

SPORT, HEALTH & PHYSICAL EDUCATION SPOR601

Thinking about how Pākehā and
Te Ao Māori perspectives come together in Health
Physical Education.

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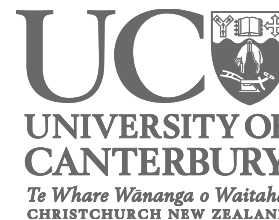


Amy Kaukau



Whakataka te hau

Whakataka te hau ki te uru
Whakataka te hau ki te tonga
Kia makinakina ki uta
Kia mataratara ki tai
E hi ake ana te atakura
He tio, He huka, He hauhunga
Tihei Mauri ora



Ko Susie toku ingoa





Ko Viola te waka



No Matamata ahau



Ko Mike toku hoa Tāne
Ko Luca raua ko Pikia raua ko
Alfie raua ōku tama

Ko Kaukau toku whānau

KO AMY TOKU INGOA



Ko Patrick Mikkelson raua ko
Claire Mikkelson ōku mātua

Ko Mikkelson toku whānau



Ko Waikato te awa



Ko Wairere Falls
te maunga



Whanaungatanga



AIM OF SESSION



- Push pause and reflect on our bicultural approaches to movement.
- Consider the place and potential for ‘Te Ao Kori | World of movement’ in Health and Physical Education contexts
- Explore what tools there are to help unpack our programs and plan bicultural learning experiences for ākonga
- Explore traditional Māori games and think about Physical education and how “In, through and about movement” could look through a Te Ao Māori lens.

Mātauranga Māori



- Not a new term, defining mātauranga Māori is an intricate task, as it involves a wide range of Māori knowledge and perspectives (Royal, 2009)
- Mātauranga Māori in its most modest form is commonly referred to as ‘Māori knowledge’ which is deeply rooted in in culture, history, knowledge, and language (Doherty, Edwards, 2012 and Royal 2009B).
- It denotes Māori processes and ways of knowing, acting, and thinking (Doherty, 2012; Mead, 2012; Procter & Black, 2014).
- Recent debates questions whether the basis of Mātauranga can be considered factual in the scientific domain, have stressed the enduring task of acknowledging and valuing indigenous knowledge systems (Stewart, 2022).
- Mātauranga-a-iwi - is a unique knowledge that exists within each tribal community (whānau, hapū or iwi) (Mead, 2012).
- It is multifaceted and complex and has been described in a variety of divergent ways, often dependent on the context (Mercier et al., 2020; Whaanga et al., 2017).

Mātauranga Māori in Education



- Recognition Attempt - (Ministry of Education, 2021).
- Mana ōrite mō te Mātauranga Māori can be articulated to viewing mātauranga Māori as “having equal value as other bodies of knowledge” (Ministry of Education, 2021).
- Ambitious Goal - Equal status for mātauranga Māori (Karaka-Clarke et al. (2022).
- Culturally appropriate and relevant NZC (Whitinui, 2010; Macfarlane, 2004)
- Raising achievement for ākonga Māori should be our focus (Whitinui,2010).



Humpty Dumpty

- *“When Humpty sat on the wall he or she was a complete being. But when Humpty fell the whole being was shattered and broken into pieces. In the case of Māori culture, the pieces have been scattered – some have been destroyed, some hidden and others are just waiting to be reconstructed” (p.38).*
- (Bruce Briggs in Mead (2003))



**WHY SHOULD WE
INCLUDE
TE AO KORI IN HPE
PROGRAMMES?**



Forging the links.

**IN.
THROUGH.
ABOUT.**





The man: Peter J. Arnold.

Education, Movement and the Curriculum.

His conceptual framework for Physical Education has influenced many PE Curriculums around the world.

Arnold suggests three dimensions of movement that can be used for PE Curriculum design:

Dimension I. Education *about* movement;

Dimension II. Education *through* movement;

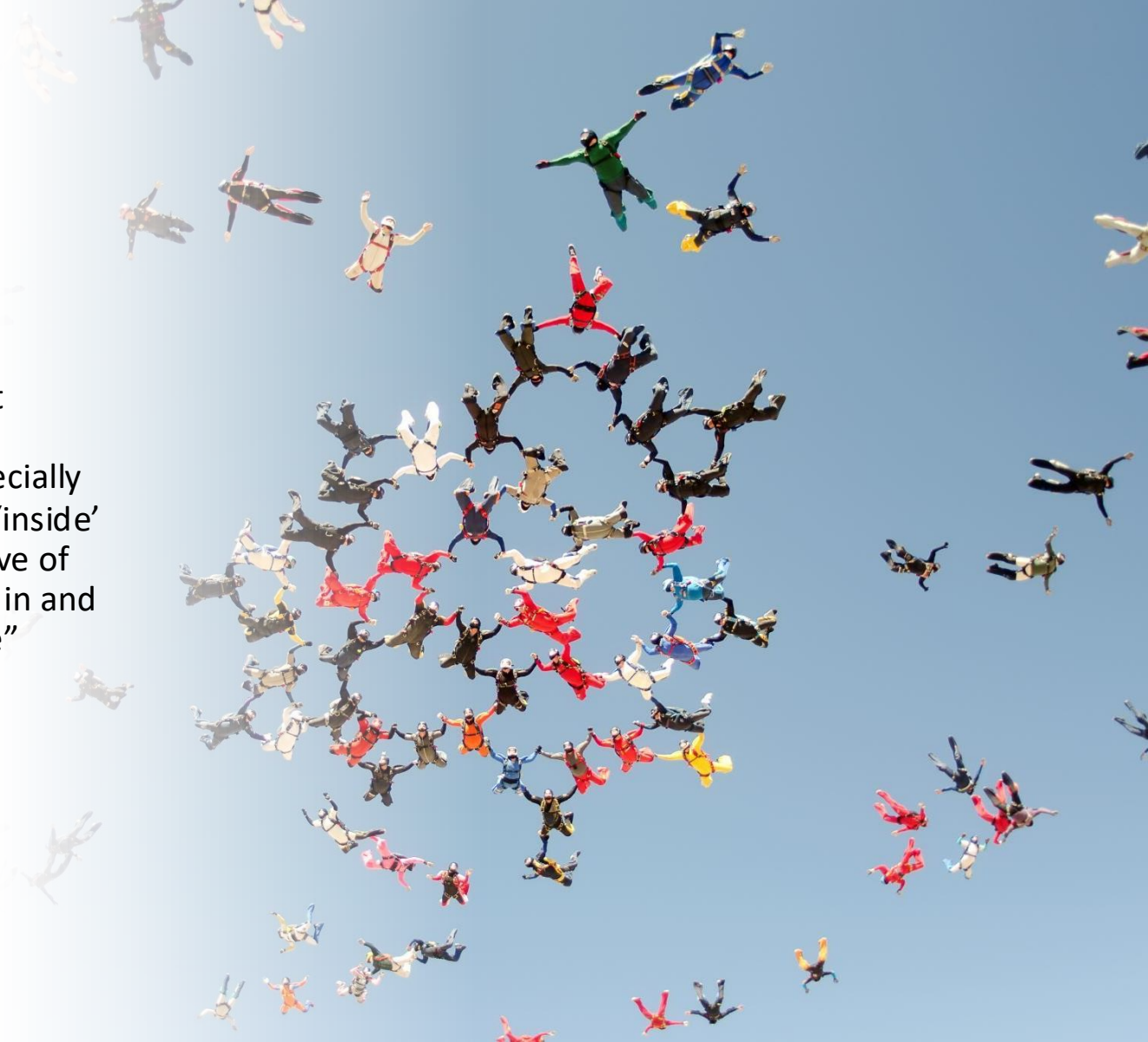
Dimension III. Education *in* movement.



In.

“Education ‘in’ movement upholds the view that movement activities, especially when looked at from the ‘inside’ or participatory perspective of the movement agent, are in and of themselves worthwhile”

(Peter Arnold)





Through.

“When activities are expressly taught with a view to promoting their extrinsic, rather than their intrinsic, values, they can be justified as being worthy of inclusion in the curriculum if they can be shown that they are a good means in the promotion of others ends that are considered worthwhile” (Peter Arnold)

About.

“When movement can be viewed as a subject to be studied with its own theoretical body”

(Peter Arnold)



Photo credit: Department of Conservation



He awa whiria | Braided Rivers

TE Ao Kori Learning Experiences

'He awa whiria – a braided river approach to Health & Physical Education



- Tatu – process of negotiation



- Big idea – Through movement we develop diverse capabilities
- Learning Intention – Students exploring and practicing the process of tatu to improve in their negotiation skills



- Handball – in groups of 5, come up with the tikanga, rules of the game as a rōpū
- Explain the process of tatu and what it means, how different iwi will have different rules and therefore the rules needed to be negotiated before a game of ki o rahi
- Join up with another rōpū and practice the process of tatu and negotiate the rules of handball and play a game, mix up 3-4 times practicing tatu
- Reflect on what skills do you need to have to practice tatu, where can you use tatu in life outside the classroom?



- Ako approach to learning
- Mātauranga-a-iwi curriculum design

Te Ao Kori Learning Experiences

'He awa whiria – a braided river approach to Health and Physical Education



- Select the Mātauranga Māori



- Select 'in, through or about' – Big idea.
- Create a learning intention for the session



- Research and plan the 'what' bicultural HPE learning activities you going to use to teach the class (15min activity)



- Plan the 'how' (the approach) you are going to teach the bicultural HPE learning activities to the class

15min to plan and then you will run the activity with another rōpū



NCEA Big Ideas.

'Participation in movement enriches our lives' (IN)

'Through movement, we develop diverse capabilities' (*THROUGH*)

'There are diverse ways of understanding movement contexts and the moving body' (ABOUT)

'Movement is essential to hauora' (IN THROUGH AND ABOUT)





He patai

Any Questions