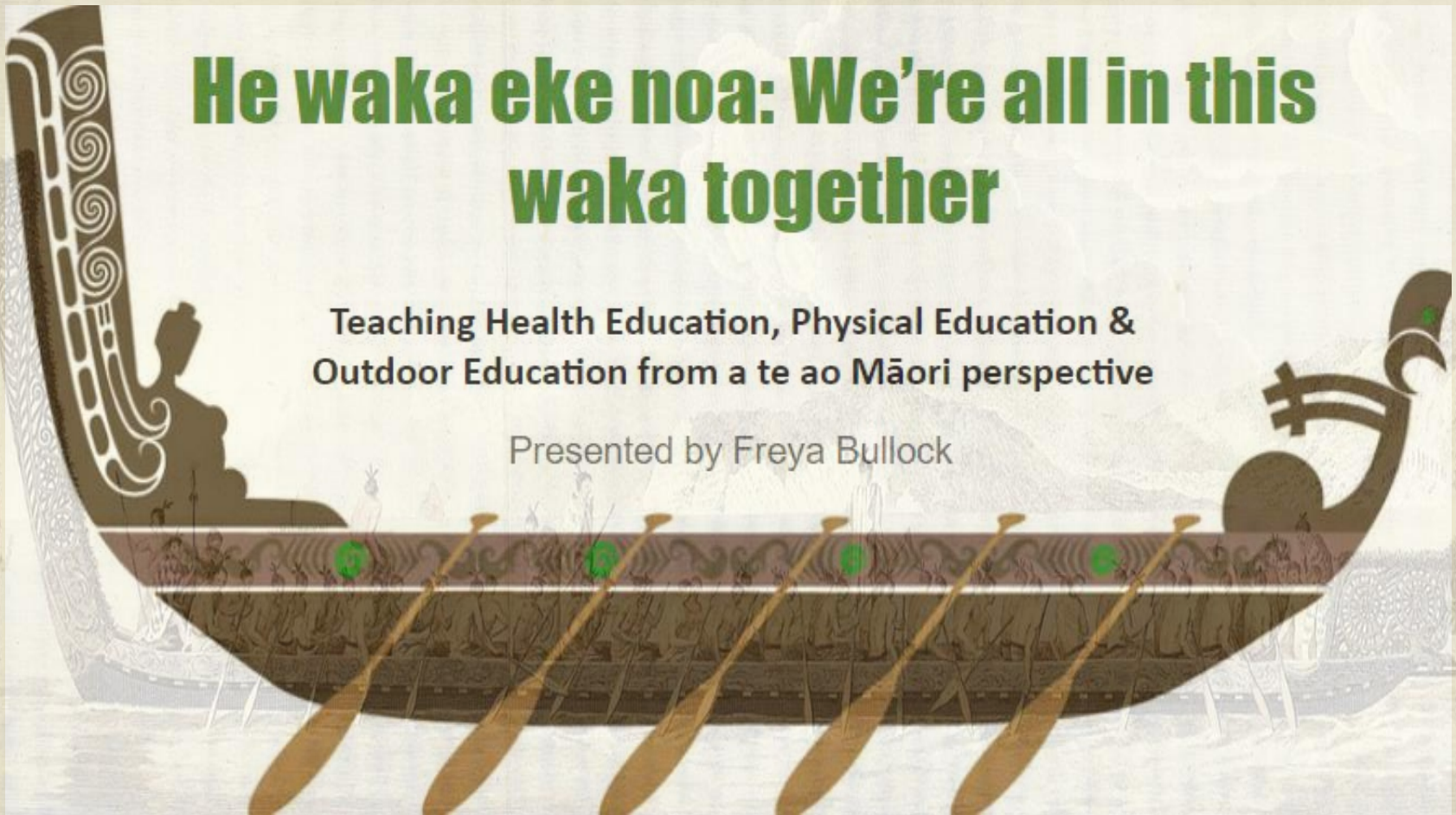


He waka eke noa: We're all in this waka together

Teaching Health Education, Physical Education & Outdoor Education from a te ao Māori perspective

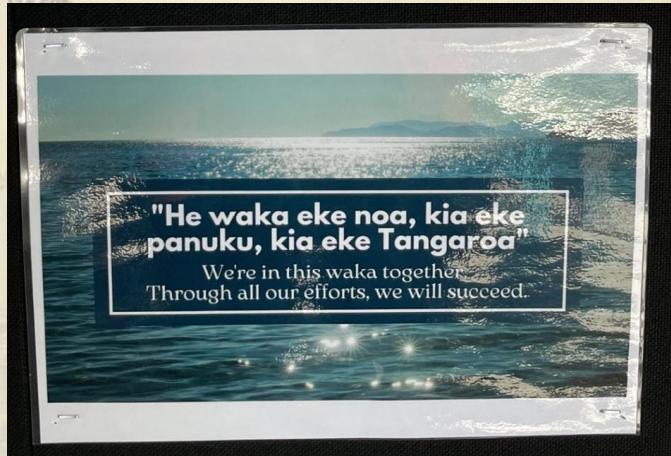
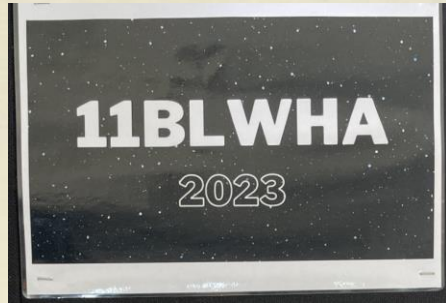
Presented by Freya Bullock



Rārangi take:

- ★ **Tahi:** Using imagery to create deeper understanding of key ideas
- ★ **Rua:** Maramataka to understand behaviour, improve Hauora, and shape curriculum
- ★ **Toru:** Modifying assessment standards to be taught from a te ao Māori perspective

Waka as a symbol of kotahitanga:





MARAMATAKA

KO TŌU PIKI AMOKURA NŌU, KO TŌKU PIKI AMOKURA NŌKU.



KNOWLEDGE CAN BE VIEWED THROUGH MORE THAN ONE LENS.

Māramatanga

A full moon is visible in a deep blue sky, with its light reflecting on the surface of a body of water below. The water is dark blue with some white foam from waves. The overall scene is serene and atmospheric.

- “Marama” = moon, “taka” = to turn - Lunar rotation / cycle
- Whakapapa to the atua Tangaroa
- The human body is made up of approx. 75% water
- As the moon’s magnetism controls the tides, it also has gravitational pull over all other sources of wai
- Emotions and energy levels within the human body are pulled by the turning of the moon

Taha Whenua

- The environmental influence over emotions, energy, behaviour and activities
- Acknowledging the moon's gravitational pull, connection to Atua, seasons and weather
- Reciprocity - kaitiakitanga



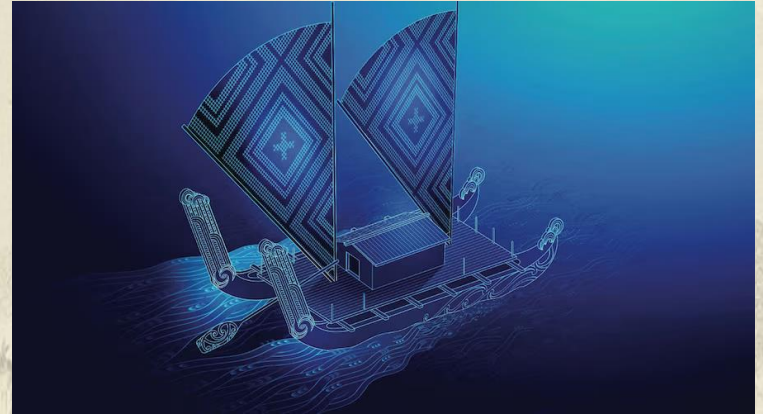
Taha Wairua

- “Wai”= water, “rua”= two
- Two waters symbolises spiritual connection to the physical world (mauri - every physical thing has a life force)
- Water is the essence of life; wairua = what gives us life



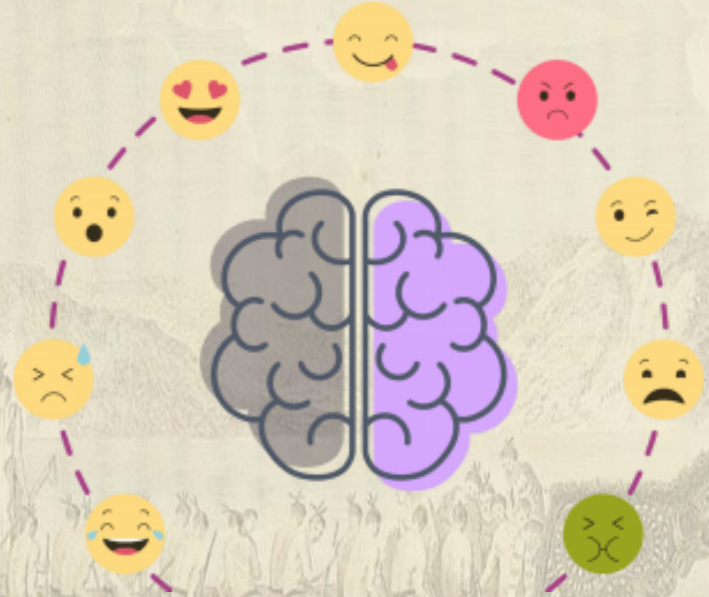
Taha Tinana

- Taking part in appropriate activities in line with te taiao
- Bringing understanding to energy levels
- Maximising potential on high energy days and resting on low energy days as a method of training



Taha Hinengaro

- Understanding the emotional cycles of te taiao
- Taking the pressure off ourselves by understanding environmental influence
- e.g. why we feel low & unmotivated on some days vs full of energy on others



Taha Whānau

- Being more understanding of ourselves and others by being aware of emotions and behaviours on certain phases
- Using mātauranga to build kotahitanga with others and the environment



Rona and the Moon



One night, Rona's husband sent her to the river to fetch water.

Rona's husband was a lazy man.

She took her calabash with her and made her way to the river.

It was very dark with only the moonlight to help show her the way.





After filling her calabash with water, Rona returned to the marae.

On her way home, a cloud passed by the moon and left the path she was walking on very dark.

Rona fell and scraped her knee, and the water from her calabash spilled on the ground. “Aue!” Rona exclaimed from the pain.

The cloud moved and the moon shone upon her path again. Rona returned to the river to fill her calabash.

On her way back to the marae, another cloud covered the moon, and Rona fell once more.

This made Rona very angry, so she stomped her feet and waved her fists at the moon.



Marama the moon
looked down at
Rona and
cautioned her,
"Be careful what
you say, Rona."



The cloud moved and the moon shone upon her path again. Rona returned to the river to fill her calabash. On her way back to the marae, another cloud covered the moon, and Rona fell once more. Once again, Rona then stomped her feet, shouted and waved her fists at the moon.



Marama heard Rona again and reached down to take her. Marama pulled Rona into the sky. Rona grabbed onto a branch of the ngaio tree and held on to it. Alas, the branch was not strong enough and snapped.





Rona stayed with Marama in the night sky. Marama treated Rona very well. After a while, Rona fell in love with Marama. Marama asked Rona if she wanted to return to earth. Rona wanted to stay in the night sky, so Marama made Rona a beautiful black cloak studded with bright stars.

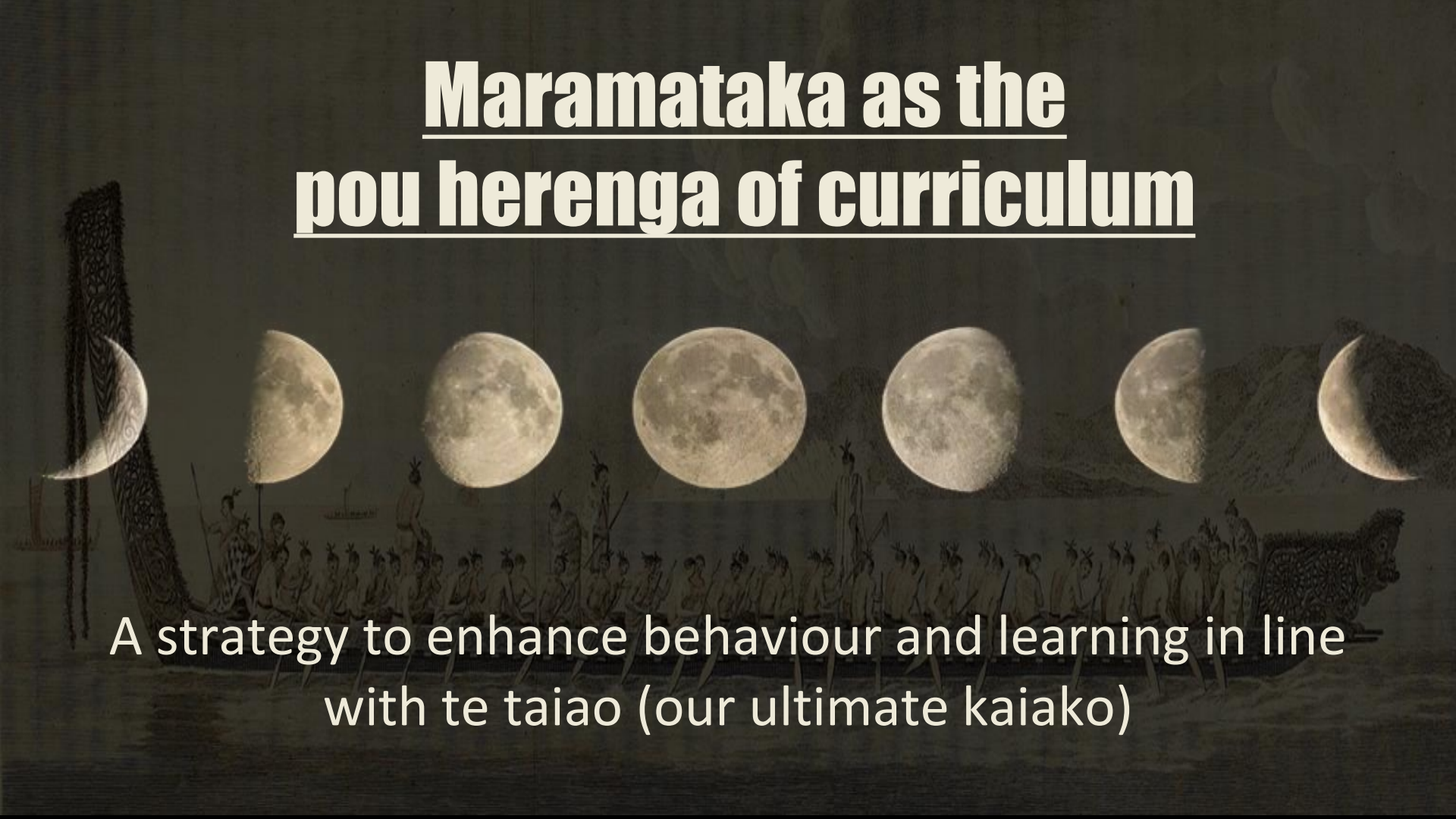
Rona's husband searched for his wife, but could not find her. He looked into the night sky and saw his wife with Marama, the bright moon. On a clear night, if you look at Marama you will be able to see Rona holding onto her ngaio branch and her beautiful star-studded cloak.



**What is the
whakaaro
tuatahi behind
this pūrākau?**



Maramataka as the pou herenga of curriculum



A strategy to enhance behaviour and learning in line
with te taiao (our ultimate kaiako)

Setting intentions:

Lunar Night	Phase	Energy	Kaupapa
1	Whiro (<i>New Moon</i>)	Low	<ul style="list-style-type: none">● Atua: Whiro (darkness)● New moon, new opportunity to reset● Indoor/still learning● Reflect on the previous month and plan / set goals and intentions for the coming month● Light workload● Taha wairua & taha whānau (connection with self & others)● Recovery of Hauora
2	<u>Tirea</u>	Low	

Phases to be cautious - āta haere:

6	Tamatea Āio	Unpredictable	<ul style="list-style-type: none">• Atua: Tāwhirimātea (stormy weather) & Rūaumoko (earthquakes)• Unpredictable weather = unpredictable wairua• Be cautious/careful - use observation & patience (think before acting)• Reinforce taha whānau (positive relationships)• Calming activities: Mindfulness, meditation• Activities which use <u>hau</u> (breath) - relates to using the wind of Tāwhirimātea, e.g:<ul style="list-style-type: none">- Hikitia te ha- Physical exertion (challenging activities which use up breath)
7	Tamatea a Ngana	Unpredictable	
8	Tamatea Kai-Ariki	Unpredictable	
9	Tamatea Tūhāhā	Unpredictable	

Peak energy:

15	Turu	High	<ul style="list-style-type: none">• Atua: Ranginui (sky)• Highly productive time for any high energy activities (physical & mental stimulation)• Aim to complete a multitude of tasks• Physical activities (e.g. Māori & Pasifika games)• Learning in te <u>taiiao</u> (everything is at maximum energy capacity)• EOTC
16	Te Rākaunui (<i>Full moon</i>)	High	
17	Rākaumatohi	High	

A time to rest:

20	Korekore Tuatahi	Low	<ul style="list-style-type: none">• Atua: Io (supreme Atua)• Everything is static / still• Rest & reflection• Focus on building Hauora rather than obtaining knowledge• Reliance on Io rather than self (trusting in a greater purpose) as everything is unclear and knowledge is difficult to obtain during this phase
21	Korekore Rawea	Low	
22	Korekore Whakapiri	Low	

Abundance in te taiao:

23	Tangaroa ā mua	High	<ul style="list-style-type: none">● Atua: Tangaroa (moana & wai)● The most abundant and productive phases of the Maramataka● High energy, practical activities (Māori & Pasifika games)● Outdoor activities, especially anything related to wai or the moana● EOTC (e.g. waka ama)● Creative activities● Opportunity to challenge students in their learning● All types of activities are favourable● Taha wairua - spiritual connection
24	Tangaroa ā roto	High	
25	Tangaroa Whakapau	High	
26	Tangaroa Whāriki Kiokio	High	

Completion:

28	<u>Orongonui</u>	Low	<ul style="list-style-type: none">• Atua: Rongo (peace)• Activities which encourage peacefulness (connection with Rongo), e.g. mindfulness, meditation, Hikitia te ha, gratitude• What does peace look like in each aspect of Hauora? - Tinana, Hinengaro, Wairua, Whānau• 'Mutu' means to cease or come to completion (the whenua is also coming to a state of ceasing or starting again)• Focus on completing / wrapping up learning in preparation for a new lunar cycle to begin• Allow students to complete tasks at their own pace - lighter workload• Forward thinking / planning for the new lunar cycle
29	Ōmutu	Low	
30	Mutuwhenua	Low	

Maramataka



Whaiwhakaaro (Reflections)

What is the Maramataka?

The Maramataka is the Maori Lunar calendar, a way of understanding the impact our environment has on our wellbeing from an indigenous cultural perspective.

Just as the moon pulls the tides through gravity, it also affects our thoughts, feelings, and energy levels.

There are 30 phases of the Maramataka - each aligning with a different day of the month.

Using this reflection journal, for each phase of the Maramataka write down a reflection on each dimension of your Hauora.

When you have completed this booklet, you should be able to notice the difference between each phase of the Maramataka and the affect the marama and other aspects of the environment have on your Hauora.

MARAMATAKA

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KNOWLEDGE CAN BE VIEWED THROUGH MORE THAN ONE LENS.



Taha Hinengaro

Whiro



Taha Wairua



Taha Tinana



Te Taiao



Taha Whānau



Taha Hinengaro

Te Rākaunui



Taha Wairua



Taha Tinana



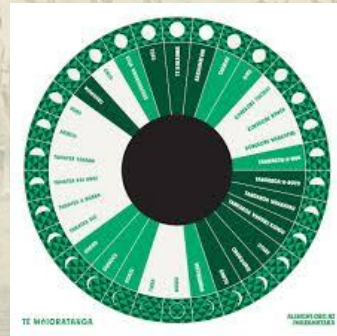
Te Taiao



Taha Whānau

How do I find out the Maramataka phase?

- Maramataka Online (www.allright.org.nz/tools/maramataka)
- Follow local maramataka experts on social media
- Start tracking the phases from Whiro or Te Rākaunui
- Use a Maramataka dial or calendar



Adapting assessment standards ki te ao Māori:

- 2.7 Risk Management Strategies
- 2.6 Leadership Strategies
- 2.8 Social Responsibility
- US 6141 Māori Environmental Practices



1. Titiro ki te taiao
(observing the
environment)



2.7 Risk Management Strategies

2. Whakarongo ki te kōrero
(listening to conversation)



2.6 Leadership Strategies

5 Key Māori Leadership Values (University of Waikato)

1. Whakaiti - humility

Leading by example. Service without self-promotion or expecting anything in return. Putting others before self.

2. Manaakitanga

Mana = spiritual power, Aki = to encourage, Tanga = action.
Increasing the mana of others through generosity and kindness.

3. Whanaungatanga - others

Collectivism, working together to create a sense of belonging, building an atmosphere of whānau

4. Kaitiakitanga - long-term thinking, guardianship

Guardianship, environmental preservation, care for future generations, reciprocal actions, whakapapa with the environment

5. Tikanga Māori - cultural authenticity

Tika = right. Tikanga is the right way of doing things to benefit self, others and community. Respectfully following customs

2.8 Social Responsibility



(Professor Suzanne Pitama, University of Otago, 2007)

Seats / Paddles in the Waka:

Socially responsible behaviours that we can control individually

Crossbeams:

Values which join us together (also affected by our individual behaviours / how we choose to paddle the waka)

Ocean Currents:

Enablers / motivators - the purpose behind our actions

Four Winds:

Barriers / challenges which try to throw us off course or prevent us from reaching our goals

(Professor Suzanne Pitama, University of Otago, 2007)

Whakarāpopoto

- ★ Using imagery and metaphor as symbols for understanding behaviour and learning.
- ★ Maramataka: a pou herenga for understanding behaviour and enhancing learning opportunities based on indigenous mātauranga and environmental observations.
- ★ Basing achievement standards on te ao Māori concepts to increase depth and authenticity of learning.