

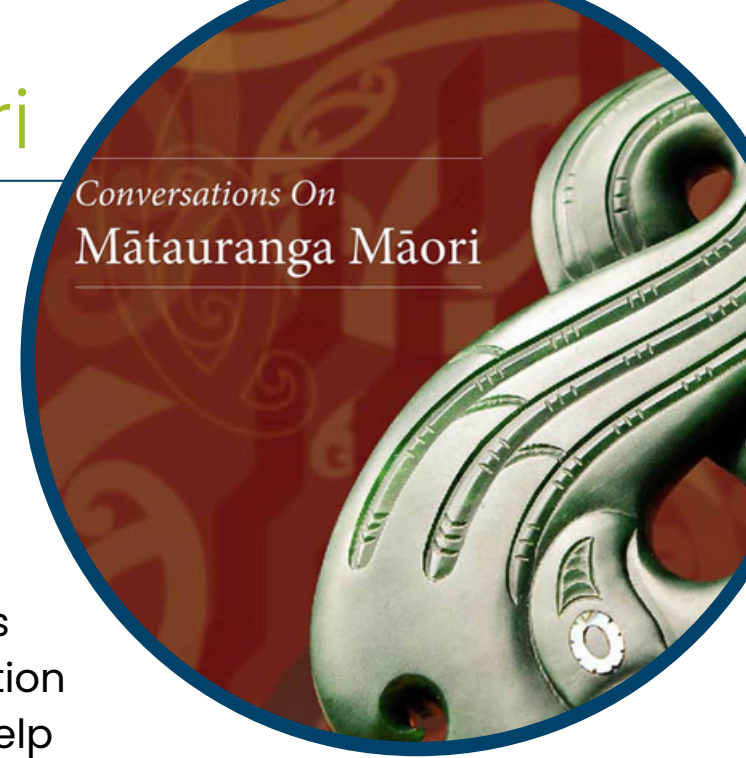
Conversations On Mātauranga Māori

It is important to note that Mātauranga Māori cannot be defined by topics and thoughts of an individual, yet encompasses the collective Māori world view, knowledge, and understanding. These ideas are a way of supporting your understanding, and working alongside Mana Whenua, will ensure their voice is represented.

We would like to acknowledge the following source as guidance for this supporting document: Conversations on Mātauranga Māori is a collection of critical essays that focuses on creating pathways to describe and help our understanding of mātauranga Māori. It explores the concepts, theories, frameworks and ideas about the knowledge of Māori.

A number of our stakeholders contributed to this book, which is published by NZQA, including Distinguished Professor Sir Hirini Moko Mead (Understanding Mātauranga Māori), Professor Wiremu Doherty (Ranga Framework - He Raranga Kauapapa) and Professor Taiarahia Black (Mātauranga Māori, te Ariā Matua ki Te Matatini o te Rā, Tairāwhiti 2011).

The aim of this publication is to inform and help educate teachers, researchers, education leaders and education agencies on the topic of 'Mātauranga Māori'.



Whakapapa

Whakapapa is the recitation of genealogies or stories which create a base or foundation of meaning for people. As whakapapa can include genealogies or stories about the entire world, whakapapa are ways by which people come into relationship with the world, with people, and with life.

Kaupapa

Kaupapa means principles and ideas which act as a base or foundation for action. A kaupapa is a set of values, principles and plans which people have agreed on as a foundation for their actions.

Te Reo & Tikanga Māori

Te Reo Māori and Tikanga Māori are intertwined, and so learning Te Reo Māori gives students access to te ao Māori (the Māori world) and to Māori world views. The insights and experiences that students gain as they learn the language will enrich and broaden their understandings of the uniqueness and complexity of Te Ao Māori.

Tūrangawaewae

Tūrangawaewae are places where we feel especially empowered and connected. They are our foundation, our place in the world, our home. Literally tūranga (standing place), waewae (feet), it is often translated as 'a place to stand'.

What could Mātauranga Māori look like at "your school?"

Mātauranga Māori is defined as 'Māori knowledge'. It is a term that places importance on Māori histories, knowledge, and language; it refers to the Māori way of thinking, doing, and acting (Mead, 1997; Smith, G., 1997).

Kaitiakitanga

Kaitiakitanga means guardianship and protection. It is a way of managing the environment, based on the Māori world view. For Māori, people are closely connected to the land and nature.

Whanaungatanga

Whanaungatanga is about forming and maintaining relationships and strengthening ties between kin and communities. This value is the essential glue that binds people together, providing the foundation for a sense of unity, belonging and cohesion.



What are the tikanga practices connected to the 'topic'?

What opportunities present themselves for tuakana-teina?

Does this 'topic' have karakia, waiata or haka connected to it?

How can we incorporate whanaungatanga – especially with whānau and iwi.

**Ko te manu e kai ana i te miro,
nōna te ngahere.
Ko te manu e kai ana i te
mātauranga, nōna te ao.**

'The bird who eats from the miro tree owns the forest, the bird who eats the tree of knowledge will gain the world.'

Where can Te Reo Māori be taught explicitly through this 'topic'?

Te Whare Tapawhā could be embedded through the topic in what way?

Who are our 'experts' and how can we build connections?

What ways does this 'topic' connect to Te Taiao?

