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Ā kō ake nei - Coming up

- Matariki - 28th June check out your local notice boards to find out where events are being held near you.
- Te Ahu o Te Reo registrations closing June 26th.

Whakataukī

Proverb

He Mahi kai takata, he mahi kai hōaka.

It is the work that consumes people as the sandstone consumes pounamu.

Anything worth doing is worth the effort.

Ko Whaea Kēkē te Haumi | Aunty Ally:

“Nutshell thinking”



Nā Holly Bodman

As I’ve moved into writing curriculum resources alongside Māori colleagues over the last two years, I’ve become increasingly aware of the extent to which Western knowledge systems inform my ways of thinking. I’ve been conditioned to think in linear, hierarchical, and chronological ways – in boxes, bullet-point lists, timelines, summaries, categories, frameworks, and so on. This “nutshell thinking” has unconsciously shaped my planning and hindered my ability to design authentic culturally sustaining resources.

This realisation first dawned on me in a conversation with hoa mahi (colleagues) from ASSEN (Aotearoa Social Studies Association) last year. I was designing a template to guide kaiako in the implementation of the Aotearoa New Zealand Histories, and I kept trying to isolate the different parts of Te Mātaiaho: Te ao Tangata | Social sciences into boxes in what I thought was a pretty flash one-pager. But I got frustrated when the different parts wouldn’t fit into my boxes. Hoa mahi Māori mā patiently explained that Indigenous knowledge systems represent ways of thinking which are holistic, circular, not bound by time, and a world in which humans are interconnected to land and in their relationships to others. A curriculum resource that gives effect to mana ōrite mō mātauraka Māori (equity for Māori knowledge) was not going to align with my one-pager which reduced Te ao tangata, and by extension te ao Māori, into a “nutshell”.

I was reminded of this more recently when my team was presenting at a conference in Waitaha on a unit we’d written about Rākaihautū, Kāi Tahu tīpuna who lit the fires of occupation in Te Waipounamu. As well as sharing the resources, we were guiding kaiako on the best practice implementation of the unit. My colleague Kalinia encouraged teachers to prioritise time and space for ākoka to explore the Kaupapa Māori in the UKD teacher support materials we’d provided. She explained that Kaupapa Māori cannot be simply translated into Key Concepts, then candidly said that “the only thing that fits into a nutshell is a nut!”

**Mihia ki tēnei
kura -
School Shout
out**



We want to hear from YOU!!!



Share with us how you are demonstrating equity for mātauraka Māori and we will promote it in our next pānui!