

Embedding Mātauranga Māori in Level 1 Outdoor Education

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Introduction

Incorporating Maori into senior Outdoor Education can evoke mixed feelings based on experience, tikanga, whenua, and several other factors. This presentation will outline how we are embedding matauranga throughout our outdoor education program at a level that all of our staff can be confident in delivering. We will also break down the new Achievement Standard 1.2 "Demonstrate understanding of the application of strategies in movement" by applying Kotahitanga through traditional and non-traditional group processes.

Karakia

Whakataka te hau ki te uru,
Whakataka te hau ki te tonga.
Kia mākinakina ki uta,
Kia mātaratara ki tai.
E hi ake ana te ata kura
he tio, he huka, he hau hū.

Tihei mauri ora!

Pepeha

Ko Aoraki te Maunga
Ko Waitaki te Awa
Ko Takitimu te Waka
Ko Ngai Tahu toku Iwi
Ko Maerewhenua te Marae tipuna
Ko Motoitoi toku tipuna
Ko Ross Hemera toku papa
No Rotorua ahau
Ko Tamaki Makaurau te wāhi e whāwhā ana ahau ki a ia
Ko Owairaka Tuarua toku kura
Ko Maika Hemera ahau

Wānanga

1. Icebreaker (Blind Five activity)

Participants asked to raise their hand high or show 5 fingers when confident and lower their hand and show less fingers when not confident.

Greeting a colleague in te reo

Know how to act appropriately when being called onto a marae

Saying your pepeha to your akonga

Retelling a purakau or pakiwaitara

Saying a karakia at morning tea

Being asked to whaikorero the opening of the conference

2. Inside Out Activity

What emotions come up when you think of Mātauranga.

intimidated, curious, up for the challenge, inadequacy, overwhelmed, not sure where to start, imposter syndrome? Let's start with what's important

3. Tikanga

4. Purakau/Pakiwaitara

5. Mohiotanga

6. Kotahitanga within 1.2

Embedding Mātauranga Māori

978,246 People identify as Māori in 2023 meaning more people are now proud to be maori. However only 5% are fluent in Reo. So even though you may feel like an imposter, you are not. You are on your journey just like everyone else.

It all starts with intent:

As long as you are being genuine in your purpose of using te reo and matauranga, trying to stick to the content as verbatim to the original source as possible. Ensure you introduce a new concept with your akonga or colleagues with the intent and purpose. Make it clear why you are choosing to use it, such as the benefits, growing our knowledge, respecting the bi-culturalism of Aotearoa, decolonializing different aspects of te ao.

Make it normal:

Use it everyday, one small piece until it is embedded, engrained and just what you do.

Tikanga

Tikanga are customs and traditions that guide behavior. Integrating Tikanga into outdoor education helps students respect and understand Māori cultural practices.

- **Using Māori language (Korero Māori)**
- **Following customs specific to the environment and activities**
- **Your school may have specific matauranga Kaupapa for you to use as directional tools**

- **Reciting Pepeha:** Pepeha builds whanaungatanga and allows people to make connections. It also reminds us of how much has come before us and that we are just the babies on the earth. We need to show respect to our Tipuna, by appreciating them through pride in our pepeha and listening carefully to others. It allows us to grasp the connection with someone when we hear somewhere family and can bind us as one.

Pūrākau/Pakiwaitara

Pūrākau (stories) and Pakiwaitara (legends) provide valuable lessons and insights into Māori culture and the natural world.

Examples:

Rata and the Tree: A story about respecting the environment.

Wairaka: The story behind the place name, teaching the significance of historical narratives.

Mōhiotanga

Mōhiotanga refers to the knowledge and understanding of the world from a Māori perspective. Incorporating Mōhiotanga into outdoor education encourages students to see the environment through a Māori lens.



Examples:

Maramataka (the Māori lunar calendar)

If Ko au te taiao, ko te taiao ko au then we affect the environment by our actions and the environment acts upon us. Maramataka is a way we can understand Mātauranga more deeply by planning our days according to the lunar cycles of the moon. Checking the energy levels and discussing with the group what this might look like during the trip.

ALL RIGHT?
☰

09/07/24
Ōuenuku








09	10
11	12
13	14
15	16
17	18
19	20
21	22



Medium Energy

Make time to explore te taiao or near water. This is also a good time to connect with others, and to learn and share karakia or your pepeha.

A good day for...

 Toitoi (Eeling)
  Pouraka (Crayfishing)

 Hi ika (Fishing)
  Mahi māra (Gardening)

Incorporating Mātauranga Māori into outdoor education is a journey that begins with small steps. Start with one practice, make it normal, and allow it to grow within the

educational framework.

Wero (Challenge)

In groups of 2 or 3, share one of the following that you use:

- Tikanga
- Pepeha
- Karakia
- Pūrākau/pakiwaitara
- Mōhiotanga

Each member has 1 minute to share. The purpose is to reinforce what you know and grow your knowledge through korero.

Kotahitanga in level 1

Kotahitanga emphasizes unity and collective action, essential for successful team-based outdoor activities.

Example Program: [Mount Albert Grammar School](#)

- 8 week program
- Each week breaking down a Mātauranga concept and how it can be applied to build Kotahitanga: Whanaungatanga, Manaakitanga and Rangatiratanga
- Activities involve a mix of team based objectives
- The end goal to design a waka hourua and craft their own hoe (paddle) to be used in a haerenga

Conclusion

Everyone is on a journey

Start with 1 aspect and incorporate it until it has become normal

Follow Our Journey:

[MAGS OE Instagram](#)

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