

KORI TINANA

A KAUPAPA MĀORI APPROACH
TO PHYSICAL ACTIVITY









TŪWHARETOA
TE ARAWA

MANIAPOTO
RAUKAWA





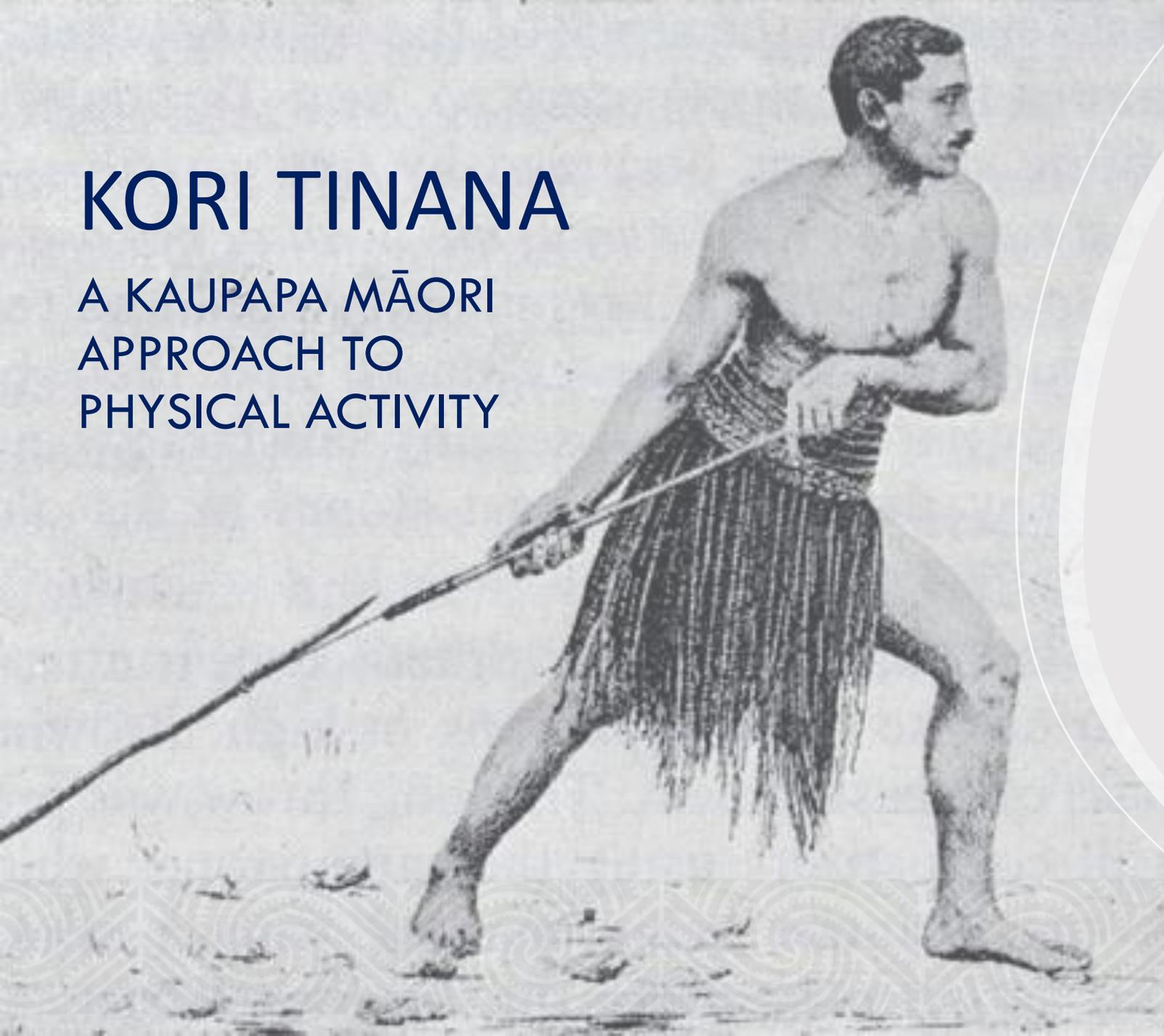
Taku uaua ko te Rangi e tū nei,
Taku uaua ko Papa e takoto nei,
Whiri kaha, toro kaha te uaua.
Haumi e, hui e, tāiki e!

My sinew is like the sky above,
My sinew is like the earth below
Let my sinews gather strength and
exert strength!



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A KAUPAPA MĀORI
APPROACH TO
PHYSICAL ACTIVITY



What is traditional Māori physical activity?

In what ways did mātauranga inform Māori beliefs, values and practices?

Are these still relevant today?



KAUPAPA MĀORI RESEARCH

Kaupapa Māori Paradigm

Accepts Māori language, culture, knowledge and values
as meaningful

Māori Health Research Ethics – He Ara Tika

Behaviors, processes and methodologies used are
aligned to Māori beliefs and cultural values

Whakapapa Methodology

A research approach that recognises the “Genealogical
descent of all living things from the gods to the present
time” (Barlow & Wineti, 2009)



Pūrākau



Waiata



Whakatauākī



Wānanga



A photograph of a field with rows of young green plants in a tilled field, framed by a white border. The text is centered in the middle of the image.

WHAT IS TRADITIONAL MĀORI
PHYSICAL ACTIVITY?



He Māori te noho
Traditional Māori Society

J.M. Donald
1902



“i taua wā i te mou tonu mātou i te tino rangatiratanga, te mana motuhake nē. Nō reira ko mātou tonu i te whakahaere ana i a mātou”

In those times we still maintained our autonomy and sovereignty. So we were self-determining.

“He iwi pūrākau tātou, nē. Horekau he pukapuka, nō reira he kōrero”

We are pūrākau people. There were no books, therefore we only had narratives.

“Mahitahi ana te katoa i te mea kia rau ngā ringa, ka ngāwari te mahi”

They all worked together because many hands make light work

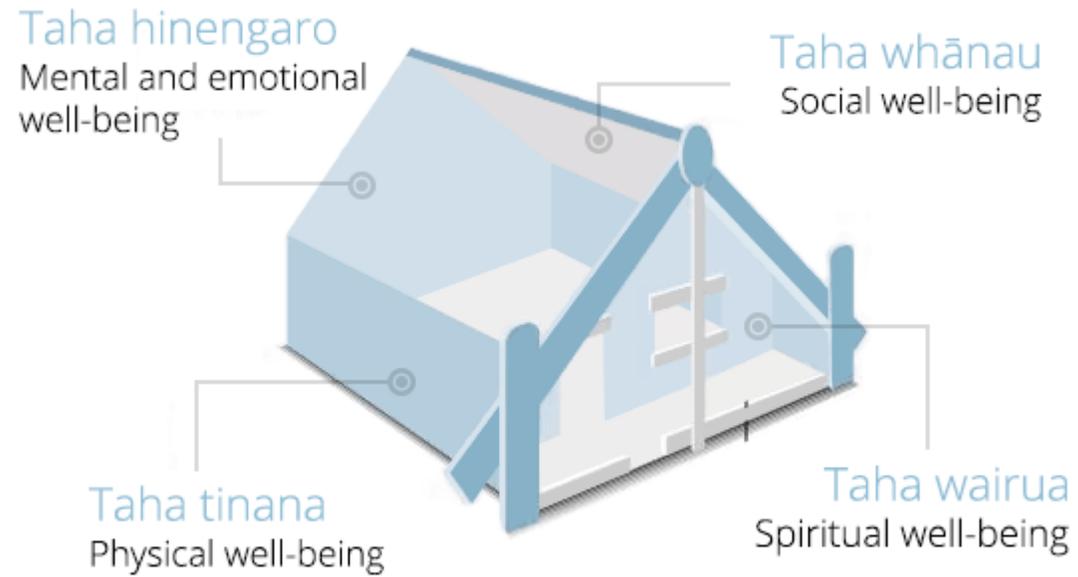
“Kia maumahara pai tātou, he iwi whakapono rawa ki ngā atua. Ehara i te mea e kōrero ana mō te atua, e whakapono rawa ana, nē. Kei reira te tino mana. No reira ko ngā tauira katoa mō tātou te tangata nei, ana kei roto katoa i ngā pūrākau”

We must remember that we were people with complete and utter belief in the atua. It was not as if we talked only of atua, we absolutely believed. There resides the supreme power and authority. So all of our examples for us as people, they are all within our pūrākau.

He Māori te noho Traditional Māori Society

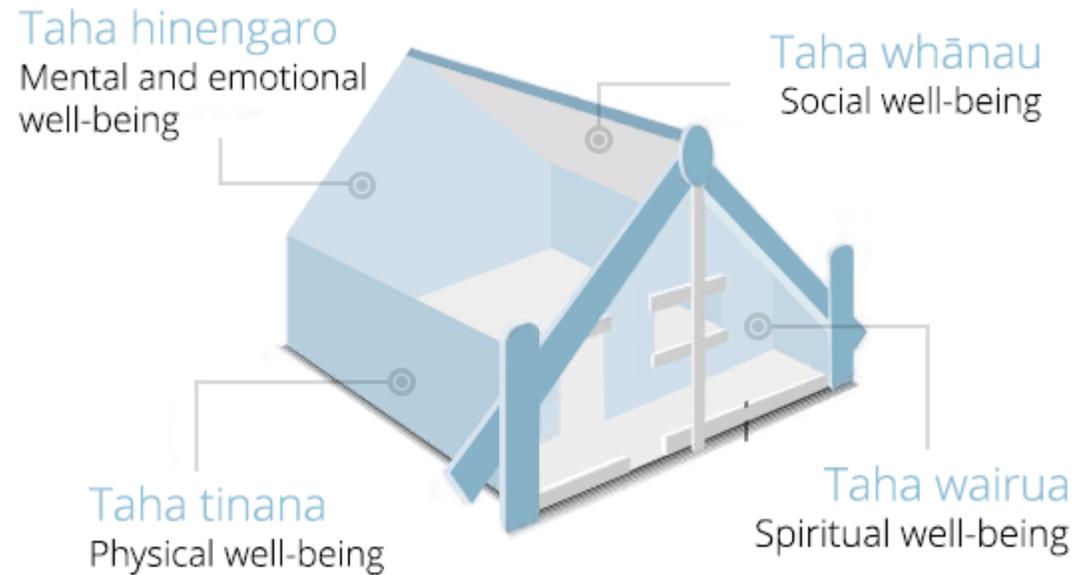
He Māori te noho
Traditional Māori Society

He Māori te āhua
Holistic System of Wellbeing



He Māori te noho
Traditional Māori Society

He Māori te āhua
Holistic System of Wellbeing



“All those kind of models that Māori academics and Māori experts have put up are around influencing a wellbeing, a total wellbeing. Because that whole system of wellbeing is missing when we drop down to the definite components... So as long as the scope of thinking about physical activity and having the effect on an indigenous person, or native person, or a Māori person, is that it’s one part of the system”



He Māori te noho

Traditional Māori Society

He Māori te āhua

Holistic System of Wellbeing

He māori te taiao

Relationships with Nature

“We were so connected with our environment on all levels mentally, physically, spiritually... It came out of our reo, and it came out in the way we moved as well... you could see it in kapa haka as well, how we move in kapa haka. We move like our lake, we move like our birds, we move like our environment. Look at all of those kapa haka groups on the coast they move like the waves, like their environment... We were always imitating because of our intimate connection [to the environment]”

“ko ngā kōrero katoa, ko tōna mana i heke iho mai. Mai i ngā atua, ki runga ki ngā tupuna, tae noa ki ā ia... Nā kō ngā atua nei, arā ka mutu, ko te taiao tērā nē. Ko te taiao ko te whakatinana mai o ngā atua”

All of the narratives, their mana is descended from the origin. From the atua, down to our ancestors, down to the person... Now about these atua, they are the environment. Our environments are the physical manifestation of atua.

“I a koe e whakatō ana i te purapura, kei raro koe i te mana o Rongo”

While you are planting tubers, you are under the mana of Rongo.

“A lot of our stars and our environments shaped our type of activity and what we done.... You know a lot of those games, those team building games, were run during the winter”

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Traditional Māori Society

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Relationships with Nature



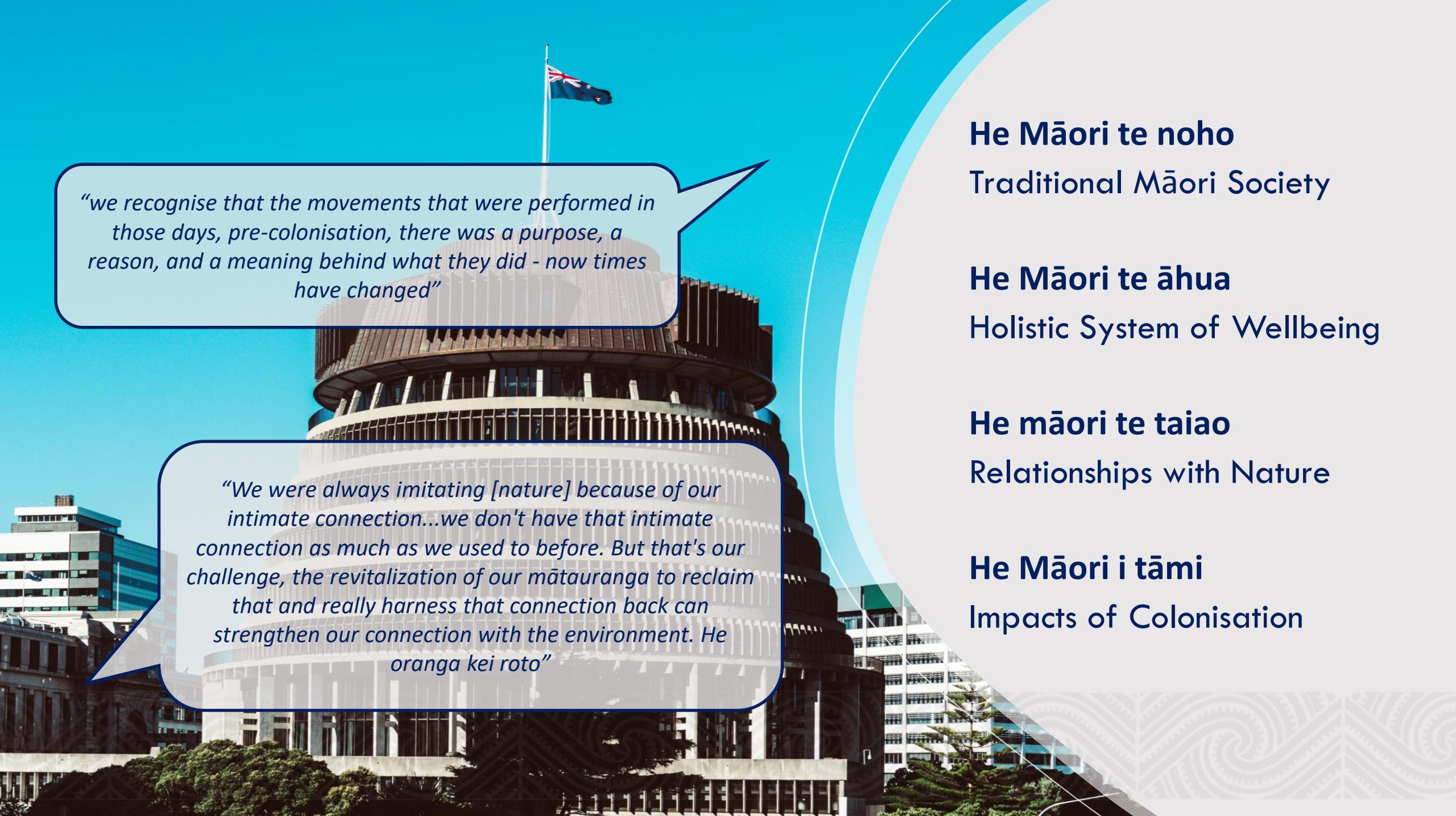
He Māori te noho
Traditional Māori Society

He Māori te āhua
Holistic System of Wellbeing

He māori te taiao
Relationships with Nature

He Māori i tāmi
Impacts of Colonisation





“we recognise that the movements that were performed in those days, pre-colonisation, there was a purpose, a reason, and a meaning behind what they did - now times have changed”

“We were always imitating [nature] because of our intimate connection...we don't have that intimate connection as much as we used to before. But that's our challenge, the revitalization of our mātauranga to reclaim that and really harness that connection back can strengthen our connection with the environment. He oranga kei roto”

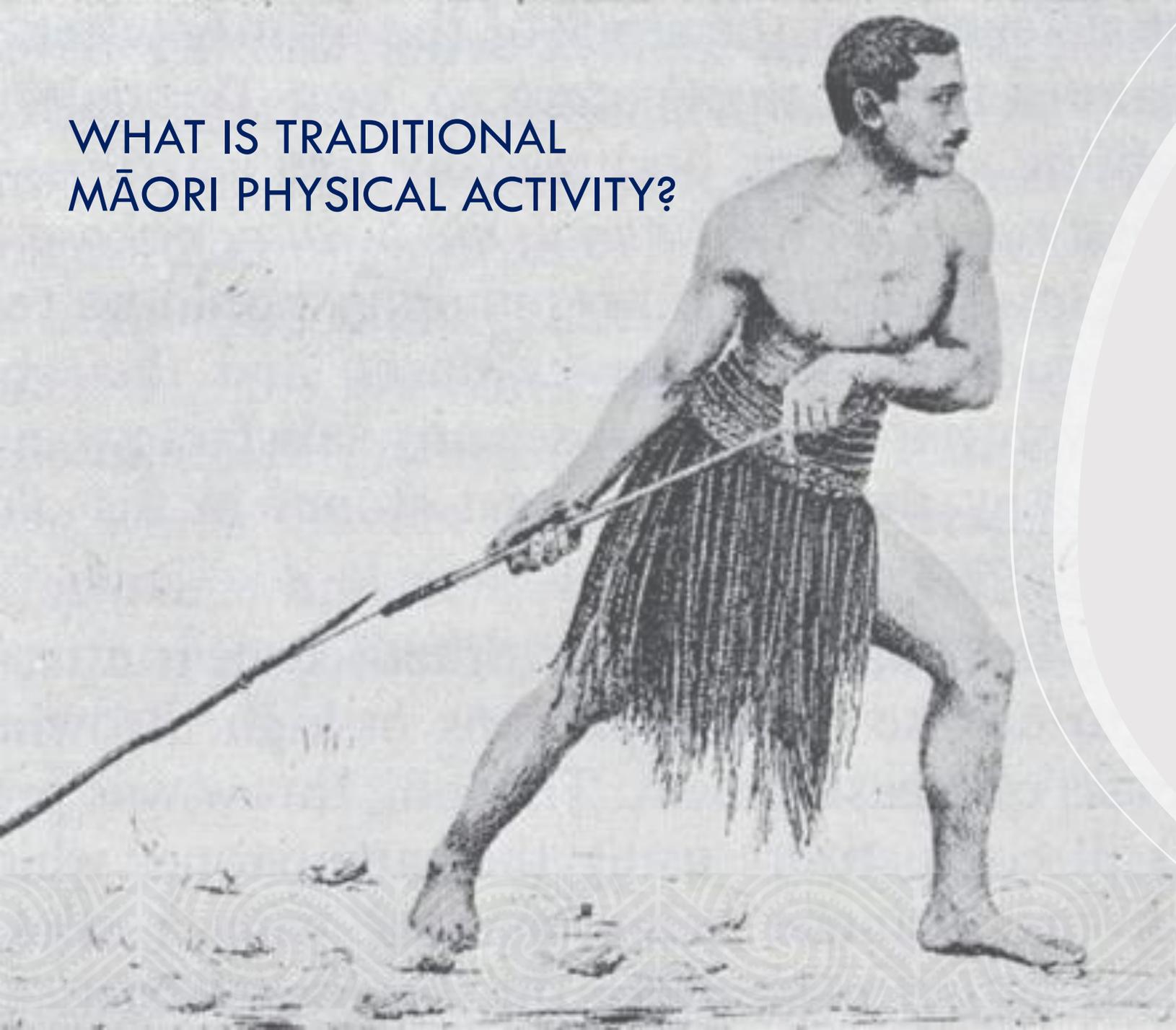
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Impacts of Colonisation

IN WHAT WAYS DID MĀTAURANGA
INFORM MĀORI BELIEFS, VALUES AND
PRACTICES?



MĀTAURANGA

WHAKAPAPA

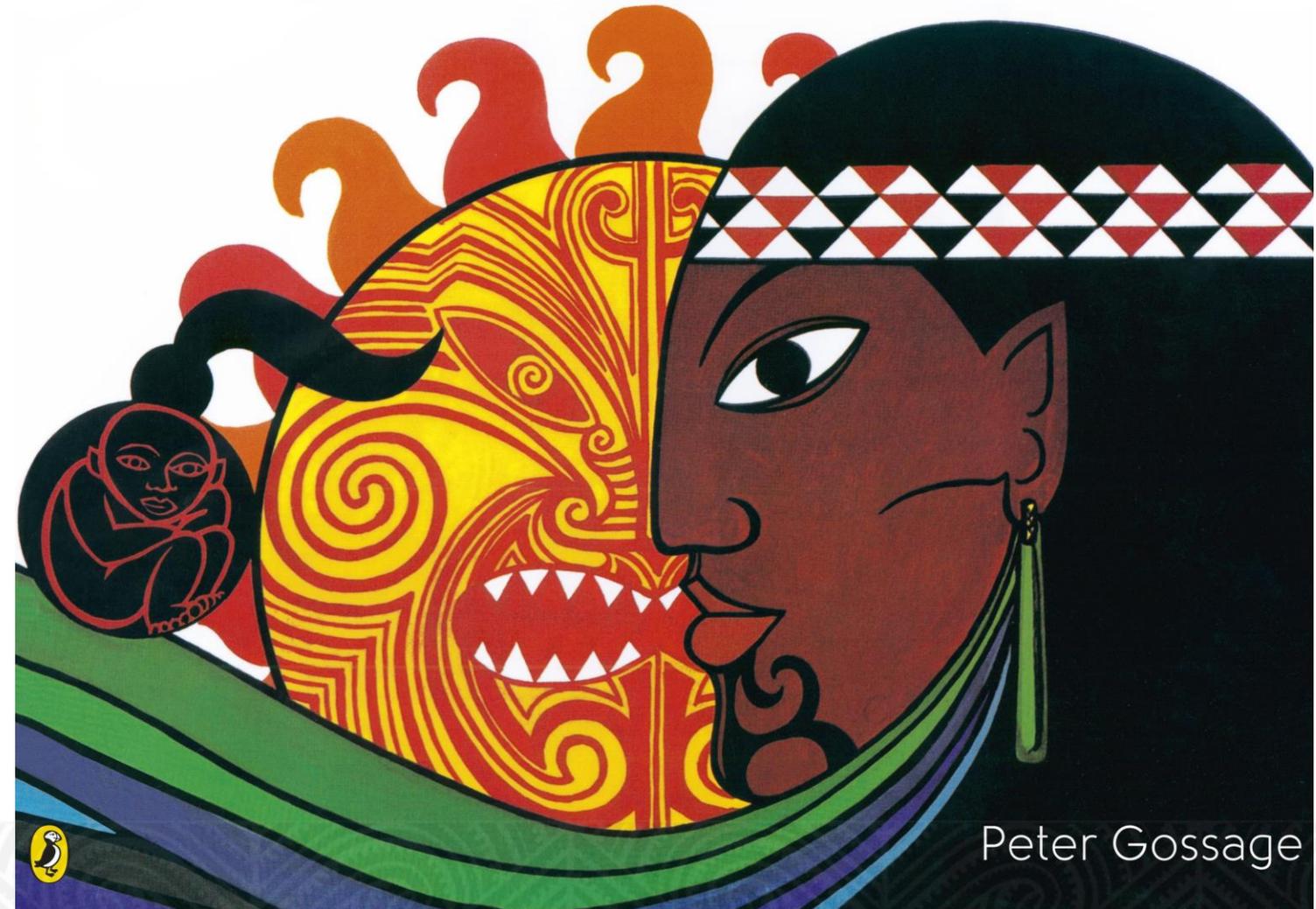
ATUA

How Maui Slowed the Sun



Peter Gossage

How Maui Found his Mother



Peter Gossage





KORI TINANA

MĀTAURANGA

WHAKAPAPA

ATUA



Kaitiakitanga
Guardianship

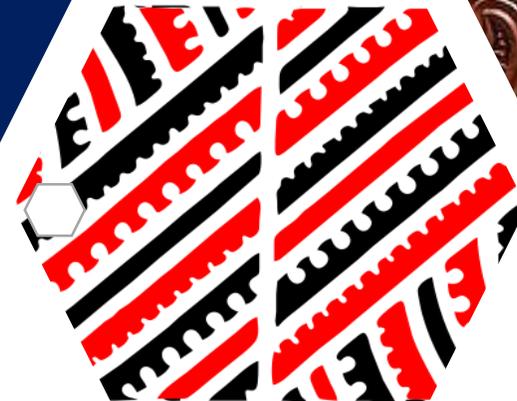


Rangatiratanga
Chieftainship

Manaakitanga
Respect,
hospitality

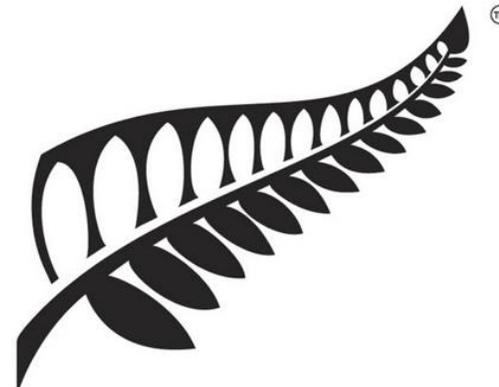
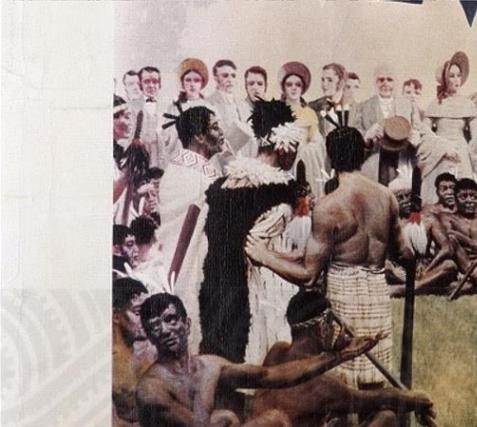


Whanaungatanga
Kinship
relationships



ARE MĀORI BELIEFS,
VALUES AND PRACTICES
STILL RELEVANT?

PHYSICAL ACTIVITY IN AOTEAROA



**SPORT
NEW ZEALAND**



LAST THOUGHTS?

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PĀTAI | QUESTIONS

