

# Ko ngā kete o te wānanga

*A beginner's guide to understanding mātauranga Māori*

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## KEY POINTS

- Mana ōrite is a useful concept for understanding the importance of mātauranga Māori.
- Māori kaumātua and academics give teachers insight into the meaning and use of mātauranga Māori.
- Examples from several curriculum areas are provided to assist teachers in integrating mātauranga Māori into teaching and learning programmes.

The Ministry of Education’s recent changes to NCEA to incorporate mana ōrite mō te mātauranga Māori has become the source of consternation for many kaiako in secondary schools in Aotearoa New Zealand. Kaiako are struggling to understand what integrating mana ōrite and mātauranga Māori into their programmes looks like. This article is intended as a lay person’s guide to understanding two things. First, what the terms *mana ōrite* and *mātauranga Māori* are, and secondly, what mana ōrite mō te mātauranga Māori may look like in their programmes of study.

## He tauparapara

Tēnei au, tēnei au te hōkai nei i taku tapuwae  
 Ko te hōkai-nuku, ko te hōkai-rangi  
 Ko te hōkai o tō tipuna a Tāne-nui-a-rangi  
 I pikitia ai ki te Rangitūhāhā, ki Tihi-i-manono  
 I rokohina atu rā, ko Io-Matua-Kore anake  
 I riro iho ai ko ngā Kete o te Wānanga  
 Ko te Kete Tuauri, ko te Kete Tuatea, ko te Kete Aronui  
 Ka tiritiria, ka poupoua ki a Papatūānuku  
 Ka puta te Ira-tangata  
 Ki te whai-ao, ki te ao-marama  
 Tihei mauri ora!

## A chant

This is the journey of sacred footsteps  
 Journeyed about the earth  
 Journeyed about the heavens  
 The journey of your ancestor Tāne Nui ā Rangi  
 Who ascended into the heavens to Te Tihi o Manono  
 Where he found Io the parentless  
 From there he retrieved the baskets of knowledge  
 Te Kete Tuauri  
 Te Kete Tuatea  
 Te Kete Aronui  
 They were distributed and implanted about the earth  
 From which came human life  
 Growing from dim light to full light  
 Behold it is the breath of life!  
 (Karaka-Clarke, 2020, p. 21).

## Introduction

A series of changes to the National Certificates of Educational Achievement (NCEA) assessments intended to “strengthen, improve well-being, equity, coherence, pathways and credibility—for ākonga (students) and kaiako alike” (Education, 2020) are being piloted and introduced over 5 years when the changes will be fully implemented by 2025. Central to these changes is the inclusion of mana ōrite mō te mātauranga Māori. Mana ōrite mō te mātauranga Māori simply put means that mātauranga Māori “has equal value as other bodies of knowledge” (Education, 2021). Although well overdue, the change requiring equal status for mātauranga Māori is a courageous and gigantic step forward for an education system that has previously sought to systematically undermine and eliminate it from the curriculum.

That acknowledgement has been both applauded by advocates for mātauranga Māori and criticised by those who support the dominance of Eurocentric world views (Dunlop, 2021). For example, seven professors from Auckland University chose to voice their concerns at the inclusion of mātauranga Māori into the curriculum stating that, “indigenous knowledge may play some role in the preservation of local practices and in management and policy—it falls far short of what can be defined as science itself” (Dunlop, 2021). However, these views have drawn strong criticism from scientists, including Drs Dan Hikuroa and Tara McAllister who assert that mātauranga Māori has been generated using scientific method but “codified according to a Māori world view” (Henry, 2021).

Formerly, the discourse surrounding education in the compulsory sector has been dominated by Western notions of education, however kaiako are now compelled to not only include but indeed integrate mātauranga Māori into their teaching and learning programmes. This however does pose a problem for

many teaching staff who have neither had the pleasure of being exposed, nor viewed mātauranga Māori as anything more than a myth or a legend.

It is understandable why a Western perspective may have dismissed mātauranga Māori as myths and legends. The Māui series of pūrākau for example are so fantastic that surely, they couldn't be true. However, there is knowledge contained within each pūrākau that is implicit and revealed once it is unpacked. R. Makiha a renowned tohunga in the maramataka and Māori astronomy (personal communication, July 16, 2019) stated that,

in a society which relied on the oral intergenerational transmission of knowledge, our tūpuna (ancestors) needed to develop a strategy to ensure the survival of that knowledge. Therefore, they committed to memory whakapapa (genealogies), waiata (songs), oriori (lullabies) haka, karakia and pūrākau containing feats that could only be accomplished by superheroes to ensure the wairua (essence) of that knowledge was retained for future generations.

The purpose of this article is to provide kaiako with an understanding of what mana ōrite mō te mātauranga Māori is and some guidance as to how integrate it into their teaching and learning programmes. The article begins with interpreting the term *mana ōrite*. Secondly, it provides an insight into Māori views of mātauranga Māori. Thirdly, it provides concrete examples of how mātauranga Māori might be integrated into teaching and learning programmes.

## Mana ōrite: Parity/equal status

Mana ōrite has always been the goal of Māori in education. Māori chiefs signing Te Tiriti o Waitangi from 6 February 1840 on behalf of tangata whenua retained their mana and autonomy over Aotearoa. They also recognised the mana and rights of their treaty partners, now commonly referred to as tangata Tiriti. Mana ōrite or equal status was one of the fundamental tenets of Te Tiriti o Waitangi. Although mana ōrite was enshrined in Te Tiriti o Waitangi in 1840 it should continue to be recognised in modern society. Recognising the validity, richness, uniqueness, added value, and mana ōrite that mātauranga Māori brings to teaching and learning, secondary education and NCEA are evolving to become more equitable for all ākonga, particularly for Māori, the tangata whenua partner to Te Tiriti o Waitangi.

Mana ōrite is implicit in Durie's three shaping visions for Māori education were proposed and debated by Durie in February 2001. They are to live as Māori, to enjoy good health and a high standard of living, and to actively participate as citizens of the world. He goes further defining each goal. Durie (1994) defines education which enables Māori to live as Māori as education which

provides Māori with the ability to have access to te ao Māori, to te reo and tikanga Māori, marae, and resources including land, whānau, and kaimoana (Durie, 2003). Education enabling Māori to enjoy good health and a high standard of living is described as educational opportunities which allow Māori to become employable, receive commensurate income levels and good standards of health and quality of life (Durie, 2003). Finally, education that empowers Māori to actively participate as citizens of the world is defined as education that opens the doors to technology, the economy, the arts and sciences, to understanding others, and to making a contribution to a greater good.

## Mātauranga Māori: Māori knowledge

In the tauparapara that leads this article, Tāne-nui-ā-rangi journeyed into the heavens. During his ascent into the heavens, he encountered some obstacles and challenges, yet he persevered. Eventually, he arrived in the heavens and during his ventures obtained the three baskets of knowledge. He brought the baskets of knowledge containing mātauranga Māori back to be shared with mankind.

*Ko Aotearoa Tēnei* (Waitangi Tribunal, 2011) observes that mātauranga Māori has its genesis in the Pacific. It continued to develop over the generations, becoming more distinctly Māori during the 800 years of the settlement of Aotearoa.

## What is mātauranga Māori?

Mātauranga Māori is a difficult concept to encapsulate briefly. Many Māori kaumātua and academics including Professors Sir Hirini Moko Mead, Wiremu Doherty, and Taiarahia Black have attempted to define mātauranga Māori, and while there are consistent themes there are also slight differences in its interpretation. *Ko Aotearoa Tēnei* describes mātauranga as a derivative of the word *mātau*—to know. *Mātauranga*, however, includes not only knowing, but also how mātauranga is known—including how Māori explain, understand, and develop phenomena and reality (Waitangi Tribunal, 2011, p. 22). Therefore, mātauranga Māori can be described as Māori epistemology. Mead (2012) recalls that the phrase *taha Māori* was a fashionable term during the time that the Te Māori exhibition was unveiled at the Metropolitan Museum of Art in New York in 1984. While attempting to explain what taha Māori meant, the term mātauranga Māori emerged, encapsulating “Māori knowledge complete with its values and attitudes” (Mead, 2012, p. 9). “Mātauranga Māori refers to Māori knowledge in its widest and broadest terms” (Mead, 2012, p. 17).

Māori academic Dr Shane Edwards (2012) also attests to the fact that mātauranga Māori is a contemporary development. Accordingly, he says that many kaumātua with whom he worked considered that the term mātauranga applied predominantly to Western knowledge. Those kaumātua widely agreed that mātauranga Māori could only be conferred by te ao Māori. Other academics, including Mead (2012) and Sadler (2012), conclude that mātauranga Māori or epistemology is intricately interwoven within te ao Māori including mātauranga ā-iwi, kaupapa Māori theory, and identity. These terms can be mistakenly confused with one another, and are often viewed as distinct rather than interrelated concepts. Wiremu Doherty (2012) agrees that each concept is distinct but further suggests that each is also interdependent. While he agrees with Mead and Edwards, Doherty (2012, p. 25) proposes that “Māori histories, knowledge, and language ... the Māori way of thinking, doing and acting” are central to mātauranga Māori. Mātauranga Māori bridges both traditional and contemporary Māori knowledge curriculum, pedagogy and philosophy”.

While mātauranga Māori tends to be an all-encompassing term for Māori knowledge, Doherty (2012) rightly places an emphasis on mātauranga ā-iwi. Due to the intertribal and inter-regional differences mātauranga Māori has been a difficult and complex concept to articulate. Mātauranga ā-iwi, however, suggests that each individual iwi and hapū have the autonomy to interpret phenomena which occur in their area. These phenomena may not be specific to their region but the way in which they are viewed and enacted can vary from region to region, from iwi to hapū. Royal (2008), agrees with our previous experts by stating that mātauranga Māori, in its simplest form, is more commonly referred to as Māori knowledge. He continues however stating that there are many more words in te reo Māori which relate in different ways to knowledge including kōrero, mōhiotanga, mātauranga, māramatanga, and wānanga. Marsden (2003) describes mātauranga Māori as Māori epistemology or Māori ways of knowing which emanate out of wānanga where the kākano is sown, developing further into mōhiotanga, and blossoming into mātauranga. Māori epistemology includes ethics or the knowledge of what is tika and what is hē.

Hunkin (2012) recalls that her elders told her that mātauranga Māori is a traditional concept which embodies knowledge, customs and incantations conveyed through te reo Māori. Similarly, Sadler, (2012, p. 91) states that “Mātauranga Māori has been with our ancestors since the beginning of time. It has been handed down through the generations.” He suggests that mātauranga Māori is a

paradigm that provides the ability to explain phenomena within a cultural context.

While there are common threads throughout each of the explanations above, given the array of explanations as to what mātauranga Māori is, it is suggested that each school seeks guidance from mana whenua and its Māori community, to identify and discover what mātauranga Māori for their context may be. This will require engagement with mana whenua and the school’s Māori community, and it is entirely conceivable that mātauranga Māori will vary from school to school. If each school’s interpretation of mātauranga Māori aligns with that of mana whenua, schools and kaiako—like Tāne nui ā rangi—will begin their journey on the right path. It is expected that mātauranga Māori for you will evolve as your understandings, goals, and aspirations for your ākonga become clearer.

## Integrating mātauranga Māori into learning areas

There are some learning areas which easily lend themselves to the integration of mātauranga Māori. They include the Social Sciences, the Arts, Learning Languages, English, and Physical Education and Health. There are others where connections may seem to be more difficult such as Science, and Mathematics and Statistics. However, scholars such as Meaney et al. (2009) in mathematics and Mackenzie et al. (2020) in science would argue that mātauranga Māori is present in, and therefore can be incorporated into, both areas.

I have been fortunate enough recently to have had graduates from several different curriculum areas training to become te reo Māori kaiako in secondary schools and have drawn on their expertise to provide some concrete examples and advice about integrating mātauranga Māori for classroom kaiako. The examples provided are not intended to be an exhaustive list, but rather provide guidance on how and where schools and kaiako can start their journey integrating mātauranga Māori into their learning areas. Some of the following examples could fit easily into other curriculum areas, especially those topics which involve the environment, sustainability, and conservation. Their offerings follow beginning with the more difficult learning areas.

## Mātauranga Māori in the Science learning area

The following discussion of mātauranga Māori in the Science learning area provides explicit examples of how mātauranga Māori can be included and integrated into the

teaching and learning of science. It also links the examples to achievement objectives taken directly from the science curriculum to assist classroom teachers in the development of their own programmes.

The difficulty with the integration of mātauranga Māori into science is that some scientists have a particular understanding of what science is and what it isn't. Those understandings typically stem from Western notions of science. Some of those notions were aired publicly by seven professors from the University of Auckland which have since been widely criticised by experts in mātauranga Māori and academics alike including Dan Hikuroa (Henry, 2021), Phillip Wilcox, and Henrick Moller (Johnson, 2021). According to Bell (2021), mātauranga Māori within science is a knowledge base in its own right which differs from Western science. Mātauranga and tikanga Māori are broader than pure science but they still involve aspects of scientific method and use relationships similar to those that govern Western scientific rules. Each is appropriate for their contexts and may not always align, but that is acceptable. Bell (2021) continues by offering the following advice.

First, it is important to establish the tikanga within your school and class that your ākonga will observe and follow. Tikanga are like behavioural expectations and protocols which include the observance of Māori traditions and health and safety practices associated with mātauranga Māori. Tikanga will most likely require that lessons that include mātauranga Māori start and end with karakia. While karakia is often interpreted as prayer this is not necessarily the case. Karakia is a good way of indicating that learning has begun and when it has concluded. They can be a traditional chant or can also be a mantra which sets the scene for the area and context of study. A good activity would be to ask the ākonga to use examples of appropriate karakia to compose their own. Classes incorporating mātauranga Māori may be a good place to start for the implementation of karakia into all classes.

Secondly, there are many online resources available for science kaiako to access. The Science learning hub website at <https://www.sciencelearn.org.nz/> is a great place to start as it provides examples of lessons which incorporate mātauranga Māori as well as explanations of how kaiako can develop their own lesson incorporating mātauranga Māori. It is a key website for both kaiako and ākonga. Kaiako and ākonga can search any topic and then sort by activity, interactive website, quiz, images, articles, and even teacher professional learning and development. The website can also filter primary and secondary sources. Although many of these resources are not super extensive and do not go into the level of detail needed to facilitate a

whole class, they are often a good starting point providing lots of good activities to include in lessons. Many of the articles also include direct links to the nature of science.

### Topic: Celestial navigation

Achievement objective (AO): Investigate the components of the solar system, developing an appreciation of the distances between them.<sup>1</sup>

Celestial navigation is one of the topics that can be found on this website. Celestial navigation includes discussions about Polynesian migration and the use of stars for wayfinding. On the science learning hub kaiako and ākonga can find a unit attached to learning about compass points and determining the sun's position.

### Topic: The maramataka

AO: Investigate the conditions on the planets and their moons, and the factors affecting them.<sup>2</sup>

The maramataka, or the Māori lunar calendar, can also be found on this website. It contains an integrated project on mātauranga Māori which incorporates analyses of the position of sun, moon, earth, and how those different positions influence what we see from earth. The maramataka also involves links to soil and climate science and determining the best time for planting. There are also links to traditional Māori uses for plants. They include traditional manufacture and use of rongoā, ink used in tā moko, and the cultivation, harvesting, drying, and preservation of harakeke to make clothing.

### Topic: Manu aute

AO: Explore a technological or biological application of physics.<sup>3</sup>

There are opportunities for the creation of manu aute in relation to the science of aerodynamics and understanding how they harness the wind to fly. The mātauranga Māori of aerodynamics was developed by our tūpuna who observed natural phenomena in the environment. Although Māori often use “ngā hau e whā”, or the four winds, as a metaphor for the people from all around the world, they were acutely aware, through their observation skills that there were more than 200 different types of wind. Many were controlled by Tāwhirimātea in the lower regions of the atmosphere, however, there were many more that were controlled by Tāwhirirangi in the upper regions of the atmosphere. Manu aute, as well as showing students how to use natural resources to make kites, also teaches them how to harness the winds of Tāwhirimātea.

## Topic: Restoration of mauri

AO: Investigate the interdependence of living things (including humans) in an ecosystem.<sup>4</sup>

There is a very interesting activity about the restoration of the mauri to Astrolabe Reef in Tauranga after the container ship *Rena* ran aground. This project discusses what mauri is and how pollution damages it. There are very strong links in this project to kaitiakitanga (guardianship) in te ao Māori.

It is a great idea to link up with schools or even kura who have already started their journey. For example, there is a Year 10 outreach programme in Christchurch called He Puna Pūtaiao. He Puna Pūtaiao engages ākonga in water restoration and sampling around Waihora (Lake Ellesmere). This initiative provides a fantastic opportunity for both kaiako and ākonga to broaden their knowledge on what mātauranga Māori looks like and how it is applied in the restoration of water quality. Look for opportunities that already exist in your areas. Kia kaha rā tātou, best wishes with this journey.

## Mātauranga Māori in the Learning Languages learning area

The following mātauranga Māori in the Learning Languages learning area provides explicit examples of how mātauranga Māori can be included and integrated into the teaching and learning of languages. It also links the examples to achievement objectives taken directly from the Learning Languages curriculum to assist classroom teachers in the development of their own programmes.

Eddy and Robertson (2012) suggest that lowering the affective filter is important in foreign-language classrooms where the aim is to build communicative competence in the target language. The affective filter causes ākonga to feel stressed, anxious, or uncomfortable. When ākonga feel stressed, they are less likely to engage in language acquisition activities and consequently less likely to acquire the language. Whanaungatanga can be a valuable tool in helping to reduce the affective filter. Whanaungatanga encourages strong, positive, professional relationships between the kaiako and ākonga, and among the ākonga themselves, creating a sense of community, an environment where they feel safe to give things a try and above all trust.

Furthermore, whanaungatanga is a key to successful language acquisition where access to extensive input in the target language is required. Extensive input requires ākonga to engage in the target language in contexts outside of their set classroom teaching and learning activities. Whanaungatanga enables kaiako to collect information

about the interests and hobbies of each ākonga and thereby suggest extensive input sources which will capture the attention of their ākonga. Whanaungatanga could be established by the sharing of pēpeha and mihimihi at the beginning of the course, the individual mihi to each ākonga as they arrive and leave, and an initial focus on relationship building activities. The mātauranga Māori contained within each individual pēpeha is iwi and hapū specific and while aspects of it may not be exclusive to that individual it becomes an important resource to learn and understand more about that person.

## Topic: Language knowledge

AO: Recognise that the target language is organised in particular ways.<sup>5</sup>

Make connections with their own language(s).<sup>6</sup>

Within the explicit teaching of language knowledge use opportunities to link to similarities between the target language and te reo Māori. Referring to familiar and commonly used Māori words affirms te reo Māori and identity as valuable and beneficial. For example, vowel pronunciation of many foreign languages is more akin to te reo Māori than English. Special characters such as the ‘ñ’ in Spanish can be linked to the ‘ng’ sound in te reo. Some foreign languages share similar grammatical structures to te reo Māori. For example, in te reo Māori and some foreign languages the adjective follows the noun (te pukapuka whero/el libro rojo/le livre rouge) and the pluralisation of the word ‘the’ to match the noun it precedes (ngā pukapuka/los libros).

Finally, drawing on prior knowledge and the similarities in vocabulary is another opportunity to include te reo Māori. An ākonga who knows the meaning of the word mimi (urine) in te reo is unlikely to forget mimi (ear) in Japanese. The image of shoulders moving up and down while one laughs may also help them to remember the word kata (laugh) in te reo Māori and kata (shoulder) in Japanese. Greetings such ata mārie/ buenos dias (good morning), ahiahi mārie /buenas tardes (good afternoon), pō mārie/ buenas noches (good night) have a better translation than their English counterparts due to the relationship to nature as opposed to a time set by a clock. Mātauranga Māori instead draws on natural phenomena such as the position of the sun, the phases of the moon, and the maturing of flora and fauna to approximate time including the months and seasons of the year.

## Mātauranga Māori in the Social Sciences learning area

The following mātauranga Māori in the Social Sciences learning area provides explicit examples of how

mātauranga Māori can be included and integrated into the teaching and learning of Social Sciences. It also links the examples to achievement objectives taken directly from the Social Sciences learning area to assist classroom teachers in the development of their own programmes.

Kennedy-Benns (2021) advises that *The New Zealand Curriculum* (NZC) (Ministry of Education, 2007) broadly states that the Social Sciences learning area is all about how society works. She also convincingly argues that mātauranga Māori can be applied to each achievement objective across all curriculum levels. Each achievement objective integrates concepts from one or more of the conceptual strands. The conceptual strands are Identity, Culture, and Organisation, Place and Environment, Continuity and Change, and The Economic World. Changes to NCEA, which include New Zealand history, directly showcase mana ōrite for mātauranga Māori. The following topics provide ideas as to how mātauranga Māori could be integrated into the Social Sciences learning area.

### Topic: The Treaty of Waitangi

AO: Understand how the Treaty of Waitangi is responded to differently by people in different times and places.<sup>7</sup>

Te Tiriti and the Treaty are two texts that differ in meaning. Te Tiriti o Waitangi refers to the reo Māori text. More than 500 chiefs signed the version written in te reo Māori, which guaranteed tino rangatiratanga, or “unqualified exercise of chieftainship” (Kawharu, 2005, p. 392). The Treaty of Waitangi, however, refers to the English language text which was signed by only 39 chiefs. The English text differs to the Māori version in that it cedes sovereignty to the Crown (Orange, 2020). The differing interpretations of Te Tiriti o Waitangi and The Treaty of Waitangi demonstrates the different and competing world views and understandings between Māori and the Crown further exacerbated and perpetuated in the context of incorporating mātauranga Māori into the curriculum.

### Topic: Tūrangawaewae

AO: understand how conflicts can arise from different cultural beliefs and ideas and be addressed in different ways with differing outcomes.<sup>8</sup>

Tūrangawaewae literally means a place to stand, a place to which you feel a connection. Māori connection to the whenua exists both in a physical sense by living communally in pā and spiritually through atua Māori. Traditional Māori society held possessions in collective ownership, whereas European concepts of individual ownership caused confusion and conflict. The confusion

which ensued led to the Land Wars and, in some regions, eventual raupatu. The impact of these events resulted in the loss of land, tūrangawaewae, identity, and culture leaving many Māori dispossessed, displaced, and disconnected.

Topic: Kaitiakitanga, guardianship, and protection over water and natural resources

AO: understand how peoples management of resources impacts on environmental and social sustainability<sup>9</sup>

Conceptual strands: Identity, Culture, and Organisation; Place and Environment

Ākonga will explore how natural water resources are viewed and managed by different organisations in the community and how this reflects the different values and decision-making processes. Ākonga will learn that there are tools in place to sustain and protect the environment based on a Māori world view. Ākonga will also learn about sustainable food gathering practices at mahinga kai including mātaimai reserves, taiāpure, rāhui, their importance, and the possible impacts.

**Mātaimai reserves**—recreational fishing reserves where anyone can fish but commercial fishing is prohibited. Bag limits—type of species, size limits, etc.

**Taiāpure**—Commercial, recreational, and customary are all types of fishing that are permitted. Can only be placed in estuarine or coastal waters.

**Rāhui**—temporary closure allowing stocks to be replenished, reseeded, and relocation to allow mauri to be restored back to the area.

Examples of the impacts on the environment

**Pūtiki Bay**—a marina being built.

**Kororā**—little blue penguins who inhabit the rock breakwater wall and the natural environment.

**Dredging Lyttleton Harbour to bring in bigger ships**—impact on mahinga kai. Sediment dumping sites are within the Banks Peninsular Marine Mammal sanctuary and near the fisheries where pāua, kōura, kūtai, and other kaimoana are harvested.

## Mātauranga Māori in the English curriculum

The following mātauranga Māori in the English curriculum section provides explicit examples of how mātauranga Māori can be included and integrated into the teaching and learning of English. It also links the examples to achievement objectives taken directly from the English curriculum to assist classroom teachers in the development of their own programmes.

Schrader Manuera (2021) states that in English, kaiako have the flexibility to choose the texts that are taught. These decisions are influenced by the Ministry of Education and government bodies, however, schools and kaiako select texts which are appropriate for their contexts. This can be a benefit and/or a disadvantage as schools have almost complete autonomy over what to teach so can pick texts they prefer. If kaiako are not using New Zealand texts then it is entirely feasible that ākongā could be ill-equipped for contexts which they may encounter in a contemporary Aotearoa/New Zealand setting. Kaiako need to use embrace the autonomy and flexibility to choose texts as an opportunity to engage all learners.

### Topic: Making meaning and creating meaning

AO: Select and use sources of information, processes, and strategies with some confidence to identify, form, and express ideas.<sup>10</sup>

Show an understanding of how texts are shaped for different purposes and audiences.

The English and Te Reo Māori curricula share some commonalities. English in *NZC* has two different strands. One is called Making Meaning, which consists of “Listening, reading, and viewing”, and the other is called Creating Meaning, consisting of “Speaking, writing, and presenting”. These strands mirror what are known as language modes in *Te Aho Arataki Marau mō te Ako i te Reo Māori: Kura Auraki* (TAAM) (Ministry of Education, 2009). TAAM is a language-learning curriculum and has mana ōrite with *NZC*. The language modes in TAAM used to teach te reo Māori are Whakarongo (Listening), Pānui (Reading), Mātakitaki (Viewing), Kōrero (Speaking), Tuhituhi (Writing), and Whakaatu (Presenting). The achievement objectives are very similar. This means that ākongā learning te reo Māori already have a similar framework upon which their study of English can be built. This framework is also helpful for learners from different contexts such as kura kaupapa, wharekura, and bilingual schools who transfer into English-medium school environments. Trying to find key kaupapa in schools and communities related to your subject learning area can be difficult sometimes if you do not know where to look or who to talk to. Here are a few tips to assist you.

### Topic: Oral presentations

AO: Select, form, and communicate ideas on a range of topics.<sup>11</sup>

Introducing mātauranga Māori and whakaaro Māori and understanding those thoughts and ideas.

First, Ngā Manu Kōrero. One key kaupapa that relates to English is Manu Kōrero. Ngā Manu Kōrero is a Māori

and English speech whakataetae which is held inter-regionally around Aotearoa/New Zealand. Winners at each regional whakataetae go on to compete at national level. There are four sections in the competition: Junior Māori, Junior English, Senior Māori, and Senior English. The ability to clearly articulate one’s thoughts is a highly regarded attribute for oratory in te ao Māori. Drawing on one’s knowledge and understanding of mātauranga Māori to enhance or embellish a speech is a skill which every speaker aspires to develop. This is exemplified in the whakataukī “Ko tā te rangatira kai, he kōrero” (Speech is the food of chiefs) and the kīwaha (colloquial phrases) “He korokoro tūi” (Likened to the melodic sounds of the tūi), “He manu tioriori” (Likened to the euphonious singing voices of the birds). Manu Kōrero is a key kaupapa to get involved with as the oral presentation can meet AOs in both the English and Māori curricula.

## Conclusion

Mātauranga Māori goes beyond including a karakia, waiata, kīwaha, and/or whakataukī into your lessons. Mātauranga Māori needs to reflect Māori ways of thinking with Māori kaupapa embedded into your teaching practices. This article begins with a tauparapara recalling the feats of Tāne nui ā rangi and acknowledges that the pursuit of knowledge, education, or learning is not an easy one. It can be a journey fraught with many obstacles and challenges. In a contemporary context those challenges may manifest themselves in our ākongā and kaiako alike. For those who are delving into first, learning about, and secondly, integrating and teaching mātauranga Māori, the journey may initially be difficult and challenging. However, the authors would encourage all kaiako to persevere in the same way that Tāne nui ā rangi did to overcome those difficulties. Kia kaha tonu e hoa mā!

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## Glossary of te reo Māori

**atua Māori**—Māori guardians

**hapū**—subtribe

**hē**—wrong

**iwi**—tribe



**kaimoana**—seafood  
**kaitiakitanga**—guardianship  
**kākano**—seed  
**kaupapa**—topic  
**kōrero**—speaking  
**kōura**—crayfish  
**kūtai**—mussel  
**mahinga kai**—traditional food gathering sites  
**mana ōrite**—equal status  
**manu aute**—kite  
**marae**—traditional meeting areas  
**maramataka**—lunar phases; lunar calendar  
**māramatanga**—understanding  
**mihi**—greet  
**mihimihi**—greetings  
**mimi**—urine  
**mōhiotanga**—knowing  
**oriori**—lullaby  
**pā**—fortified village  
**pāua**—abalone  
**pēpeha**—tribal/ community specific formulaic expressions  
**raupatu**—land confiscation  
**rongoā**—medicine and antiseptics  
**tā moko**—traditional tattoo  
**tauparapara**—chant  
**te ao Māori**—the Māori world  
**te reo and tikanga Māori**—Māori language and customs  
**tika**—right  
**tohunga**—expert  
**tūpuna**—ancestors  
**waiata**—song  
**wairua**—essence  
**wānanga**—lore  
**whakapapa**—genealogy  
**whakataetae**—competition  
**whakataukī**—proverb  
**whānau**—family members including extended family

## Notes

- 1 Level 4 of the Science learning area: Planet Earth and beyond: Astronomical systems
- 2 Level 5 of the Science learning area: Planet Earth and beyond: Astronomical systems
- 3 Level 4 of the Science learning area: Physical world: Using physics
- 4 Level 5 of the Science learning area: Living world: Ecology
- 5 Level 1 of the Learning Languages learning area: Language knowledge
- 6 Level 1 of the Learning Languages learning area: Language knowledge
- 7 Level 5 of the Social Sciences learning area: Social studies
- 8 Level 7 of the Social Sciences learning area: Social studies
- 9 Level 5 of the Social Sciences learning: Social studies

- 10 Level 2 of the English learning area: Listening, reading, and writing: Processes and strategies
- 11 Level 2 of the English learning area: Speaking, writing, and presenting: Ideas

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