

Mātauranga Māori in a food context



Home Economics and Technology Teachers' Association of New Zealand



Opening Karakia

Mā te whakapono

BY BELIEVING AND TRUSTING

Mā te tumanako

BY HAVING FAITH AND HOPE

Mā te titiro

BY LOOKING AND SEARCHING

Mā te whakarongo

BY LISTENING AND HEARING

Mā te mahitahi

BY WORKING AND STRIVING TOGETHER

Mā te manawanui

BY PATIENCE AND PERSISTENCE

Mā te aroha

BY ALL BEING DONE WITH LOVE

Ka taea e tātou

WE WILL SUCCEED

Ko wai māua?

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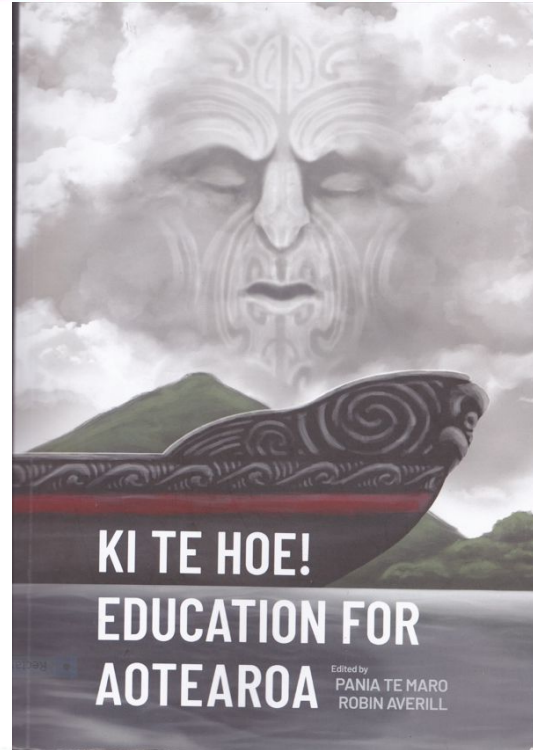
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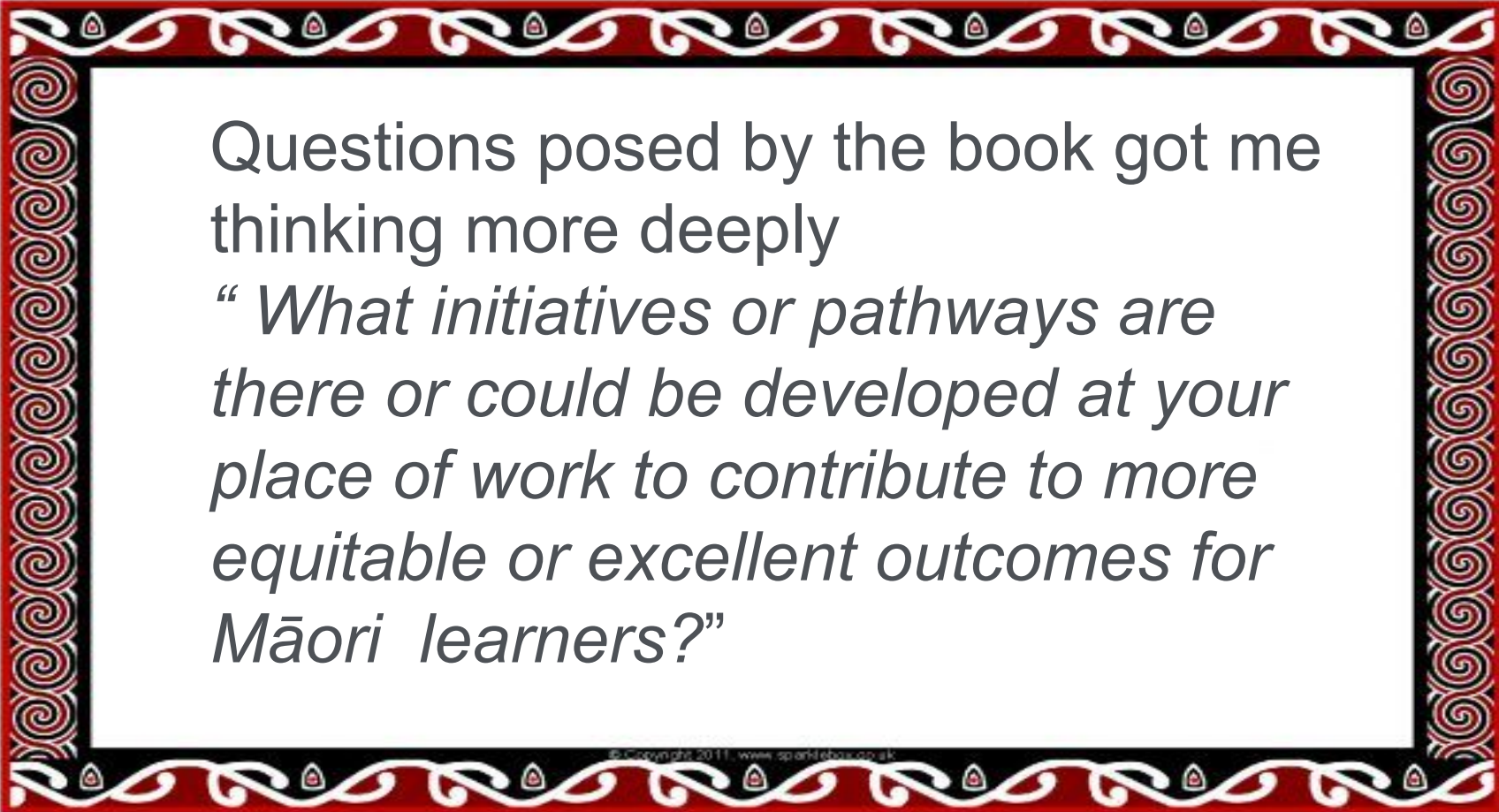


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The reason behind our presentation

“Absolutely, use and reference the book. That’s exactly what Robin and I hoped for when we worked together to plan what the book would be like, and who it would be for” - **Pania Te Maro**



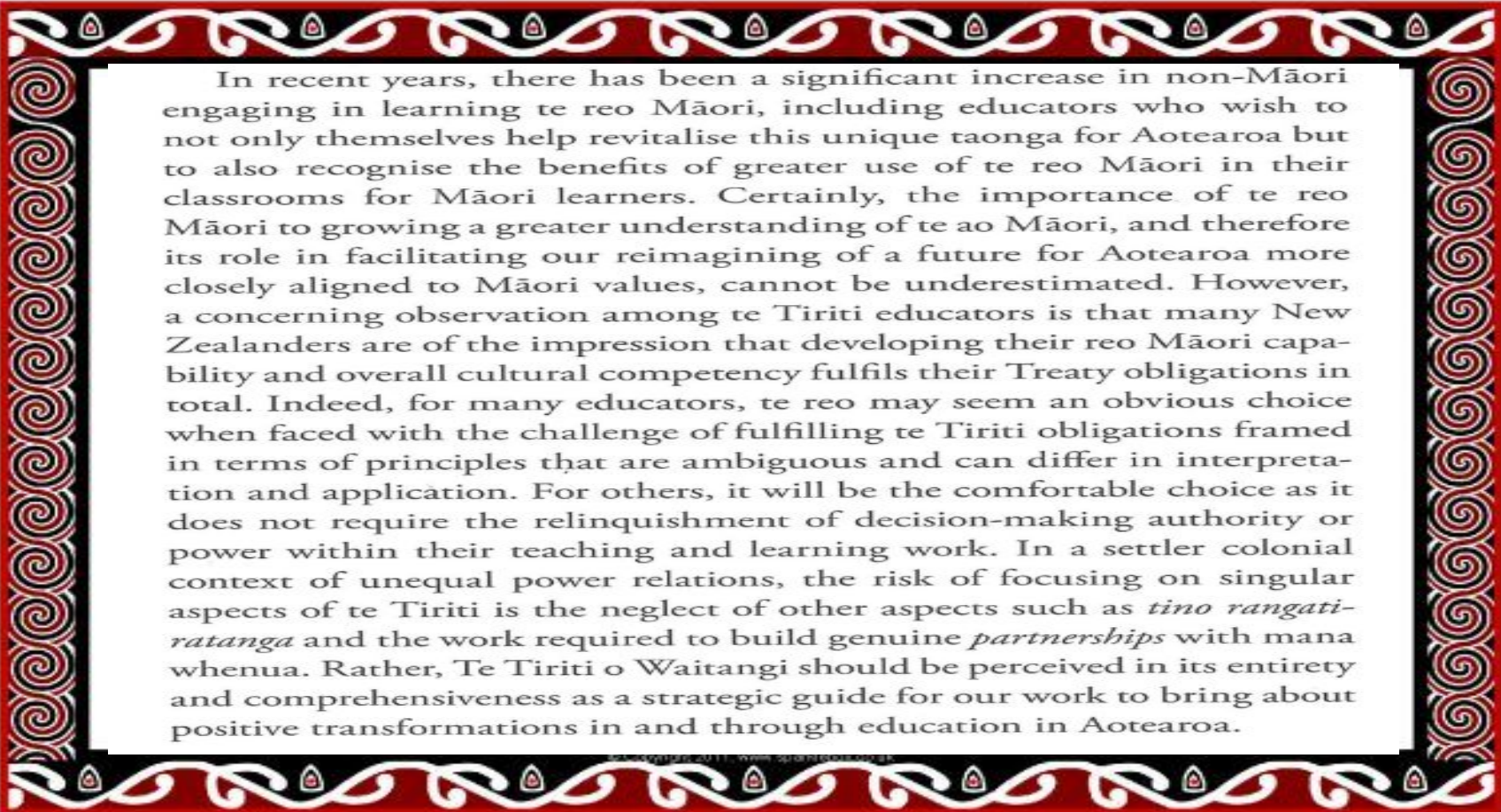


Questions posed by the book got me thinking more deeply

“ What initiatives or pathways are there or could be developed at your place of work to contribute to more equitable or excellent outcomes for Māori learners?”

Implementation of te Tiriti (page 56)

What can I as an educator do to continue to strengthen my knowledge of Te Tiriti o Waitangi and its place in my praxis as an educator in Aotearoa? How can I deepen my understanding of te Tiriti and the history of the relationship between Māori and the Crown in the place/space that I inhabit? What is my personal relationship to this land/place/space, its peoples, taonga, and ritenga? How does my work align with and contribute to the realisation of the aspirations of Māori in my community?

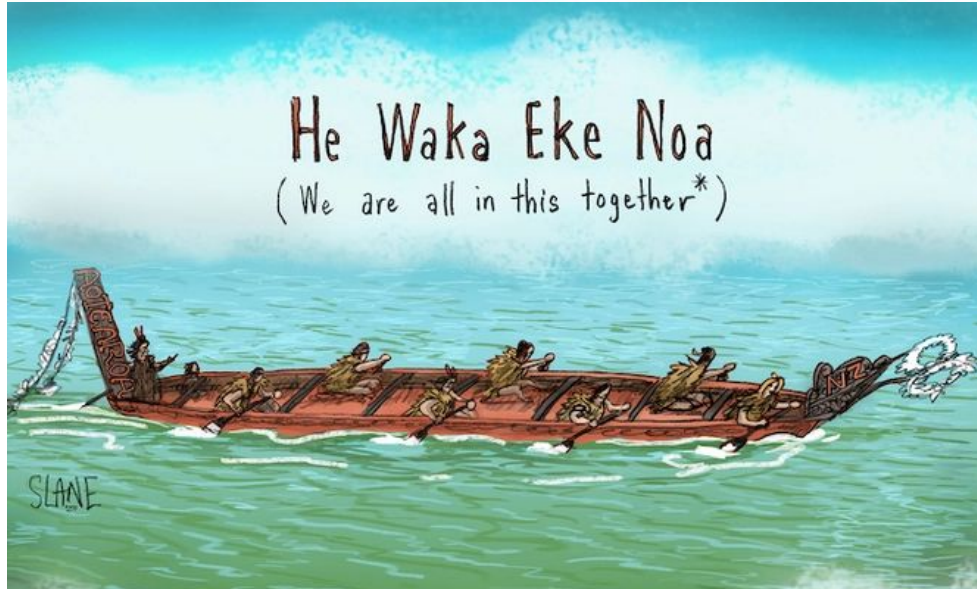


In recent years, there has been a significant increase in non-Māori engaging in learning te reo Māori, including educators who wish to not only themselves help revitalise this unique taonga for Aotearoa but to also recognise the benefits of greater use of te reo Māori in their classrooms for Māori learners. Certainly, the importance of te reo Māori to growing a greater understanding of te ao Māori, and therefore its role in facilitating our reimagining of a future for Aotearoa more closely aligned to Māori values, cannot be underestimated. However, a concerning observation among te Tiriti educators is that many New Zealanders are of the impression that developing their reo Māori capability and overall cultural competency fulfils their Treaty obligations in total. Indeed, for many educators, te reo may seem an obvious choice when faced with the challenge of fulfilling te Tiriti obligations framed in terms of principles that are ambiguous and can differ in interpretation and application. For others, it will be the comfortable choice as it does not require the relinquishment of decision-making authority or power within their teaching and learning work. In a settler colonial context of unequal power relations, the risk of focusing on singular aspects of te Tiriti is the neglect of other aspects such as *tino rangatiratanga* and the work required to build genuine *partnerships* with mana whenua. Rather, Te Tiriti o Waitangi should be perceived in its entirety and comprehensiveness as a strategic guide for our work to bring about positive transformations in and through education in Aotearoa.

Developing my Hoe page 63

How do you define yourself and your identity?
How do your beliefs and sense of self, impact
your relationships with other educators and
ākonga?

What do you see as your role in the outcomes
of your learners?



**Te Reo Māori (whakatauki/kupu/rerenga kupu) can
and a lot of the times have a deeper meaning than
what meets the eye**

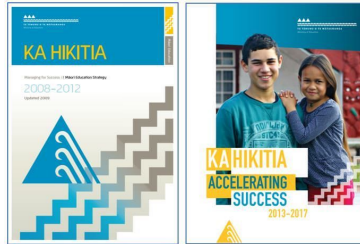
He waka eke noa

We are all in the waka together but doing what?

- A nice sentiment but more meaning
- Not floating - a collaborative approach with purpose, shared responsibility
- Concepts, words and Te Āo Māori go hand in hand - we must uphold the intrinsic Mātauranga Māori meaning in Te Reo Māori
- Waka - purposeful travel to hunt, gather, compete. All important roles on waka, if you are tired and can only give 20% the rest of the team give 80%
- Environment around the waka can determine we you go

Remember Ka Hikitia

Pg 67 “In order to see where are waka is headed we need to acknowledge where we are and consider how we can move forward. Educators need to consider the past failures of the education system and how *Ka Hikitia* [Ka Hikitia – Ka Hāpaitia – Education in New Zealand](#) can help support educators, learners and whānau as we seek more equitable outcomes together.”





MOE Handout -

Important Māori values



Tūrangawāwae



Taonga




Whakapapa

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Mauri

Ngākau

Kotahitanga



**Hauora, Whanaungatanga,
Manaakitanga and
Kaitiakitanga will be
covered in detail soon.**

TŪRANGAWAEWAE

Standing, place where one has the right to stand - place where one has rights of residence and belonging through kinship and whakapapa.

TAONGA

Treasure, anything prized - applied to anything considered to be of value including socially or culturally valuable objects, resources, phenomenon, ideas and techniques.

WHAKAPAPA

Genealogy, genealogical table, lineage, descent - reciting whakapapa is an important skill and reflected the importance of genealogies in Māori society in terms of leadership, land and fishing rights, kinship and status. It is central to all Māori institutions.

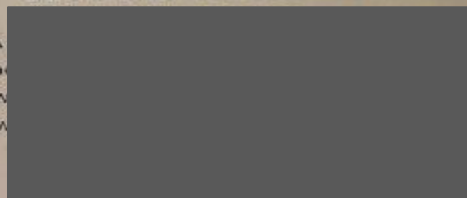
MANAAKITANGA



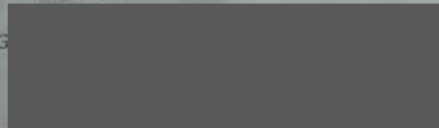
MAURI

Life principle, life force, vital essence, special nature, a material symbol of a life principle, source of emotions - the essential quality and vitality of a being or entity. Also used for a physical object, individual, ecosystem or social group in which this essence is located.

WHANAUNGATANGA



KAITIAKITANGA



NGĀKAU

Affections, heart, mind, and soul.

HAUORA



Currently Health Studies has this big idea

**BIG
IDEA**

**Tiakitanga, manaakitanga, and whanaungatanga are
vital to enhance the hauora of individuals, whānau,
and communities**

<https://ncea.education.govt.nz/health-and-physical-education/health-studies?view=subject-glossary&refinementList%5Bcurriculum%5D%5B0%5D=NZC&refinementList%5Bsubject%5D%5B0%5D=Health%20Studies&refinementList%5Bsubject%5D%5B1%5D=Common&refinementList%5Btype%5D%5B0%5D=Subject%20Specific>

Technology Curriculum

has reference to the Māori values in their significant learning.

<https://ncea.education.govt.nz/technology/materials-and-processing-technology?view=subject-glossary&refinementList%5Bcurriculum%5D%5B0%5D=NZC&refinementList%5Bsubject%5D%5B0%5D=Materials%20and%20Processing%20Technology&refinementList%5Bsubject%5D%5B1%5D=Common&refinementList%5Btype%5D%5B0%5D=Subject%20Specific>

Now it's time to work....
Hauora

What does it mean to you?

How would you describe it?

A concept of holistic wellbeing. Learning about hauora may be enriched by exploring cultural model such as Fonofale, Te Whare Tapa Whā or Te Wheke (not here to do this today.)

Student work from Jo Murray

Taha Wairua

How?

Why?

I feel lucky to be able to go to a school where I get to take part in these fun activities.

We said a kai Karakia before eating the whare as it is important to give thanks for the food we have prepared.

My family has a tradition where they make Gingerbread houses every Christmas and I was happy to be able to share what I had learnt from my family on the process

We were careful not to add any decorations on the whare as in the Maori culture this represents ancestors and we certainly cannot eat anything that represents our ancestors this is tapu.

Manaakitanga

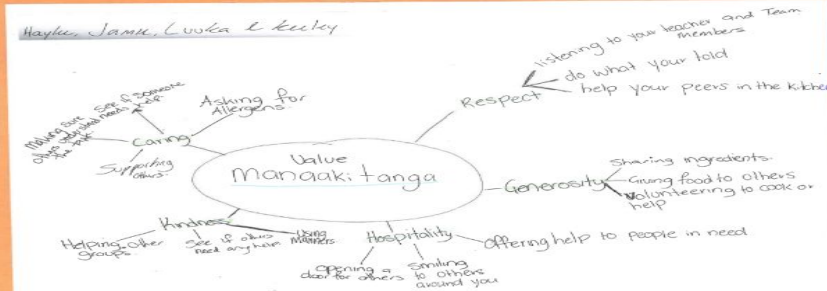
What does this mean to you in your foods classroom?

What are your favourite ways to express manaaki?

The process of showing respect and care; reciprocity between people and living things, and places. This often manifests as encouragement, particularly when collaborating with others.

Manaakitanga in action when getting ready for cooking, preparing, cooking, serving and cleaning.

Manaakitanga means the process of showing respect, hospitality, kindness, generosity and care for the people who use services, their whānau and communities.



Kai is not separate from te taiao, kai is te taiao

Food is Noa, and is the opposite of Tapu (sacred), it brings you back into a state of ordinary.

- E.g. Food is important after a Pōwhiri process to formally end the process and bring you out of the sacred state, similarly with tangihanga.
- It is important to not mix Tapu and noa, and this learning can start in the classroom
(Not passing food over heads, remembering to respect food)

<https://toitanga.org/generational-integration-of-kai>

Kaitiakitanga

Guardianship, stewardship, trusteeship, trustee

What does it mean to you in your foods classroom?

Do you have a place/space you are the kaitiakitanga for?

[Kaitiakitanga : Māori experiences, expressions, and understandings](#)

Being kind and
caring to others

Respecting the
food we eat

Leading by Example

Sharing the load



Managing
waste

Looking out
for each other
when times are
hard.

~~Lean work~~

Looking after and
respecting equipment.

Care

Helping each other



Assisting the weak

Whanaungatanga

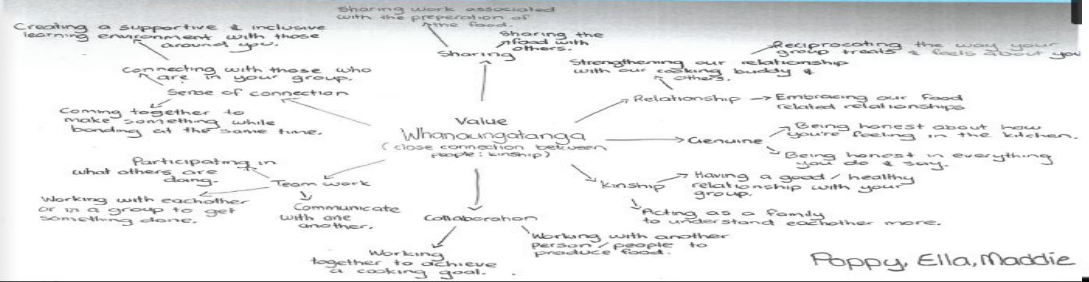
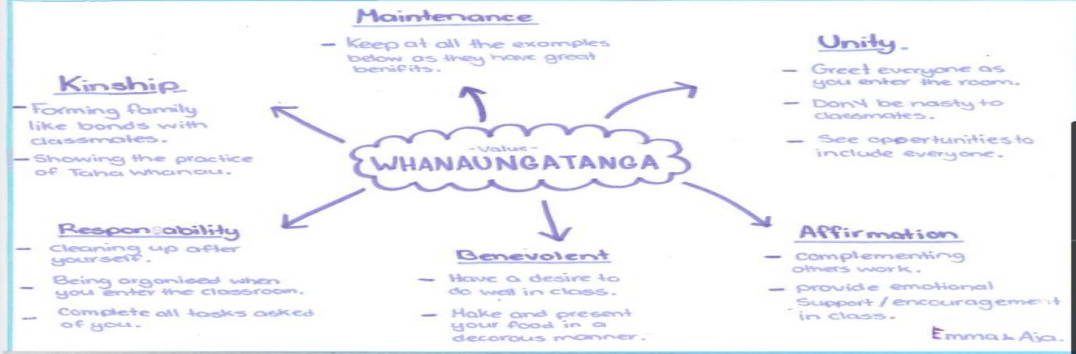
What does this mean to you in your foods classroom?

When have you experienced whanaungatanga?

A sense of relationship, connection and belonging. This is particularly important when working and communicating and collaborating with others.

Whanaungatanga in action when getting ready for cooking, preparing, cooking, serving and cleaning.

Whanaungatanga is about relationship, kinship and a sense of family connection. It is created through shared experiences and working together and provides people with a sense of belonging. It comes with rights and obligations, which serve to strengthen each member of that whānau or group.



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Learnings from today



Closing Karakia

Manawai mai te mauri nuku

EMBRACE THE LIFE FORCE OF THE EARTH

Manawai mai te mauri rangi

EMBRACE THE LIFE FORCE OF THE SKY

Ko te mauri kai au, He mauri tipua

THE LIFE FORCE I HAVE GATHERED IS POWERFUL

Ka pakaru mai te pō

AND SHATTERS ALL DARKNESS

Tau mai te mauri

COME GREAT LIFE FORCE

Haumi e, hui e, taiki e!

JOIN IT, GATHER IT, IT IS DONE!

References used in this slide show

- [Mana ōrite mō te Mātauranga Māori - Equal status for mātauranga Māori in NCEA](#)
- [Launch of Intergenerational Intimacies: A whakapapa conceptualisation of kai](#)
- Ki te hoe! Education for Aotearoa **Publisher:** NZCER Press **Year published:** 2022 **ISBN:** 978-1-99-004078-8 **Author:** Edited by Pania Te Maro and Robin Averill
- [Health Studies | NCEA](#) Subject Glossary
- [Materials and Processing Technology | NCEA](#)

**Thank you for your participation today, we hope
you can go and implement your learning today in
your class next term.**



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