te whakairo i tētahi whakautu rangatira, tētahi māramatanga rangatira rānei mō tāna i whakaaro ai hei kaupapa wānanga māna, ā, mō ana urupounamu hoki. He rangatira, he ātaahua tēnei momo tangata whai māramatanga nei, i te mea, e whakautu mārika ana tana urupounamu, tana pātai nui hoki i whakatauria e ia hei wānangatanga māna. Kāore hoki ana urupounamu e ngaro noa iho i a ia. Ka mutu, he maha hoki ngā hua e puta ana i tōna māramatanga hei whāngaitanga ki te iwi whānui.

## **A Translation**

### **Introduction**

Pursue the horizons of understanding and love

The near horizon, the distant horizon

So that one may emerge into The World of Light

Ngā Pae o te Māramatanga is a centre for the creation of knowledge. It is different to centres of the past, however, it still is a centre for the creation of knowledge. For what reason does one create knowledge? So that love and understanding may come to humankind and to the world.

There are many things which foster and nurture life and there are many things that conspire against life. The role of Ngā Pae o te Māramatanga is to explore these aspects, to study and analyse them so that new knowledge and understanding about them might be forthcoming. It is on this basis that love and understanding might grow and we might discover ways to nurture life and address those things that suppress life.

Hence, the proverb which states:

Sit at the feet of the rainbow so that you might live.

The rainbow is a deity of the past and a symbol for wisdom and understanding. When wisdom and understanding grow so life does too. Hence, the statement, 'so that you might live'. This is also expressed in the statement 'So that one may emerge into The World of Light'.

The role of Ngā Pae o te Māramatanga is, firstly, to establish a plan of matters to be studied by researchers, matters concerning ways in which life is nurtured and inhibited. Knowledge and understanding is to be created about these matters and also a 'house of knowledge and narratives' whereby this knowledge and understanding might be 'housed'.

Secondly, researchers and creators can be found throughout the land and not just in one part of the land. Hence, it is the role of Ngā Pae o te Māramatanga to unify these researchers, these knowledge creators and to coordinate them under the umbrella of Ngā Pae o te Māramatanga – whether located in the north, south, east or west. By unifying researchers we can add to the overall pool of knowledge and understanding.

To the wise and learned ones.

The key feature of an expert researcher and knowledge creator is that they are curious and alert to the questions, problems and opportunities that lie before them. Their questions are not easily set aside or forgotten and they remain committed to them.

The second feature of an expert researcher and knowledge creator is they possess methods, approaches and techniques for addressing their questions and they apply these methods so that understanding might be forthcoming. The expert researcher continuously reviews their methods to ensure that they remain effective and meaningful.

The third feature of an expert researcher and knowledge creator is that they are capable of creating quality answers to their research questions. This person is lauded for their ability to find answers to their questions which form the foci of his/her research. Finally, there are many benefits that arise from their knowledge and understanding which are then shared with their community.

# Ngā Pae o te Māramatanga

## Indigenous Transformation through Research Excellence

### Strategic Plan: 2010-2014

#### Introduction

Whāia ngā pae o te māramatanga me te aroha  
Ko te pae tata, ko te pae tawhiti  
Kia puta koe ki Te Whaiao ki Te Ao Mārama  
Pursue the horizons of understanding and love  
The near horizon, the distant horizon  
So that you may emerge into The World of Light

Ngā Pae o te Māramatanga (NPM) is a Centre of Research Excellence hosted by The University of Auckland. NPM conducts excellent research of relevance to Māori peoples. In doing so, NPM is inspired by a vision which concerns harnessing and unleashing the creative potential of Māori peoples to make positive contributions to our world. NPM foresees the positive transformation of Māori communities, and the general community too, to be people and communities of mana – independent and connected, dynamic and harmonious, enjoying excellent standards of living.

Māori peoples are an extraordinary and distinctive dimension of New Zealand society, culture and economy. They represent a net asset and opportunity for our nation and excellent research is critical to identifying and yielding this opportunity. In conducting this research, we recognise that there are many and diverse ways by which to create and apply knowledge and perspectives on the nature of knowledge, and much value can be obtained by understanding and utilising these diverse ways and perspectives. Finally, to achieve our goals we need to connect with and relate meaningfully to Māori peoples, to indigenous peoples, to the academic community, to national and international communities.

#### Values

To achieve our goals, NPM is guided by and applies important values at every possible opportunity – in our research work, in our relationships including with our researchers and Participating Research Entities, in our working environment and with our communities for whom our research is conducted and is relevant.

The values by which NPM conducts its affairs are drawn from its name and its core purpose – the creation of new knowledge through excellent research. In the history of Māori knowledge, it is posited that the finest purpose of knowledge is so that *māramatanga* and *aroha* may come into the world. These then are our first two values:

- Creating māramatanga
- Fostering aroha

In order to achieve this, we are guided by three further values that lie at the heart of our work:

- Enabling creativity
- Achieving research excellence
- Sustaining mahitahi – positive collaborations and partnerships

Values are multi-dimensional and can express themselves in many ways. The following sentences introduce the values of NPM.

### ***Creating Māramatanga***

*Whāia ngā pae o te māramatanga  
Pursue the horizons of knowledge and understanding*

There is a deep human need to understand the world around us, to know who we are and what we ought to do. A measure of understanding enables us to live meaningful lives in harmony with our world. It helps us to solve problems and to seize upon opportunities. Understanding also fosters goodwill and quality relationships in the world. Ignorance, on the other hand, leads to conflict, anxiety and confusion. Hence, the creation of māramatanga or understanding is of tremendous importance.

NPM is committed to cross thresholds and horizons of understanding. Our work is concerned to push boundaries and limits so that new possibilities, new understandings and new life might be forthcoming - hence, our name *ngā pae o te māramatanga*. In creating understandings, we are keen to identify the limits of our knowledge and recognise our ignorance in appropriate ways. This means acting with *humility*, fully appreciative of the fact that we cannot know all things.

### ***Fostering Aroha***

*Whāia ngā pae o te aroha  
Pursue the horizons of love*

We are committed to *building accord and unity* through shared understandings – whether through research or in the day to day running of our affairs. That is to say, we are committed to fostering aroha through our work. This means that we conduct ourselves in an *open, transparent and honest* manner. We act with *integrity* and are respectful of boundaries where they are appropriately drawn.

Aroha is a quality that can animate and inspire research – for creative people fall in love with their topic, the riddle, mystery or puzzle they are trying to solve or the opportunity they are trying to bring forth. Their love, their aroha for their topic disposes them to see deeply into it, to relate to it deeply, and to remain committed to it through their work. Creative people greatly enjoy their work. They experience *joy* and joy brings forth *a generosity of spirit*, a desire to share joy, knowledge and insights with others.

## ***Enabling Creativity***

Mihaly Csikszentmihalyi<sup>1</sup> tells us that “of all human activities, creativity comes closest to providing the fulfilment we all hope to get in our lives”. Creativity is a ubiquitous human activity that draws deeply upon the reservoirs of human spirit, emotion, intellect and physical capability and its benefits are manifest. It is creativity that finds solutions, seizes upon opportunities and creates gifts for the world. Creativity, however, needs nurturing and fostering. Circumstances favourable to creativity need to be established and maintained. Hence, the importance of *enabling* creativity.

## ***Achieving Research Excellence***

NPM is a centre of research excellence. We strive to conduct research which is regarded as excellent from a variety of perspectives – the nature of the questions posed as the foci of research, the methods utilised to address these questions, the answers and outcomes developed in response to these questions and the benefits that can arise from this research. We particularly aspire to be a world leader in *indigenous development research* – research which makes use of the best quality methods and approaches, is deeply connected with, imbedded in and meaningful to indigenous communities and enables positive transformation to take place. This is also research which is concerned to harness the creative potential of indigenous communities to make positive contributions to the world at large. We also strive to be excellent in the application of our values and in the management of our affairs.

## ***Sustaining Mahitahi – Positive Collaborations and Partnerships***

Much benefit can be gained when people and organisations work together for specific purposes and when there is a desire to create something larger and more valuable than the sum of the parts. *Mahitahi* represents both the desire to work together and the intention to bring about a whole of greater value. *Sharing* and *trust* are critical features of mahitahi and positive collaborations. Connectedness, relatedness and synergies can lead to outcomes of greater value. Efficiencies can be achieved and waste diminished. Mahitahi also represents pathways by which knowledge and understanding within, between and across communities of interest can be shared.

Overall, our goal is to unleash the creative potential of Māori peoples through our research. In harnessing this creative potential, this will enable Māori peoples to make the journey (if not already made) towards being people and communities of mana able to make contributions and gifts to the world at large.

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<sup>1</sup> Professor of Psychology, University of Chicago. Author of *Creativity: Flow and the Psychology of Discovery and Invention*, Harper Perennial 1996

## **Strategic Direction**

Our Strategic Direction is described as follows:

### **Vision**

Our vision is to unleash the creative potential of Māori peoples to bring about positive change and transformation in the world.

### **Mission**

Our mission is to conduct excellent research of relevance to Māori peoples – research which leads to transformation and positive change.

### **Goals**

Through research we seek to:

- discover, understand and unleash the *development opportunities and creative potential* that can be found in Māori peoples – people, knowledge, assets, resources and organisations
- understand and achieve solutions to *needs and issues* that arise in Māori peoples

We seek to:

- effectively communicate the *outcomes of this research* locally, nationally and internationally
- understand and facilitate the connections and flow of *benefits of this research* locally, nationally and internationally.

### **Objectives**

Through excellent research we will:

- Seek an understanding of the contribution of Māori peoples to new frontiers of knowledge, economic development, environmental sustainability, health and social wellbeing and educational achievement
- Build relevant research capacity and capability – create and maintain pathways to research excellence
- Share knowledge effectively with a variety of communities (locally, nationally, internationally) utilising a variety of methods to bring about positive change and transformation
- Give meaningful expression to indigenous knowledge/mātauranga Māori to address issues, needs and opportunities
- Advance our profile as a leader in indigenous development research by increasing our profile internationally

### **Methods, Benefits and Capability Building**

Through research we seek to:

- create and apply distinctive, sustainable and successful methods and *approaches to knowledge creation*

- create and apply appropriate and successful methods for the *maintenance of knowledge*
- create and apply efficient, meaningful and successful methods and approaches to *enable the use and application of research outcomes*
- create and *sustain a significant number of people* who are expert and adept in these methods and approaches to knowledge creation and application

## **Research Themes and Priorities**

In achieving our vision we conduct research within the following themes:

1. New Frontiers of Knowledge
2. Environmental Sustainability
3. Economic Development
4. Health and Social Wellbeing
5. Educational Achievement

While we conduct research and activities in these thematic areas our focus for the next three years is in the following research priorities:

1. **Optimising Māori Economic Performance** – harnessing the contribution of Māori peoples to New Zealand’s economic development through increased, successful and positive participation in the general economy and through distinctive Māori contributions to economic development
2. **Fostering Te Pā Harakeke**<sup>2</sup> – understanding, achieving and maintaining healthy and prosperous families of mana and the lessons this may hold for New Zealand families overall. Understanding what Te Pā Harakeke is, enabling it to be achieved and addressing the barriers
3. **Sustaining Māori Distinctiveness** – understanding and yielding the distinctive contribution that Māori peoples make and may yet make to New Zealand society, culture, economy and overall prosperity. What positive and unique Māori contributions to New Zealand’s national development do and could exist?

## **Discussion**

From its inception, the foundational purpose of NPM was to conduct excellent research of relevance to Māori peoples, research which brings about benefit and positive change. The initial NPM vision concerned:

...the transformation of New Zealand society such that Māori participate fully in all aspects of society and the economy

In order to achieve this, in its first years, NPM invested heavily in the creation of a critical mass of Māori researchers and the establishment of an environment for Māori relevant research. Our vision was to transform society so that Māori may achieve full participation.

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<sup>2</sup> Te Pā Harakeke or the flax bush is the traditional symbol for the family.

In 2010, we continued and deepened this focus further by exploring the nature, value and benefit of Māori participation in our society and economy. Hence, our new vision:

...is to unleash the creative potential of Māori peoples to bring about positive change and transformation in the world.

We remain critically concerned with uplifting the participation and success of Māori people training in and conducting research. However, we supplement this task with questions such as, what might the contribution of Māori peoples be to arenas such as new knowledge, economic development, environmental sustainability, health and social wellbeing and educational achievement? Our critical interest falls upon unleashing the creative potential of Māori peoples – individuals, communities, institutions and organisations. We seek to understand this creative potential and to apply it to solve critical issues and to yield important opportunities.

NPM research addresses two critical concerns:

- *Creative opportunities* arising in Māori peoples – such as those represented by the new organisations and assets established through the settlement of Treaty claims and the creative potential of mātauranga Māori/indigenous knowledge
- *Needs, problems and issues* arising in Māori peoples – such as health disparities, educational underachievement, imprisonment rates, violence and more

We position our research so that it may lead to contributions to new knowledge, economic development, environmental sustainability, health and social wellbeing, and educational achievement. In addressing these critical concerns, we enlist the creative potential and the actual contribution of Māori peoples to assist us in our research and ultimately in achieving the positive change envisioned.

Importantly, the nature, value and benefit of full Māori participation in society and in the economy arises not merely through Māori participation in pre-existing activities – for Māori peoples bring a whole host of distinctive creativity to our nation. New institutions – such as kōhanga reo through to whare wānanga – have been established, Māori businesses of many kinds are active, Māori broadcasting avenues are in operation and distinctive cultural creativity – such as tā moko, taonga pūoro, rūnanga and much more – is in full swing.

### **Indigenous Transformation through Research Excellence**

We suggest that what underpins this distinctive cultural creativity, this creative potential, are notions of indigeneity – a creative, dynamic, mutually enhancing and kinship based relationship with the natural world. Whilst not all are conscious of these dimensions and worldview, we suggest that this distinctive creativity comes out of a traditional and *indigenous* worldview (knowledge, values and behaviours.) Furthermore, many Māori are concerned that the traditional worldview, values and behaviours of their forebears find expression in our contemporary culture. Hence, an interest in indigeneity arises from:

- A need to understand the deeper values and worldview which inform distinctive contemporary Māori creativity, culture and activities

- A concern to ensure that these values and worldview find expression in our contemporary culture and activities

It is important, also, to note that indigeneity is a worldview which is shared by other indigenous peoples throughout the world. Whilst there is great diversity amongst the world's indigenous peoples, a common concern for a kinship based relationship with natural world environments is a distinguishing feature of those peoples. Further, many indigenous peoples are undertaking journeys similar to that of Māori peoples:

- Addressing needs, solving problems, achieving social justice and so on
- Rediscovery of their own creative centre, leading to distinctive cultural revitalisation and creativity and contributions to the world at large
- A renewed concern for our traditional worldviews and, hence, our relationships with the natural world environments in which we dwell

Finally, we suggest that indigeneity holds value beyond indigenous communities. The issue of humankind's relationship with the natural world is a critical worldwide concern. Indigeneity may represent a significant response to this universal human concern, for indigeneity is about imagining and positioning human activities with a renewed sensitivity and relationship with natural world environments.

Indigenous transformation, therefore, is used here to mean:

- The resolution of needs, problems and issues arising in Māori peoples
- The understanding and unleashing of creative opportunities within Māori peoples
- Building relationships with other indigenous communities so as to achieve these goals
- The fostering of indigeneity in the world at large

In conducting excellent research concerning Māori peoples, we find that our models, examples and leadership are of great interest internationally. NPM, therefore, is well positioned to take a leadership role, both nationally and internationally, in the field of indigenous development and transformation research. This is a field of extraordinary richness which is concerned to recognise and address the entire phenomenon of indigenous peoples throughout the world, their struggles, issues and problems, but ultimately their creative potential to contribute to the world at large. It is a large multi-dimensional and emerging 'space' in world knowledge and NPM is poised to make a significant contribution.