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How can Tangata Tiriti, authentically and appropriately weave mātauranga Māori into Outdoor Education?

By

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Tuhinga Whakarāpopoto: Abstract

In response to a pressing call for equity and cultural integrity in education, this research critically examines the pivotal question of how Tangata Tiriti can authentically and appropriately weave mātauranga Māori into Outdoor Education. The justification for this study is driven by the need for Māori perspectives within outdoor education in Aotearoa New Zealand, as well as the historically dominant Eurocentric model of outdoor education. As a Tangata Tiriti outdoor educator deeply rooted in the New Zealand education system, I navigate the complexities of the Te Tiriti o Waitangi partnership, exploring the whakaaro (insights) of both Māori and non-Māori kaiako (educators) to identify strategies for the organic embedding of mātauranga Māori.

Drawing on the insights shared by participants, this study highlights the significance of undertaking an identity haerenga (journey) to establish Pākehā tūrangawaewae (a place to stand) through hononga ki te whenua (connection to the land). Pedagogical strategies such as whanaungatanga, ako (reciprocal learning), and cultural responsiveness will assist kaiako to explore the unique potential of Outdoor Education as the vehicle to drive mana ōrite (equity) for Māori in education.

These findings highlight that because Pākehā cultural identity holds hegemonic and persuasive power, Tangata Tiriti educators have a responsibility to actively decolonise outdoor education. We should endeavour to establish authentic relationships with ākonga, and Māori communities based on mutual respect and a willingness to learn through engagement with te reo Māori and te ao Māori cultural frameworks. The research thus calls for a transition to equitable and meaningful partnerships under Te Tiriti o Waitangi, resulting in Outdoor Education taking on a greater responsibility to better reflect the diverse cultural landscape of Aotearoa New Zealand.

Whakatauki

Kotahi te kaakaho, ka whati, ki te kaapuia, e kore e whati.

When reeds stand alone, they are vulnerable, but when bound together they are unbreakable.

Kingi Taawhiao

> Māori educational aspirations, Māori preferred approaches to learning and teaching, and Māori perspectives are barely visible within mainstream New Zealand Education. Māori want to achieve these aspirations through the medium of their own language, the mainstream education system should not have to occur at the expense Māori language and culture. (Glynn, 2017, p. 106)

Ted Glynn

Ngā Mihi: Acknowledgments

Although I typed the words, this research was only possible through the contributions of many. Firstly, to my wife Lynn and our kids Georgie and Luka for putting up with absenteeism and a distant mind during this Masters journey. Lynn, your constant adaptability, encouragement, and unwavering support has helped make this dream possible. You walked every step of this with me, and I am so grateful for that.

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Rārangi upoko: Contents

Tuhinga Whakarāpopoto: Abstract....2
Whakatauki....3
Ngā Mihi: Acknowledgments....4
Chapter 1- Whakatakinga: Introduction....7
Ko Wai Au: Author Introduction....7
Whakatakinga Rangahau: Research Introduction....9
Patai Rangahau: Research Questions....11
Research Context:....11
Justification of Study....12
Structure of Dissertation....13
Chapter 2- Rangahau Rerekētanga: Review of Literature....15
Outdoor Education in Aotearoa New Zealand....15
The Eurocentric Influence on Outdoor Education....18
The Response to a Eurocentric Influence....19
Mātauranga Māori and Outdoor Education....22
Te Tiriti o Waitangi and Its Links to Outdoor Education....22
Challenges and considerations....25
Navigating This Space as Tangata Tiriti....27
Chapter 3- Tikanga Rangahau: Methods....31
Research questions:....32
Culturally Responsive Methodologies....32
IBRLA framework....34
Data Collection:....37
Semi-Structured Interviews....38

Participants: 39
Ethical Considerations 40
Analytic Processes 42
Chapter 4- Tukunga Iho: Findings 44
Introduction 44
The Fundamental Need for Authenticity when Embedding Mātauranga Māori: 45
Significant issues and apprehensions about the existing education system and curriculum: 48
Identifying Tikanga when embedding Mātauranga Māori and working collaboratively with Māori: 50
The Unique Potential of Outdoor Education to Embed Mātauranga Māori 54
Summary 56
Chapter 5- Matapaki me Mutunga: Discussion and Conclusion 58
Recommendations for Further Investigation 63
Limitations of the Study 65
Significance of this Research 65
Ngā tohutoro: References 68
Appendix 77
Appendix A- Research Questions 77
Appendix B- Interview Questions for participants Related questions: 77
Appendix C- Information sheet to participants 78
Appendix D- Consent letter to participants 80

Chapter 1- Whakatakinga: Introduction

Ko Wai Au: Author Introduction

Tēnā koutou katoa,

Ko Karioi te maunga e rū nei taku ngākau,

Ko Whāingaroa te moana e mahea nei aku māharahara,

Ko Ingarangi te whakapaparanga mai, engari,

Nō Raglan ahau,

Ko David Williams tōku ingoa,

E mihi ana ki ngā tohu o nehe, o Aotearoa e noho nei au,

Nō reira, tēnā koutou katoa.

Greetings to you all,

Karioi is the mountain that speaks to my heart,

Whāingaroa is the harbour that alleviates my worries,

England is my ancestry,

However,

I am from Raglan,

David Williams is my name,

I recognise the ancestral and spiritual landmarks of New Zealand, where I live,

Thus, my acknowledgement to you all.

As a sixth-generation New Zealander, I identify as Pākehā, though I have long grappled with the label 'European,' as it does not reflect my sense of belonging. As Linda Tuhiwai Smith (2021) describes, I connect by claiming an 'Indigenous' identity through occupation and land settlement over several generations, or simply by being born in Aotearoa, New Zealand. My mother's side emigrated to New Zealand from the Shetland Islands in 1874 aboard the Christian McCausland, and my father's side aboard the SS Staveley in the 1890s. I consider Aotearoa, New Zealand, and, more specifically, Waikato, as my tūrangawaewae - where I stand and feel rooted as a partner under Te Tiriti o Waitangi. Surfing in Whāingaroa (Raglan) has reaffirmed my hononga ki te whenua (connection to the land) as I am immersed in the environment, surrounded by the ocean, and acknowledge the deeds of my ancestors (Wheaton et al., 2020). Whāingaroa is the first place I have felt a sense of tūrangawaewae as my wairua (spirit) is deeply connected to the blue spaces of the moana. My partner Lynn and I decided we would like to raise our two children, Georgie (4) and Luka (2), in Whāingaroa so they have immediate access to te taiao (the natural world) and can feel grounded in a small community.

Throughout my career as an outdoor educator with nearly two decades of experience across the primary, secondary, and tertiary education sectors, I have dedicated my teaching practice to fostering meaningful connections between learners and te taiao. My mahi (work) has spanned a variety of educational contexts, each reinforcing the transformative potential of outdoor education. I have shifted from a Eurocentric, pursuits-focused model of outdoor education, centred on activities like rock climbing and kayaking, to a more place-based approach. This evolution reflects my recognition of embedding mātauranga Māori to foster a more profound meaning within outdoor education pursuits. My mahi has shifted to prioritise the integration of cultural narratives, values, and appreciation of te taiao, striving towards facilitating learning experiences which mihi (acknowledge) the rich histories and values of this land. Currently, I am teaching a paper called Te Hihiri (to nurture), which focuses on the significance of mātauranga Māori, te ao Māori, and Te Tiriti o Waitangi within the sport and recreation industry, allowing me to apply the research and findings of this study in practice.

Recently, my journey through the Master of Education programme at the University of Waikato has deepened my understanding of identity and bicultural responsibility, leading me to

identify as a Tangata Tiriti. Sir Edward (Eddie) Taihakurei Durie described Pākehā in his 1989 Waitangi Day address as 'Tangata Tiriti', stating that: “if we (Māori) are the Tangata Whenua, the original people, then the Pākehā are the Tangata Tiriti, those who belong to the land by right of that Treaty” (Hickford & Jones, 2018, p. 45). It was not until listening to 'Ne? A te ao Māori Podcast’, I began to resonate with this as my identity. In the episode aptly titled 'Tangata Tiriti', Te Kuru o te Marama Dewes (2022) explains Tangata Tiriti as an aspirational term which refers to someone who builds relationships with Māori, understands the historical formation of this nation and commits to the ongoing fight for Māori tino rangatiratanga (self-determination). This perspective acknowledges my role as a Treaty partner and my commitment to honouring Te Tiriti o Waitangi within my practice. This study resonates with my reflective journey as an educator and researcher dedicated to developing outdoor education practices that are equitable, culturally responsive, and meaningful for all ākonga.

Whakatakinga Rangahau: Research Introduction

The purpose of this study was to gather and present the perspectives and experiences of both Māori and non-Māori outdoor kaiako, and through a culturally responsive approach, identify ways in which Tangata Tiriti (non-Māori treaty partners) can effectively partner under Te Tiriti o Waitangi. This study aimed to help non-Māori kaiako take action in their teaching practice to foster Treaty relationships in new and exciting directions (Rātima et al., 2022). Tangata Tiriti is a political term and has since been defined in many ways, however, in this study, the use of Tangata Tiriti in lieu of Tauiwi or Pākehā (non-Māori of European descent), was to emphasise the significance of partnering under Te Tiriti o Waitangi in Education, as well as to highlight the importance of the identity journey we embark on as kaiako in Aotearoa New Zealand.

My study uses culturally responsive research methodologies to move beyond tokenism and employ authenticity to address 'Pākehā paralysis' that often hinders meaningful

engagement with Māori knowledge and practices. This study explored approaches for Tangata Tiriti to implement culturally responsive pedagogies, stimulated by the Education Council's Ngā Tikanga Matatika Ngā Paerewa - Our Code of Standards (Education Council, 2017) and the Effective Teacher Profile (Bishop & Berryman, 2009). This platform allows Kaiako (educators) to engage with the rich stories of this land while fostering equity and cultural understanding through the authentic integration of mātauranga Māori into their teaching practice (Washborne, 2018).

To honour Te Tiriti o Waitangi and promote bicultural collaborations, Aotearoa New Zealand must incorporate mātauranga Māori into education (Ministry of Education, 2007). To fulfil this commitment, the then Labour Government proposed Mana ōrite mō te mātauranga Māori, a system-wide change that incorporates mātauranga Māori into all aspects of NCEA (Ministry of Education, 2020). Mātauranga Māori is defined as "the body of knowledge originating from Māori ancestors, including the Māori world view and perspectives, Māori creativity and cultural practices" and te ao Māori refers to "the Māori world, it encompasses Māori knowledge, language, values, and beliefs, and provides the context within which Māori live and interact" (Ministry of Education, 2009, p. 4). We are privileged in that Outdoor Education offers organic learning opportunities in our natural environments, such as moana (lakes/oceans), ngāhere (bush), awa (rivers), and maunga (mountains), which are taonga (treasures) that our tīpuna have left us (Cunningham, 2016).

Hapaitia te ara tika pumau ai te rangatiratanga mo ngā uri whakatipu – Foster the pathway of knowledge to strength, independence, and growth for future generations.

Patai Rangahau: Research Questions

My study had one primary research question:

How can Tangata Tiriti effectively partner under Te Tiriti o Waitangi in outdoor education?

In order to explore this with the research participants, three related questions were employed:

1. What are some of the ways you embed mātauranga Māori into your teaching practice?
2. How can Tangata Tiriti authentically implement mātauranga Māori principles and tikanga?
3. What strategies or tikanga should Tangata Tiriti employ when working collaboratively with Māori?

Research Context:

Outdoor Education as a subject, particularly in English-medium senior secondary school programmes, is the broad research focus of my study. In 1999, Outdoor Education was officially included in the curriculum as one of the seven key learning areas of the Health and Physical Education (HPE) curriculum (Ministry of Education, 1999). The mandate of Outdoor Education was described as providing students "with opportunities to develop personal and social skills, to become active, safe, and skilled in the outdoors, and to protect and care for the environment" (Ministry of Education, 1999, p. 46). The recent Review of Achievement Standards (RAS) and preparation of the Level 2 and 3 Achievement Standards have put its status as a standalone subject in senior secondary school in the spotlight (NCEA, n.d.). Recent efforts to establish equal status for Māori in education are reflected in the NCEA RAS review, including the

development of the emerging Outdoor Education subject. These changes aim to integrate mātauranga Māori throughout the curriculum, fostering inclusive assessment and respecting diverse cultural perspectives. This includes supporting educational resources that embed Māori perspectives, addressing historical injustices, and honouring Te Tiriti o Waitangi (Stewart, n.d.). Considering this, the context of this study aims to explore how mātauranga Māori can be authentically embedded in teaching practice in outdoor education within English-medium secondary schools in Aotearoa New Zealand.

Justification of Study

Outdoor Education in Aotearoa New Zealand is a multifaceted and diverse field, deeply rooted in the country's unique cultural and environmental context (Irwin et al., 2014). This means that there is a need to design more inclusive pedagogical and assessment resources that allow for diverse cultural perspectives on what is vital, such as considering the impact of community or hapū, not just individual user needs (Ministry of Education, 2024). Building teacher capability around culturally inclusive NCEA and aromatawai (assessment) practice, inclusive of ākonga Māori, is likely to be a key part of this. This study contributes to this by identifying potential ways Tangata Tiriti can aspire to partner under Te Tiriti o Waitangi in Outdoor Education. It is a direct response to the proposed NCEA changes and the Mana Ōrite mō te Mātauranga Māori initiative, while also addressing the needs of a growing Māori population and the ongoing obligation to uphold Te Tiriti o Waitangi within English-medium secondary schooling (Ministry of Education, 2023).

Structure of Dissertation:

Concluding this introductory overview, which sets the context for this dissertation, Chapter Two explores a snapshot of relevant literature involving two primary areas of investigation. Firstly, the history, evolution, and key principles (kaupapa) of Outdoor Education will be critically examined, tracing its origins and contemporary positioning within the curriculum. Secondly, the review of literature will discuss the integration of mātauranga Māori curriculum-wide and within the subject of Outdoor Education. I will examine the significance of Te Tiriti o Waitangi and the responsibilities of Tangata Tiriti as partners under the Treaty of Waitangi. There will be a specific focus dedicated to Tikanga (Māori customs and protocols) when engaging in the space of te ao Māori and mātauranga Māori.

Chapter three will examine the methodology and research methods. Here, I will explore culturally responsive research methodology and methods and explain my insider research positionality. Following this, I will illustrate how reflexivity and the IBRL framework were constantly used to ensure the ethical and moral integrity of the study. The research participants will be introduced, and the semi-structured interview process explained. Additionally, I will describe the reflexive thematic analysis techniques used and investigate any setbacks encountered during this process.

Chapter Four presents the findings from the participant interviews, outlining four pertinent themes that emerged, accompanied by the generous use of participant quotes and anecdotes. The four themes discuss the fundamental need for authenticity when embedding mātauranga Māori, as well as the significant issues and apprehensions surrounding the existing education system and curriculum. The remaining themes identify tikanga when embedding mātauranga Māori and explore how outdoor education holds a unique potential to honour Te Tiriti o Waitangi and embed due to its inherent connection with te taiao (the natural world).

Following this is the closing discussion chapter, where I will discuss the links between the findings and existing research, provide recommendations, highlight key insights, and address gaps in the research process. I will also examine the potential limitations of this study

and offer future recommendations for further research. Finally, I will provide a conclusion statement summarising this dissertation, focusing on the key points and outcomes that emerged.

Chapter 2- Rangahau Rerekētanga: Review of Literature

This literature review provides a concise snapshot of some key pertinent research, while acknowledging that the scope of this study limits my ability to fully reflect the depth and diversity of Māori and non-Māori scholars' mahi in the education sector.

Outdoor Education in Aotearoa New Zealand

"Outdoor Education is a modern term for an old idea, and a practice going back for centuries. The idea springs surely from the poets as far back as the psalmists" (Smithells, 1978, p.2).

Research indicates that Māori have long engaged in recreation in nature prior to colonisation but did not share the same conceptions of sport that are distinct to a Western way of thinking (Hokowhitu, 2007). Hokowhitu explained that Māori physical cultural practices, such as teka (darts), manu tukutuku (kite), taiaha, and haka, were based on a holistic worldview and were not compartmentalised as simply physical. Rather, other realms such as spirituality entered physical pursuits. However, missionaries sought to prohibit such traditional practices by translating them as unintelligent, violent, and un-noble, suggesting that within sport, these are dominant discourses that remain to frame and limit Māori today (Hokowhitu, 2008).

Following colonisation, educators in the 1930s and 1940s established the fully formed concept of Outdoor Education in Aotearoa New Zealand, drawing on British foundations (Lynch, 1999). It was a cutting-edge concept for its time, integrating students' physical and mental health with an appreciation for the environment. Outdoor Education was commonly (though not always) embedded into the curriculum and utilised school time (Lynch, 1999). Skipworth (2017) explained that in the mid-20th century, Outdoor Education was often seen as peripheral to mainstream curriculum delivery. It was typically used to enhance traditional learning or

promote personal development through activities such as fieldwork, recreation, and social skill-building (Skipworth, 2017). For generations, studies of nature, learning of skills, socialisation, and outdoor enjoyment have justified taking children out of the classroom. These educational practices have evolved into what is now known as 'Outdoor Education' and 'Environmental Education' (Eames et al., 2008; Lynch, 2006).

By the early 1980s, references to Environmental Education in Outdoor Education had decreased, and outdoor pursuits had become of greater significance (Lynch, 2006). Although Environmental Education remained a part of the story, the growing emphasis on adventure and technical skills diminished the synergy that once existed between outdoor and environmental education (Irwin & Straker, 2014). In 1989, the Education Act ushered in a more technical approach whereby the National Qualifications Framework (NQF) was implemented in 1991 (NCEA, 2024). This reform sought to match education with industry needs via Industry Training Organisations (ITOs) that developed vocational qualifications based on unit standards and competency-based assessment. As a result, in senior high schools (Years 11–13), unit standards became the dominant method of assessing outdoor education, as Physical Education achievement standards lacked relevant assessment options (Irwin & Straker, 2014). Government funding initially incentivised the adoption of these standards, but critics argued that this narrowed the scope of outdoor education, making assessment the primary driver of teaching (Cosgriff & Gillespie, 2011; Straker, 2014).

As noted in the introduction, outdoor education gained an official place in the curriculum as one of the seven key learning areas of the Health and Physical Education (HPE) curriculum (Ministry of Education, 1999). The seven key areas of learning are: mental health, sexuality education, food and nutrition, body care and physical safety, physical activity, sport studies, and outdoor education. All seven areas are to be included in teaching and learning programmes at both primary and secondary levels (Ministry of Education, 2017). The updated curriculum described Outdoor Education as:

> Outdoor education includes learning skills in specific outdoor activities, such as sea kayaking and tramping. It also includes developing an appreciation of the local area,

> learning the stories, and how the environment is connected to where they live. Outdoor activities foster the personal and social development of ākonga through experiences involving co-operation, trust, problem solving, decision making, goal setting, communication, leadership, responsibility, and reflection. (Ministry of Education, 2017)

For curriculum and programme design, respondents in a study by Zink and Boyes (2006) indicated that they used a wide range of NZQA units to support their teaching at the senior secondary level. The majority of these units were related to outdoor pursuits, covering tramping, climbing, skiing, snowboarding, adventure-based learning, risk management, and first aid. For some schools, Outdoor Education was a curriculum-based elective in years 11 through 13, and in other schools, it may be a module within a physical education course (Cosgriff & Gillespie, 2011). They suggested that the assessment of learning predominantly included the use of Physical Education achievement standards from the physical education matrix, a variety of unit standards from National Qualification Frameworks, and, in some cases, the Education for Sustainability achievement standards.

Recently, as part of the Labour Government-led NCEA change in 2021, Outdoor Education has been added to the subject list for the development of achievement standards, in essence creating a 'standalone' NCEA subject (Hipkins, 2021). This is the most significant reform of NCEA since its introduction in 2002 (Ministry of Education, 2024). A result of this is that Outdoor Education is on the cusp of becoming a standalone NCEA subject in the Health and Physical Education Learning Area, which would see it emerge from under the umbrella of the Physical Education curriculum with its own separate set of Achievement Standards at Levels 2 and 3. However, at the time of this review, the current government has rephased the implementation timeline of the NCEA Change Programme by two years. Level 2 will now be implemented in 2028, and Level 3 in 2029 (NCEA, n.d.). This has put the current development of Outdoor Education within NCEA in a state of limbo.

The Eurocentric Influence on Outdoor Education

The Zink and Boyes (2006) survey on the nature of Outdoor Education in Aotearoa New Zealand Schools indicated that Outdoor Education had been shaped by a Eurocentric, pursuits-based model that emphasised adventure, personal challenge, and skill acquisition. The term Eurocentrism implies that European history and values are viewed as superior to other cultural perspectives (Wijesinghe et al., 2019). Many of the methods and philosophies that have shaped Outdoor Education in Aotearoa New Zealand originated in North America and the United Kingdom (Cosgriff et al., 2012). Barker (2022) proclaimed that Outdoor Education today is primarily influenced by a British design, which suits the needs of the colonisers in terms of culture, relevance, and outlook. Outdoor pursuit-based learning practices have been imposed, overlaying native traditions and ethics, often disregarding indigenous ways of doing and being (Barker, 2022).

Wattchow and Brown (2011) challenged the practice of cramming outdoor adventure activities into harder, faster, and longer sessions as a method of incremental benefit. Previously, Cosgriff (2008) had also suggested reorienting outdoor education to have 'real' rather than contrived adventures to grow connectedness with local environments and cultures:

> A de-contextualised approach to outdoor pursuits rests on the assumption that the outdoor environment is only part of the outdoor experience in so far as it provides a facility or resource to be used or 'consumed.' Thus, rock climbing becomes about climbing any rock, kayaking about paddling any waterway, and tramping about walking in any bush. The unique histories, geographies, and cultural understandings and traditions associated with any given rock, river, lake, or area of bush tend to be overlooked or not seen to be integral to the teaching approaches employed or students' learning (Cosgriff, 2008, p. 21).

To elaborate, Cosgriff insinuates this is not an advocacy for the removal of traditional adventure experiences or skills-based outdoor pursuits, but a need to "broaden the pedagogical 'stage' for

students to develop a holistic, tacit knowledge of non-human nature" (Cosgriff, 2011, p. 60). This necessitates considering diverse worldviews, reminding us that Eurocentric ideas about how people engage with oceans, rivers, lakes, and shorelines are limited and not universally applicable (Wheaton et al., 2020). Wheaton et al. suggested that this should be taken into account when drawing broader conclusions about how this influences best practices. Moreover, a decolonised perception of Outdoor Education would facilitate genuine cultural exchange, enabling both cultures to engage as equals, thus necessitating a shift away from the Eurocentric outdoor education model (Rogers, 2006).

The Response to a Eurocentric Influence

Outdoor education learning opportunities and experiences ought to be part of the curriculum experienced by all students in a school; irrespective of subject choice, background, or socioeconomic circumstances (Campbell-Price & Cosgriff, 2017). Additionally, many outdoor pursuits-based Education Outside the Classroom (EOTC) activities require specific experience and qualifications to lead, thereby limiting accessibility to schools. Many schools Boards of Trustees encouraged the professional development of teachers to meet the consent-to-assess and safety requirements (Hill et al., 2020). To gain consent to assess from NZQA, schools were required to have policies in place that ensured all assessors held the relevant industry qualifications, preferably one level above the level they were assessing (New Zealand Qualifications Authority, 2024). The key providers to gain industry qualifications have been the New Zealand Outdoor Instructors Association (NZOIA) and the New Zealand Mountain Safety Council (NZMSC) (Straker, 2014). Straker outlined that these organisations emphasise technical skill development and risk management, with NZOIA's framework becoming the default standard in the sector at the time. Considering this, secondary teachers take on 62% of the lead roles in EOTC activities, while private providers account for 38% (Hill et al., 2020). The cost of both developing staff competence and funding external private providers creates a significant barrier for EOTC and Outdoor Education.

Both the Zink and Boyes (2006) and Hill et al. (2020) surveys proclaimed that the number one barrier to Outdoor Education and EOTC for students was the cost of the programmes. In response, the Ministry of Education has made it clear that schools cannot require parents to pay fees for outdoor education courses that are part of the school curriculum (Campbell-Price & Cosgriff, 2017). Despite this, outdoor education often proves to be one of the most expensive learning areas offered in secondary schools, particularly for NCEA credit-bearing courses. For example, Campbell Price's (2017) analysis of school websites found that the cost for students to participate in outdoor education at the time typically ranged from $50 to $550, with prices increasing from Year 11 to Year 13. The only other subject with similar costs for learning outside the classroom was Year 13 geography, where some field trips cost up to $280 (Campbell-Price & Cosgriff, 2017).

The introduction of the $150 donations scheme by the Ministry of Education provided an alternative funding model. Instead of asking families for voluntary donations, eligible schools (those with an Equity Index of 432 or above) could opt in to receive $150 per student in additional government funding. However, the effect of this scheme has varied depending on the socioeconomic context of each school. Schools in lower socioeconomic communities (Equity Index 1–2) were most likely to use the additional funding to expand their outdoor education and EOTC offerings (North et al., 2025). Issues of resourcing, including funding, have been a reason why educators and researchers have advocated for a paradigm shift toward a cost-effective, place-based model of outdoor education, where the focus is on cultivating relationships with the local community, environment, understanding its stories, and fostering kaitiakitanga (guardianship) (Eames et al., 2008; Straker et al., 2017).

A place-based outdoor education approach involves conducting educational experiences in areas connected to students' lives, thereby replacing a sense of being a stranger with one of belonging and connection (Brown, 2012). Brown called for a pedagogy in outdoor education which "acknowledges our relationships with place(s) as a way to understand who we are, how we connect to others and how we both give and take meanings from the places in which we live and learn" (p. 7). In a place-based model, the teachers, rather than external providers, are typically responsible for planning and conducting outdoor education activities, as they have the

opportunity to tailor the learning experiences to meet the unique needs of their students (Skipworth, 2017, p. 106). Skipworth expanded on this by explaining that when students become active participants in planning their experiential learning, the experience becomes more authentic and meaningful. An example provided was a 'noho' (stay) at a local marae, as opposed to travelling to an outdoor recreation centre a few hours away.

Today, outdoor education remains a vital part of Aotearoa New Zealand's educational landscape and is highly valued, with most activities taking place within a 20-km radius of the school (Hill et al., 2020). However, as it transitions from a traditional, colonial pursuits-based model to a place-responsive model, it must adapt to the changing needs of its people under the partnership of Te Tiriti o Waitangi (Wattchow & Brown, 2011). Such approaches seek to honour Māori ways of knowing and being, fostering deeper connections to the land and promoting kaitiakitanga (environmental stewardship) among all students. As Penetito (2008) asserted, “place-based education has the potential to decolonise schooling by reconnecting learners with the specific histories, ecologies, and cultural meanings of their environment, fostering a deeper sense of belonging and responsibility” (p. 14).

Recent exemplars of this include Dr. Ihirangi Heke's Atua Matua framework, a culturally grounded approach to outdoor education that integrates Māori environmental knowledge systems with physical activity, fostering deeper connections between ākonga, atua, and the natural world (Heke, 2016). The Atua Matua framework closely connects with place-responsive teaching by encouraging learning that is shaped by local environments, whakapapa, and Māori ways of knowing and seeing the land not just as a place, but as an active kaiako that guides culturally rich outdoor learning (Brown, 2012; Heke, 2016).

Mātauranga Māori and Outdoor Education

Whāia te mātauranga hei oranga mō koutou.

Seek after learning for the sake of your wellbeing.

The opportunity for Māori-medium curriculum development led to the launch of Te Marautanga o Aotearoa in 2008 (Heaton, 2011). Te Marautanga o Aotearoa described the essential knowledge, skills, values, and attitudes appropriate to Māori-medium schools and subsumed eight standalone Māori-medium learning areas into one curriculum (Te Marautanga o Aotearoa, 2008). The Curriculum must be included in all school charters to ensure the principles and the learning objectives of each learning area are embedded in school programmes.

Te Tiriti o Waitangi and Its Links to Outdoor Education

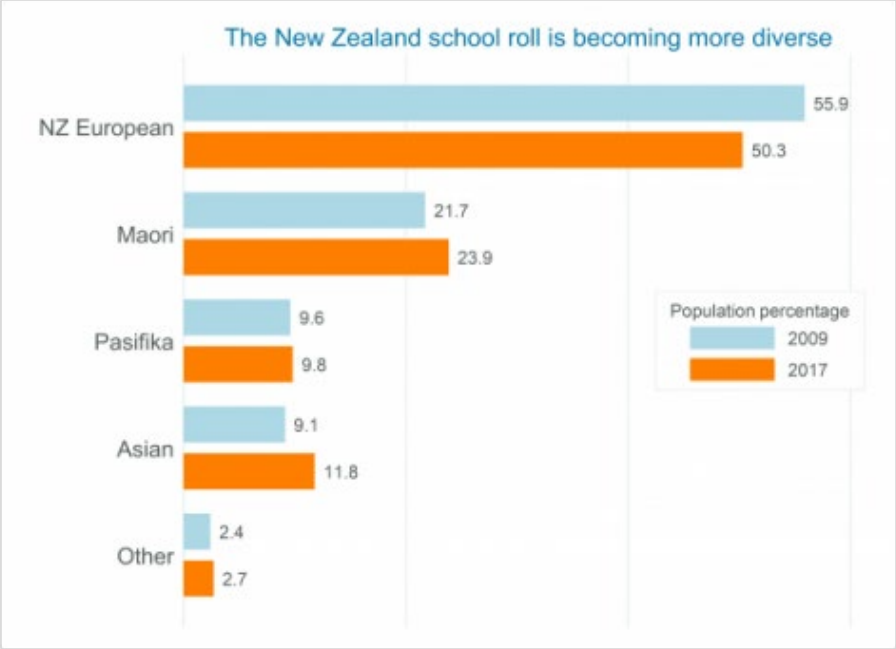
Linking Te Tiriti o Waitangi with outdoor education requires a contextual and historical exploration first. Two versions of the Treaty were signed on 6 February 1840: the Māori text, with about 200 chiefs signing their names, and the English text, signed by 39 chiefs at Manukau and Waikato Heads, and which became the 'official' version (Waitangi Tribunal, 1992, p. 25). There are notable differences between the two reports, as noted in the Te Roroa Report by the Waitangi Tribunal. The English version stated that Māori ceded sovereignty to the Crown, whereas the Māori text confirmed that Māori retained tino rangatiratanga (chieftainship) over the lands, settlements, and taonga. At its heart, Te Tiriti outlined the nature of the relationship between Māori and Aotearoa New Zealand government (Jones, 2017). There are some differences between the two texts. However, both versions agree that the Crown has the right to govern Aotearoa New Zealand, while also acknowledging the need to protect the Māori

people, their property, and the authority of their chiefs. Self-determination and reconciliation lie at the heart of contemporary conversations around Māori-Crown relations (Jones, 2017).

The 2007 reiteration of The New Zealand Curriculum was the first national curriculum for English-medium schools to plainly name the Treaty of Waitangi as one of its eight foundational principles. It stated, "The curriculum acknowledges the principles of the Treaty of Waitangi and the bicultural foundations of Aotearoa New Zealand" (Ministry of Education, 2007p. 9). One of the principles of Te Tiriti o Waitangi is the safeguarding of cultural traditions, which extends to educational practices. This means we have a responsibility to offer learning experiences that are inclusive and culturally responsive (Brown & Heaton, 2015). When engaging authentically with Te Tiriti o Waitangi and place as an ethic of care within outdoor education, kaiako must adhere to the Three Ps (Waitangi Tribunal, 2019): partnership, protection, and participation. Partnership means working alongside iwi and hapū to co-design outdoor programmes that reshape curriculum and pedagogy through Māori ways, acknowledging their status as tangata whenua (Erueti & Penetito, 2011). This includes a demonstrated commitment to tangata whenuatanga by authentically incorporating Māori perspectives, histories, languages, and cultural practices into the learning environment (Teaching Council of Aotearoa New Zealand, 2017). The protection of mātauranga Māori encompasses the utilisation of tikanga, karakia, and Māori environmental philosophies, such as kaitiakitanga (Stewart, 2020). Participation ensures no one is excluded from outdoor education spaces. By authentically embedding te ao Māori, outdoor education can foster mana ōrite (equality), facilitating meaningful place-based experiences in te taiao (nature) for all learners (Zink & Boyes, 2006). The Māori population in Aotearoa New Zealand is increasing as the broader population continues to diversify (see figure 1), which only deepens the call for a culturally responsive, place-based approach to embed mātauranga Māori into teaching practice.

Figure 1.

Aotearoa New Zealand Secondary Students Ethnicity Statistics



(Education Review Office, 2018)

Culturally responsive outdoor education should involve meaningful partnerships with Māori, drawing on local knowledge and values (Washbourne, 2018). In outdoor education, this means not only embedding te reo and tikanga Māori into practice, but also actively addressing the historical and ongoing injustices of colonisation. These actions are essential for creating culturally responsive, equitable, and inclusive learning spaces, in alignment with the expectations set out in Ngā Tikanga Matatika Ngā Paerewa (Teaching Council of Aotearoa New Zealand, 2017). Supporting this, Macfarlane et al. (2008) argued that embracing Māori cultural frameworks within educational settings promoted belonging, engagement, and success for Māori learners, reinforcing the need for educators to reflect critically on their practice and uphold their responsibilities under Te Tiriti. To support Māori ākonga, a strong call has been made for the decolonisation of outdoor education, moving away from Eurocentric paradigms towards Māori ways of knowing that acknowledge and celebrate the deep connections between people, land, and identity (Washbourne, 2018). Decolonising pedagogies help learners recognise and disrupt colonial structures that influence their lives and communities by

challenging historical discourse and colonial narratives that have expressed hegemony over specific populations and the natural world (Akhurst, 2010; Hokowhitu, 2004).

Te Kotahitanga (2009) is a project designed to enhance the academic achievement of Māori students in English-medium schools. The research involved in this project led to the construction of the Effective Teaching Profile (ETP). Effective kaiako take a positive, non-deficit view of Māori students and endeavour to build an understanding of how Māori students view the world (Bishop & Berryman, 2009). Bishop and Berryman outlined that an ETP relies on the Kaiako to have mana Motuhake (high expectations), manaakitanga, ngā whakapiringatanga (promoting learning), and Kotahitanga (reflecting and moving collaboratively). Perhaps the most significant recent change to the English-Medium curriculum concerning mātauranga Māori is the introduction of Mana ōrite mō te mātauranga Māori through the NCEA achievement standards review. "Mana ōrite mō te mātauranga Māori presents an opportunity to build a stronger relationship between mātauranga Māori and The New Zealand Curriculum and opens the door to better outcomes for all who work towards NCEA qualification" (Ministry of Education, 2020, p. 1). To assist this initiative, resource toolkits have been designed to support all kaiako in implementing Mana ōrite mō te mātauranga Māori (Ministry of Education, 2023). Mana ōrite mō te mātauranga Māori is a system-wide change with mātauranga Māori being woven into all aspects of NCEA, including the new NCEA subject of Outdoor Education.

In summary, Washbourne (2018) argues that respecting Te Tiriti in outdoor education requires teachers to know and understand Māori as tangata whenua, incorporate Māori language and perspectives into their teaching, address historical injustices, and build authentic partnerships with Māori.

Challenges and considerations

As noted, many senior outdoor education programmes still focus on outdoor pursuits, often marginalising Māori knowledge systems which emphasise holistic relationships with the

environment (Straker et al., 2017). This has led to tension and confusion regarding the purpose of outdoor education, as its role and methodologies remain unclear despite over 150 years of history (Straker, 2014). There is also a risk that Māori culture could be appropriated or diluted (Meier & Culpan, 2020). For example, Hauora and Sir Mason Durie's Te Whare Tapa Whā model provided an opportunity for Māori-Medium curriculum to be included within the Health and Physical Education learning area (Heaton, 2011). Unfortunately, Heaton elaborates that only subtle changes were implemented, resulting in minimal deviation from its English counterpart, 'wellbeing', thus safeguarding the status quo. Similarly, Hokowhitu argued that the omission of whenua (land) in early curriculum drafts weakened its cultural integrity (Hokowhitu, 2016). Hokowhitu (2004) challenged, "That the inclusion of whenua is implicit, as land holds up the four sides of a house, unfortunately, the majority of physical education teachers will not comprehend the distinction, so the notion of whenua will be largely overlooked." (p. 77)

Glynn (2017) stated that Māori educational aspirations, preferred Māori approaches to learning and teaching, and Māori perspectives are barely visible within mainstream Aotearoa New Zealand education. Hokowhitu (2004) reiterated this by explaining that during his years of English-medium schooling, he did not recall significant aspects of Māori culture. In reality, taha Māori (the Māori perspective) was portrayed as simplistic and lacked context, which only served to damage the image of Māori culture. Indigenous peoples should have the right to all levels and forms of education. They also have the right to establish and control their educational systems and institutions, providing education in their own language according to Article 14 in the Declaration on the Rights of Indigenous Peoples (United Nations, 2007). Learning from Indigenous knowledge without romanticising or appropriating it requires recognising its foundations in relationship, responsibility, reciprocity, and family (Skidmore, 2017).

Glynn and Stanley (2012) argued that Pākehā cultural identity is perceived as hegemonic and persuasive, negatively impacting marginalised groups. Pākehā culture has been established as the 'ordinary' and expected of typical New Zealanders. It is the more powerful partner who must change in order to create an opportunity for the less powerful partner to find their voice and exercise autonomy (Glynn et al., 2001). Glynn (2017) noted Māori have long viewed the

Treaty as a charter for power sharing in governmental decision-making processes, for their self-determination as indigenous people, and as a guide to intercultural relations in Aotearoa New Zealand. In contrast, many non-Māori have seen the Treaty as expressing principles like partnership and equity.

Making good on Te Tiriti o Waitangi also requires creating equitable educational experiences for Māori and Pasifika ākonga, where their cultural identities are recognised and valued. However, many teachers (especially those identifying as Pākehā) experience 'Pākehā paralysis'. Pākehā paralysis is a form of caution or anxiety about causing offence, which prevents kaiako from integrating mātauranga Māori into their teaching (Grey, 2001). Milne (2017) interprets Pākehā paralysis as a form of cultural inaction where Pākehā feel overwhelmed, guilty, or fearful of making mistakes when engaging with te ao Māori, leading to avoidance or disengagement from bicultural responsibilities as Tangata Tiriti. Having uncertainty about the 'right' course of action is one of the emotional and intellectual challenges that Pākehā may face when interacting with Māori in social, cultural, political, and economic contexts (Hotere-Barnes, 2015). Furthermore, Ngata (2020) explained that Tangata Tiriti must be tau (at peace) with their position, as they must be able to speak frankly about the process of colonisation that created the space for you to be here in Aotearoa.

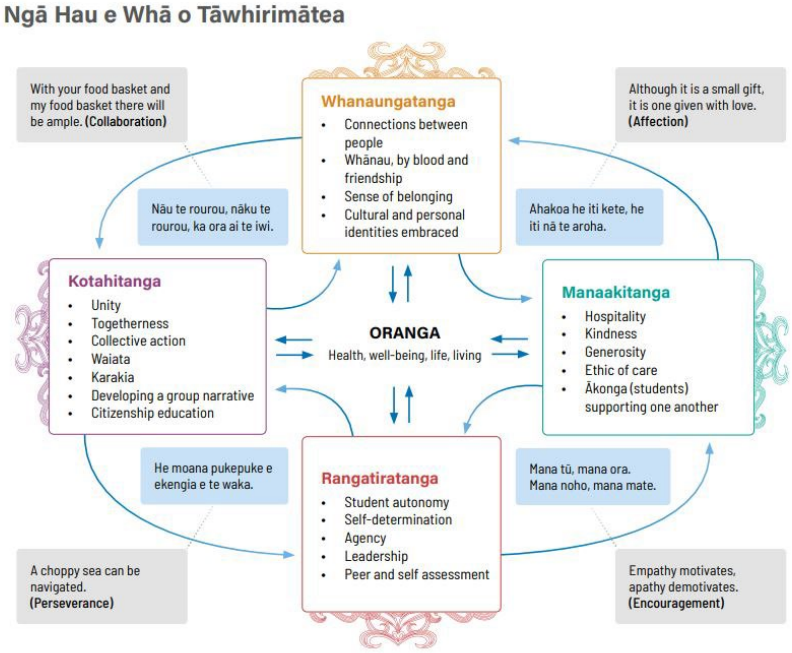
Navigating This Space as Tangata Tiriti

All Kaiako must be well-prepared to teach Māori students so that tamariki (youth) enjoy equal and equitable opportunities to succeed as Māori (Education Training Act, 2020). Operating in a tikanga Māori space, rather than a Te Reo Māori space, can be a more comfortable environment for kaiako, as there are many synergies with their own values (Taani, 2023). Bearing this in mind, Taani believed that for non-Te Reo speaking teachers, the four key themes to help navigate this space were Kia rite (be prepared), Kia hono (be connected), Kia tātatiako (be culturally competent and responsive) and Kia whakauruuru (be integrative).

Mondor and McIlwraith (2023) propose that individuals genuinely concerned about the potential for reconciliation through outdoor learning should cultivate self-awareness and knowledge of misappropriation, making this a crucial component of their leadership duties to be culturally responsive. Building partnerships with Indigenous peoples and facilitating the potential for Indigenous knowledge sharing as teaching and learning possibilities require developing and applying cultural knowledge, followed by approval (Mondor & McIlwraith, 2023). The Tātaiako framework provides a framework for developing cultural competence in teaching, outlining the key competencies of wānanga (meaningful dialogue), whanaungatanga, manaakitanga, Tangata Whenua, and ako (Teaching Council of Aotearoa New Zealand, 2011). Tātaiako assimilates with the aforementioned Ngā Tikanga Matatika Ngā Paerewa, but it also incorporates concepts of pono (integrity) and whakamana (empowering learners). In the tertiary sector, Ngā Hau e Whā o Tāwhirimātea: Culturally Responsive Teaching and Learning for the Tertiary Sector is a publication to help guide teachers to represent the four core components of culturally responsive practice: whanaungatanga, manaakitanga, kotahitanga (unity) and rangatiratanga (student agency and leadership) (see figure 2) (Rātima et al, 2022). This figure is a visual representation of the mātāpono weaving together around the central te ao Māori kaupapa of oranga (livelihood).

Figure 2.

Ngā Hau e Whā o Tāwhirimātea Wellbeing Model:



Ngā hau e whā o Tāwhirimātea aligns with Macfarlane's (2004) Educultural Wheel – on the basis of which the present model has been developed – incorporating contributions from Ngā hau e whā o Tāwhirimātea writing team, mahi from the Hikairo Schema series and the specific requirements of a model to guide culturally responsive teaching and learning within the tertiary sector.

(Rātima et al., 2002).

This call for culturally responsive practice is not new and was echoed by Smithells (1978), who proclaimed that regardless of one's religious or ethnic backgrounds, there was a deep spiritual connection to be had by all in outdoor education. (Smithells, 1978). Culturally responsive leadership refers to the intentional and systemic practice of leaders who facilitate the development of a school culture that reflects the ethnic, cultural, and linguistic diversity of the school community (Ladson-Billings, 2014). A culturally responsive leader can understand, respect, and respond to the diverse cultural needs of their students and staff, creating an inclusive and supportive learning environment for all learners, regardless of their cultural background (Young, 2016).

The Māori Education unit at Wintec has developed a decision-making tool (see Figure 3) to guide kaiako in following tikanga and making culturally informed decisions, ensuring the values of the institute and te ao Māori are upheld. This tool provides a framework to help determine when guidance is needed.

Figure 3.

Wintec Decision Making Tool

Decision-Making Tool

Ingoa | Name: Kaiārahi | Manager: Hōtaka | Programme:	Manawa Nui We reach out and welcome in		Manawa Roa We learn and achieve together		Manawa Ora We strengthen and grow the whole person	
	Kia Tika Preparation and organisation	Manaaki tangata Care for people	Whakamana i te tangata Empowering people	Mahi tahi Working together	Whakaaro Whānui Think broadly	Kia tupu, kia hua To grow and flourish
	Is this the right thing to do? How do we know?	How has care been shown? How do we know?	How have we empowered and validated people? How do we know?	How have we collaborated with people? How do we know?	How has thinking broadened and changed? How do we know?	How does this develop and increase our organisation? How do we know?
Mātauranga Māori (embedding Mātauranga Māori understanding, knowledge and practice)						
Ākonga Centred (demonstrating decision-making and practices that reflect being ākonga centred)						
Te Reo (engaging with the voices of ākonga, whānau, kaimahi, hapū, iwi me te hapori)						
Whakaumu (evidence to support demonstrating organisational transformation)						

(Tōia Mai, 2021)

Tangata Tiriti educators need to take what is often tokenistic and be involved in a genuine culturally responsive partnership commitment. This is about acknowledging Māori worldviews, engaging in the process of decolonisation, addressing historical wrongs, and creating learning environments that embrace mātauranga Māori (Washborne, 2018). Outdoor education can become a prosperous and equitable space that represents the tenets of Te Tiriti o Waitangi through partnership, protection, and participation with local Māori communities (Education Review Office, 2018). As Tangata Tiriti, we are obligated to ensure our partnership with Māori involves whakarahi (respect and enhance) rather than whakaiti (belittle or harm) of the mana (prestige) and the oranga of the other partner (Rātima et al., 2022).

Kia whakatōmuri te haere whakamua- *I walk backwards into the future with my eyes fixed on the past.* This whakatauki highlights the importance of historical knowledge. To move forward we must acknowledge our history, whakapapa, and ancestral knowledge to guide our future direction.

Chapter 3- Tikanga Rangahau: Methods

Introduction

My qualitative study employed a culturally responsive research methodology (CRM) to investigate the perspectives and experiences of esteemed Māori and Pākehā outdoor educators. The research goal was for these educators to identify strategies and ideas that they believed would assist kaiako (teachers) in authentically embedding mātauranga Māori into their teaching practice.

Grounded in an insider research positionality, this study acknowledged the significance of researcher reflexivity in ensuring ethical and authentic engagement with participants. Data collection was primarily conducted through kanohi ki te kanohi (face-to-face) interviews, which aimed to foster relational trust and facilitate meaningful dialogue. To address any pre-existing power dynamics and to help ensure that the study remained ethically sound, participant-centred, and responsive to the needs of the outdoor education community, the research design was further structured around Bishop and Glynn's (2003) IBRLA framework (Initiation, Benefits, Representation, Legitimation, and Accountability). The following sections provide a detailed discussion of the methodological approach, including participant recruitment, interview protocols, data analysis techniques, and ethical considerations. Additionally, reflexivity is examined as a critical tool for maintaining researcher accountability and navigating the complexities of insider positionality in culturally responsive research.

Research questions:

The main research question for the study was:

> *How can Tangata Tiriti effectively partner under Te Tiriti o Waitangi in outdoor education?*

Three related questions were constructed to address the significant themes which arose from the review of relevant literature and the primary research question:

1. What are some of the ways in which you embed mātauranga Māori into your teaching practice?
2. How can Tangata Tiriti authentically implement mātauranga Māori principles and tikanga?
3. What are some strategies or tikanga that Tangata Tiriti should employ when working collaboratively with Māori?

Culturally Responsive Methodologies

Due to my identity as a Pākehā researching in a mātauranga Māori and te ao Māori space, this study was grounded by culturally responsive methodologies (CRM). Culturally responsive methodologies are essential to ensure that research respects and appreciates the diverse cultural backgrounds and perspectives of the people or communities being studied (Berryman et al., 2013). Berryman et al. further stated that these approaches assist researchers in avoiding prejudice, misreading, stereotyping and the exclusion of cultural groups. CRM are also argued to promote fair and equitable treatment of all participants, ensuring that their voices are heard, and their experiences are accurately represented (Ladson-Billings, 1998). Furthermore, culturally responsive research values and integrates local knowledge, perspectives, and traditions. This validation empowers communities and individuals by acknowledging their expertise and contributing to a more holistic understanding of the research topic (Smith, 2013).

Mondor and McIlwraith (2023) proposed that individuals who genuinely care about the potential for reconciliation through outdoor learning should cultivate self-awareness and knowledge of misappropriation, making this a crucial component of their leadership duties to be culturally responsive. Building partnerships with Indigenous peoples and facilitating the potential for Indigenous knowledge sharing as teaching and learning possibilities require the development and application of cultural knowledge, followed by approval (Mondor & McIlwraith, 2023). Berryman et al. (2013, p. 3) indicated that a researcher developing a culturally responsive methodology must first engage in a process of "intellectual decolonisation" to connect prior knowledge with authentic contextual learning or situated practice.

Utilising a CRM approach reduces the potential for misinterpretation and increases the likelihood that findings are more accurate and can be applied effectively (Denzin & Lincoln, 2011). CRM encourages collaboration with the community or group studied. This involvement enhances the research process and increases the likelihood of generating relevant and applicable insights into the community's needs (Reason et al., 2008). Considering I am deeply rooted in outdoor education in Aotearoa New Zealand, I am positioned as an 'insider'. Given this, for the integrity of the research, I continually reflected on my position as both an insider and an outsider regarding the similarities and differences I shared with my research participants (Dodgson, 2019). By integrating reflexivity into the knowledge translation process, practitioners can identify potential biases in the research they use, the perceptions they hold within their field, and ultimately, how specific research findings might impact their practice (Alley et al., 2015). Alley et al. further stated that using reflexive practice as a methodological tool can provide new insights and increase self-awareness during the knowledge translation process.

Reflexivity requires researchers to critically reflect on their cultural positioning and how it may influence the interview process and outcomes (Savin-Baden & Major, 2013). In my study, this involved continual self-awareness and reflection on how my background, identity, and experiences shaped the research or context and outcomes (Finlay, 2002). This was a particular challenge for me, as I had to try to set aside my preconceived notions about my experiences to ensure I was not influencing or leading the participants to say what I wanted to hear. My own

identity haerenga (journey) has shaped the way I approach teaching mātauranga Māori. As much as I wanted to share this with my participants, I understood how it could have influenced their responses and potentially manipulated the data. To ensure the integrity of this study was upheld, I employed the IBRLA framework in conjunction with ongoing reflexivity, allowing for a culturally grounded and ethically sound research process.

IBRLA framework

The IBRLA framework is an open-ended research framework that aims to ensure that Māori thinking, and voice are included in research involving Māori (Macfarlane & Macfarlane, 2018). It features a series of accountability questions within each component of the framework (*See figure 4*).

Figure 4.

The IBRLA framework.

Principle	Accountability questions
I Initiation	– Who conceptualised and initiated this research project? – How did Māori participate in the conceptualisation and initiation process? – How was the agreement to proceed with the research achieved?
B Benefits	– How will the research (process and outcomes) accrue benefits for Māori? – How has information been shared with Māori about the intended benefits? – How will these benefits be determined and measured – and by whom?

R Representation	– Whose ideas will be represented in the methodology, design and approach? – How will Māori thinking, and knowledge be represented at all research phases? – How will this be monitored so that ongoing agreement/ partnership is maintained?
L Legitimation	– Who will legitimate the analysis and interpretation of information/research data? – How will Māori understandings be legitimately represented? – How will this be structured so that research fidelity is achieved/protected?
A Accountability	– Who is accountable to whom – and in what ways? – How will ongoing and mutual accountability be built into the research process? – How will this be monitored and evaluated to ensure safety for all stakeholders?

(Macfarlane & Macfarlane, 2018).

These questions are meant to guide researchers and help ensure that Māori knowledge is being included throughout the research project. The questions, such as 'How did Māori participate in the conceptualisation and initiation process? or 'How will Māori thinking, and knowledge be represented at all research phases?' also hold researchers responsible for ensuring that Māori involvement and contribution was not only included but also prioritised in the research (Macfarlane & Macfarlane, 2018). Principles of the Treaty of Waitangi – partnership, participation, and protection feature throughout the IBRLA framework. Ultimately, the accountability questions in this framework help ensure that mātauranga Māori is respected and upheld throughout the research process (Wilkinson, et. Al, 2020).

I employed the IBRLA framework as a moral research compass throughout this research. Each of the steps/phases are now described.

Initiation:

After comprehensive discussion with my academic supervisors, along with trusted colleagues, the research kaupapa shifted. Originally focussing on strategies to mitigate Pākehā cultural appropriation in Outdoor Education, the kaupapa now was framed differently and as a more affirmative inquiry seeking ways to integrate mātauranga Māori positively and authentically within outdoor education. This reframing emerged through collaborative engagement with my supervisors, who collectively have extensive experience in Māori research and education, as well as outdoor education. They played a vital role in conceptualising the re-envisioned direction of this study.

Benefit:

The benefit phase is instrumental in ensuring that the research design is not extractive, but instead contributes meaningfully to Māori communities. This included a commitment to producing outcomes that supported the integration of mātauranga Māori in outdoor education in a manner that was respectful, accurate, and empowering. The anticipated benefits, both pedagogical and cultural, will be critically examined in the discussion chapter, particularly in terms of how the findings might support and enrich the work of Māori educators within the outdoor education sector.

Representation:

Throughout my study, representation has been a central consideration during the research process. To ensure that Māori perspectives were not only included but also at the heart of the research, two of the four kaiako interviewed identified as Māori. Additionally, Māori voices have appeared throughout every stage of this study: from engagement with Kaupapa Māori scholars in the literature review, through to having a Māori academic supervisor and the active involvement of Māori interviewees.

Legitimisation:

Reflexivity served as a key methodological and ethical compass throughout. Regular supervisory meetings helped this process by constantly reviewing emerging data to ensure that ethical protocols, especially those regarding how cultural knowledge was analysed and interpreted, retained its integrity. Through these processes, the validity of research was maintained, ensuring that analysis remained both rigorous and culturally responsive.

Accountability:

A variety of accountability measures were put in place. Participants were provided with the opportunity to review their interview transcripts, comment back or request modifications, and to stay completely anonymous through undertaking the study. As a member of the outdoor education community, I bear a professional and ethical responsibility to uphold the standards of our field while also honouring the trust placed in me by the University of Waikato, my supervisors, and all who contributed to this research. This responsibility has instilled a deep commitment to conducting this work with authenticity, care, and unwavering respect for the kaupapa at its core.

Data Collection:

Kanohi ki te kanohi

A culturally responsive method I employed during the data collection phase was kanohi ki te kanohi, which literally means face-to-face, implying a physical presence and a level of effort made to engage (O'Carroll, 2023). The intention was for all the interviews to be conducted kanohi ki te kanohi, as O'Carroll (2023) stated; this was a common practice associated with kaupapa Māori research methodology. However, the geographical location and schedules of the latter two participants meant that we could not find a time feasible for a physical meeting. Although 'the seen face' and being physically present were important within te ao Māori, the participants agreed that, due to our prior relationship, they were comfortable with our online kōrero remaining credible. This had been outlined as a potential strategy in the ethics proposal.

CRM attempts to equalise the power between researchers and participants and promote collaboration by prioritising the inclusion and respect of participants' cultural contexts, beliefs, and values throughout the research process (Berryman et al., 2013). Researchers must be mindful of cultural differences in expression, storytelling, and interpretation to avoid biases and to honour the voices of participants from diverse backgrounds (Savin-Baden & Major, 2013). In the interviews, this approach involved adapting questioning techniques, communication styles, and rapport-building strategies to ensure that participants feel valued, understood, and safe. For example, to demonstrate cultural responsiveness, I began and concluded our interviews with Karakia (a blessing). For the participant with whom I did not have a prior relationship, I shared my Pepeha (traditional Māori introduction) to follow tikanga and show respect.

Semi-Structured Interviews

Semi-structured interviews were conducted to gather data from the participants. Semi-structured interviews occur when one person, the interviewer, engages in a dialogue with another by asking questions. Predetermined questions serve as a framework for the conversation. However, there was also room for the conversation to evolve depending on how the questions were posed and answered (Longhurst, 2003). This way, the discussion can flow, and the respondent can address specific topics of interest again, rather than being limited to a predetermined question schedule (Raworth et al., 2012). The interview began with a brief explanation of the research topic and aim. The participants were then asked a list of predetermined questions, to which they had access prior to the interview (see Appendix B). Participants had the opportunity to outline their background, experience, and connection to the outdoor education industry. The interviews were then transcribed and returned to the participant for review, allowing for any necessary amendments to be made.

The interviews lasted from 40 minutes to approximately one hour. During the interviews, for lack of a better term, I had to 'bite my tongue' on many occasions to allow the participant to share their perspective without me interrupting and contributing. Finding the balance of keeping the conversation flowing while probing deeper into pivotal insights, without dominating the interview, was a challenge, as our pre-existing relationship would naturally steer the kōrero more towards 'having a chat'. In keeping with culturally appropriate methodologies, the research relationship extended beyond the interviews. The participants' connectedness meant that they had a voice and felt empowered throughout the research process. This method also recognises mana ōrite (power-sharing) by respecting participants as co-creators of meaning rather than objects of study (Bishop, 1996; Smith, 2012). Keeping the relationship open after data collection acknowledged that, within te ao Māori, research is not a transaction, but a relational, transformative long-term commitment.

Participants:

This study drew on the insights of four participants, each approached for their relevant expertise and experience in outdoor education and their engagement with mātauranga Māori within educational contexts. Purposeful sampling enabled the capture of individuals of varying ages and genders who could offer diverse perspectives during these information-rich interviews on the authentic integration of mātauranga Māori (Patton, 2002). This was particularly poignant to capture perspectives from both Māori and Pākehā educators. Each participant will now be introduced.

Amorangi, a younger Māori kaiako, currently works with Education Outdoors New Zealand (EONZ), where he supports professional development in mātauranga Māori and te taiao. He previously taught Kaitiakitanga and outdoor education at Wintec and has had a long-standing relationship with the researcher, first as an ākonga, then as a colleague, and now as a kaiarahi (mentor) and trusted friend in te ao Māori.

The second participant, Freya, is a Māori physical education teacher who has recently taken on the responsibility of leading outdoor education at her school. Although new to the role, she is already recognised for her commitment to challenging the status quo and embedding mātauranga Māori throughout the curriculum. Her work is grounded in a deep commitment to achieving mana ōrite (equal status) for ākonga Māori in education. The third participant (pseudonym-Alice) is a trained secondary school teacher with a background in curriculum development and professional learning, particularly in supporting kaiako across a range of Outdoor Education contexts. Due to their request for confidentiality, further identifying information is withheld. The fourth participant, Andrew, is a Pākehā educator with extensive experience within Outdoor Education centres, tertiary institutions, universities, and secondary schools. He brings a strong history of community engagement and educational leadership.

The process of selecting participants began in 2024 at the PENZ-EONZ-NZHEA secondary teachers' conference, called Tuia Ki Tawhiti. After attending workshops in mātauranga Māori, I approached two of the speakers to introduce my dissertation topic and ask if they would be interested to learn more and potentially participating in the study. The other participant I knew from a previous project we had worked on together, and the final participant has been a mentor for me throughout my time in education. Part of the selection criteria was to ensure an even gender spread, as well as a wide range of ages and experiences, to cover the different demographics of the industry. It is challenging to find participants for the study who I did not previously have a relationship with, as the industry is tightknit and the circle of Kaiako Māori or those with experience in mātauranga Māori as Pākehā is limited. This situation also exemplifies the significance of this study.

Ethical Considerations

Te Whare Wānanga o Waikato, the University of Waikato, through its official Charter, has an explicit commitment to partnership with Māori, embracing kaupapa and tikanga Māori, as well

as the interests of New Zealand-born and Island-born Pacific peoples. Through the Ethical Conduct and Human Research and Related Activities Regulations, researchers are required to respect the cultural, social and language preferences and sensitivities of participants. Due to the research project's relevance and potential implications for Māori, as well as other social and cultural groups, I utilised the Te Ara Tika (2010) Guidelines for Māori Research Ethics and the Pacific Health Research Guidelines to inform this study. Furthermore, I completed the ethics process for this dissertation within the Faculty of Education at the University of Waikato.

I intended to conduct this research within a culturally responsive theoretical framework. Dr. Hoana McMillan, my primary supervisor, is a lecturer with Te Kura Toi Tangata Division of Education and is well-versed in Kaupapa Māori research methodology. I have also completed the paper EDUCA500-Culturally Responsive Methodologies, incorporating kaupapa Māori and Critical Theories. Drawing on the insights from this paper, the guidance from my supervisors, and the Te Ara Tika (2010) framework, I ensured that this study employed an overarching lens of culturally responsive research methods to maintain consideration of cultural and social factors.

Every participant was approached by phone or in person to inquire about their willingness to take part in the study. Participants received an introduction letter outlining the project and the procedures for observation and interviews prior to the discussion or meeting. Before the interview, each participant received an information sheet, an introduction letter, and a consent form *(see appendix C & D respectively).* Pseudonyms have been used to maintain anonymity for the participant who preferred to remain anonymous. Following each interview, participants were given the opportunity to review their transcripts and suggest amendments to ensure that accuracy and intent were maintained. Once member-checked, transcripts were analysed using reflexive thematic analysis, allowing for a thoughtful and responsive engagement with the data. This process was guided by the Initiation, Benefit, Representation, Legitimisation, and Accountability (IBRLA) framework to ensure that the extraction and interpretation of data remained ethical, culturally responsive, and aligned with the study's kaupapa.

Some ethical challenges I faced were navigating the power dynamics with two of the participants: One participant was a former ākonga (student) of mine, where I had previously held the role of tuakana (expert) in our relationship; however, this dynamic was reversed, as their depth of mātauranga Māori positioned them as tuakana within the context of this research. The other was a past mentor who had become a friend. I acknowledged these relational dynamics during my reflexive journey by taking a learning positionality with the former and adopting a colloquial tone during the interview with the latter. These considerations were grounded in Te Ara Tika (2010) guidelines to prioritise relational ethics and participant agency.

Analytic Processes

I employed reflexive thematic analysis to analyse the data. Reflexive thematic analysis is an accessible and theoretically flexible analytic approach for qualitative data analysis that enables the identification and interpretation of (thematic) patterns in a data set (Byrne, 2021). Braun and Clarke (2023) argued that research functions as a practical activity because we do not arrive at assessments or conclusions by carelessly stumbling through the data, but rather through a purposeful and organised strategy. I used Braun and Clarke's (2023) six-phase analytical process. The phases are described as follows: Phase one, familiarisation with the data; Phase two, generating different codes; Phase three, generating themes; Phase four, reviewing potential themes; Phase five, defining and naming themes; Phase six, producing the findings. As part of Phase One and as already noted, each audio interview was transcribed into a written version.

Phases two and three included identifying codes and initial themes specific to individual participants, as well as patterns consistently expressed across multiple interviews. A colour-coded highlighting system was used on printed transcripts, assigning a distinct colour to each theme, which supported my systematic and transparent process of theme development. Key

words and kupu (Māori vocabulary) central to these themes were highlighted, and supporting quotes were extracted to ensure the findings were grounded in participants' voices. As four core themes were identified, the data were organised accordingly, with insights, quotes, and culturally significant language grouped under each theme to reflect what participants identified as most meaningful. After two weeks, the transcripts were re-read with a fresh lens to check if anything had been misinterpreted or overlooked.

In summary, my research approach was thoughtfully crafted and aimed to respect the cultural setting and the relational complexity that was woven into this study. Using culturally responsive methods, such as kanohi ki te kanohi interviews, IBRLA framework, and reflexive thematic analysis, enabled me to maintain the integrity of both research practice and the voices of participants. Together, these approaches maintained ethical research data collection and analysis that was representative of the kaupapa. Grounded in ongoing reflexivity, insider awareness, and ethical approaches, the methodologies of this dissertation aspired to align with the culturally responsive kaupapa of this study.

Chapter 4- Tukunga Iho: Findings

Tama tu, tama ora; tama noho, tama mate- Those who are active and live will prosper; those who sit and dwell become sick.

During our hui, Amorangi shared this whakatauki, which conveys the need for active engagement, participation, continuous learning and avoiding resting on our laurels in any meaningful endeavour. I found this whakatauki fitting, as all participants explained that we must push through the barriers and challenge the status quo to make a difference in education.

Introduction

This findings chapter will delve into the central insights or four recurring themes that were deemed vital in the intricate landscape of effective partnership under Te Tiriti o Waitangi within Outdoor Education. The first insight will explore the critical distinction between genuine authenticity and superficial tokenism when embedding mātauranga Māori into pedagogy. This theme explores the connection between the journey towards meaningful partnerships and identity, as well as whakapapa. The second theme highlights participants' concerns and apprehensions about the existing education system and curriculum, as well as the challenges in implementing such practices, which are often hindered by significant curriculum and systemic impediments within the current education framework. This raises concerns and barriers for mātauranga Māori to flourish within the Outdoor Education curriculum.

In the third theme, the importance of identifying tikanga when embedding mātauranga Māori and working collaboratively with Māori is considered. Despite the challenges, within the kōrero, the participants offer a way forward and strategies, such as ako (reciprocal learning), for Pākehā to embed mātauranga Māori into practice. The final theme positively builds on the previous by

identifying Outdoor Education's unique potential to honour Te Tiriti o Waitangi and embed mātauranga Māori due to its connection with te taiao (the natural world):

These themes raranga (weave) together to provide a framework of interconnected whakaaro and nuanced perspectives, drawing on the participants' wisdom to offer insights on how Tangata Tiriti can move beyond rhetoric and tokenism to engage in mātauranga Māori in outdoor education authentically.

The Fundamental Need for Authenticity when Embedding Mātauranga Māori:

This theme emphasised the need for authentic and meaningful integration of Māori principles rather than tokenisation. Authentic engagement means being honest, willing to learn, and incorporating te ao Māori into the tapestry of your teaching. Freya discusses the difference between authentic integration and tokenism when talking about how schools try to connect with Māori culture:

> I have seen a lot of Te Reo Māori in our signs and labels, and we will say a karakia at the start of the staff meeting or, we might do like a Māori activity here or there, just to show that we are connecting with Māori, but you are still operating under a Western lens and just trying to bring in little bits of Māori. I think when you do that, it is not authentic (Freya).

The overuse of te ao Māori principles, such as kaitiakitanga and whanaungatanga, as school values without exploring their proper depth was a genuine concern for both Māori participants. Amorangi stated that a Western view of kaitiakitanga "is going to pick up some rubbish," and Freya used the same reference, further explaining that this sentiment is a "skin-deep" superficial interpretation of kaitiakitanga. The mutual understanding was that if Māori culture is to be incorporated into schools, it must be done with genuine intentions and in accordance with tikanga. Amorangi continued to challenge inauthenticity and tokenistic additions, stating,

"Putting in little gems of te ao Māori in might make your paper look good, but otherwise it is just dirt, it's just trash really, you need to be authentic throughout the process". Even though he is Māori and fluent in Te Reo, Amorangi's approach when developing a resource was always to consult with other educators in the field within te ao Māori. Amorangi explained the importance of consulting his kaumātua (elder), and whānau to gather a collective understanding of authentically relating themes to the curriculum. This identified the need for consulting others in order to follow tikanga.

Alice's recommendation of a basic plan of action was "whatever you do, be genuine about it, come from a place of, like, I am Tangata Tiriti, and this is what I know, but it's not everything; I'm not necessarily the knowledge holder ". This sentiment spoke to the wide spectrum of where educators may be on their haerenga and reiterated whether it's inserting everyday kupu or designing programmes, just be true to where you are at. Alice advised that the result of the 'process of authenticity' is that “the more you learn, the more you realise you don't know, and the learning journey is never-ending; so, work with whoever you can,” as collaboration enables you to find your own positioning. Freya reiterated the struggle to do this against a Western system and ethos, saying, "To me, authenticity does not mean we try to merge Māori into Western society. It is using Māori as the base; it's saying, this is the foundation for learning; this is the foundation for teaching". This powerful statement suggests that it is not a matter of finding what works and 'slotting' it in, but of grounding the learning outcomes in te ao Māori from the outset. In summary, each of the four kaiako had a clear awareness and critique of tokenistic approaches that undermine respectful engagement with mātauranga Māori.

Amorangi emphasised his profound pride in his Māori identity and how crucial it is to simply be proud of being Māori and recognise that it all stems from whakapapa. To him, understanding whakapapa can help one show respect to the environment:

> If we can understand that where we sit, through whakapapa, through genealogies in our space, then we can start respecting it a lot more and taking care of it a lot more because those are our older brothers and sisters that need help (Amorangi).

Freya's connection to her Māori whakapapa was also a primary driving force in her educational journey. She explained that it had been "a real, cool journey for me to discover my own cultural identity. I'm a lot more Pākehā than I am Māori, but this has allowed me to look into my Māori whakapapa." Freya further elaborated how her learning from kaumātua and kuia the first time on a noho Marae was "mind-blowing":

> By understanding my own cultural identity, even spiritual identity, I started seeing outdoor ed through a different lens and felt super inspired from that noho marae, after which I set out to change the achievement standards, changing the way I teach to be taught through a te ao Māori lens (Freya).

For Tangata Tiriti, understanding and embracing their identity was also foundational for authentically embedding mātauranga Māori in outdoor education. This self-awareness prevented superficial engagement and fostered a respectful learning environment. Andrew reflected on the power of shared beginnings, observing, and finding a commonality: "Everyone in this country came over or on the ocean. Whether it's past or present. The ocean connects us". He explained that identity and whakapapa are presented as laying the foundations for how Tangata Tiriti can engage and relate with mātauranga Māori meaningfully. Similarly, Amorangi believed that for Tangata Tiriti, knowing your whakapapa, your genealogies and where you come from and who you come from, will help you understand others. As he put it, "Understand yourself first because once you understand yourself, you can understand others". This highlighted self-awareness was the crucial first step towards genuine and impactful integration of mātauranga Māori, enabling partnership under Te Tiriti.

Significant issues and apprehensions about the existing education system and curriculum:

All the interviewees conveyed concern with the current structure of outdoor education, including its treatment of mātauranga Māori. Specific concerns were raised regarding the dominant Eurocentric views, Māori representation in the curriculum, and the uncertainties surrounding the current educational reforms. For example, Freya noted the difficulty in being true to Māori and Western educational philosophies: "Which, we're still trying to fit these te ao Māori practices into a Western lens as a Western lens is very linear, and a te ao Māori lens is very holistic, and that makeup won't fit in a linear model". She further explained that it can be a little like "fitting a square peg in a round hole", but there is enough contextual flexibility to weave some mātauranga Māori into the subject.

Amorangi shared this sentiment, referring to the Environmental Māori unit standards he has been involved in writing:

> A key issue with the current curriculum is that many unit standards lack authenticity, often appearing tokenistic, as they are not always grounded in mātauranga Māori or written by Māori, making it difficult to deliver them meaningfully and in alignment with Te Ao Māori values (Amorangi).

Andrew believed that a Western view of safety for EOTC (Education Outside the Classroom) and a safety management system, compliant with the Adventure Activity Regulations, could be grounded in concepts of Te Ao Māori and the Atua Matua framework. He theorised that students who respect the environment will have a more meaningful relationship with risk management than the established Western system.

Alice expressed frustration in wondering if outdoor education would ever receive the recognition that decades of educators have been striving for: "We would love to see Outdoor Education be established as its own learning area. My concern is that in the writing of the

curriculum refresh, will we have enough representation in there?" All participants expressed concern about barriers within the overall education system and curriculum that hinder the effective integration of mātauranga Māori into outdoor education.

> If reimagining Outdoor Education in Aotearoa is going to happen, I think we all must work together and share our knowledge and resources with our communities. As most of the time, you've done an excellent job, and your mahi is gold to other people, and we can't wait for the government to make up their mind (Alice).

To Alice, the outdoor community in Aotearoa New Zealand was not just ready, but already implementing change, so instead of waiting to 'see what will happen', we had the platform to make a difference. Alice highlights those teachers, who make up our community, can be advocates for change. However, they need help from others and the Māori community to develop programmes that are ākonga-focused, rather than curriculum or assessment-focused.

> "You may do some Te Ao Māori unit standards and some Outdoor Recreation unit standards. What I'm planning to do is create an epic teaching and learning programme that's all linked together, and the standards will naturally fall out of that; we won't even worry about the assessment. We'll just be having a great time” (Alice).

Andrew's concerns were the subject title being 'Outdoor Education' as this suggested that all learning within the subject is outdoors, whereas "we learn in all different places and contexts, whether it's inside, outside, upside down, whatever; it doesn't matter to me. It's the place that matters a lot." He suggested a Te Ao Māori approach to place-responsive education that could use the Atua Matua framework developed by Dr. Ihirangi Heke (2016). This framework used traditional Māori environmental knowledge to understand Hauora from an indigenous perspective. Amorangi expresses his tautoko (support) for this sentiment by explaining that many of his professional development (PD) sessions now incorporate Atua Matua, as it can be done anywhere, as opposed to the restrictive parameters required by some environmental Māori unit standards in the curriculum. Alice also explains how wānanga is a good starting place for kaiako. She expressed how Outdoor Education-focused PD sessions have also been attended by tangata whenua who are there to tautoko and learn in other ways,

which created a safe and inclusive blended learning environment for all. Freya asserted that for Māori, one of the most significant issues of the past is that outdoor education has not had a good perception "It's all these practical skills and quals being flexed to us that are only useful for people going down that pursuits avenue rather than being seen as a way to empower our Māori people". All participants also agreed that prioritising mana ōrite for Māori students within the curriculum is essential for equity, and Outdoor Education stands as a valuable platform to achieve this. The intrinsic link between outdoor experiences and te ao Māori presents an opportunity to address the current issues faced by ākonga Māori within the education system.

Identifying Tikanga when embedding Mātauranga Māori and working collaboratively with Māori:

Any efforts to embed mātauranga Māori into outdoor education must be underpinned by tikanga, that is, the values and practices of Māori culture, to ensure that all processes used are respectful and appropriate. At the heart of this process is whanaungatanga, the building of meaningful relationships with ākonga and the natural world. As Alice noted, "Relationships, embracing and incorporating relationships, that is an aspect of te ao Māori values." This underlined the importance of building relationships beyond the classroom and into the larger cultural and educational landscape. As Alice emphasised, relationships are an essential entry point for embedding mātauranga Māori: "I think a starting point would be values. So, relationships, whanaungatanga, are very important to me. Andrew expressed similar sentiments: "People come together, we gather, we recognise who we are, we begin to develop a relationship, we share a feed, and we proceed."

The principle of reciprocal learning, known as ako, is also equally important. Freya described her experience:

> I went in kind of just knowing, these kids probably know more than I do, actually getting the kids to set the tone of the class or the environment… I've learnt so much from my kids just from asking them questions, and I think being humble about it, they appreciate your humility, and they appreciate your willingness to learn (Freya).

Andrew similarly believed that "the most straightforward strategy is to ask students to share some knowledge and understanding specific to themselves". This highlighted the need for humility and openness in the learning process, enabling feedback and knowledge sharing to occur in both directions between teachers and ākonga. Outdoor Education promotes opportunities to engage with or connect to tikanga Māori. You can hear this in Andrew's understanding of the tikanga surrounding kaitiakitanga.

> The importance of sustainability and the welfare of nature and precious things: like the hoi (paddle) is given a persona; it's like it's your auntie, a precious person. Whatever you do, don't stick the head of auntie in the ground, so too, is protecting wairua, the acknowledgment of a spiritual connection to the natural world (Andrew).

Freya articulated the deep, intrinsic relationship between Māori worldviews and the natural world and "the fulfilment of Wairua that you get being in the outdoors". Furthermore, she explained the fulfilment of wairua that you get from being in the outdoors and that experiential learning is probably what ākonga need as they struggle to engage in learning without experiencing it. Through experiential learning, educators can engage with tikanga Māori by visiting local, culturally significant places, weaving harakeke grown at the Kura (School), and engaging with local iwi, experiencing a noho (overnight marae stay). Amorangi explained that engaging with mana whenua, as well as immersive and experiential Māori learning styles, including kōrero and observation, and collaborating with local Māori communities, also enhanced the authenticity of these experiences. Basic tikanga, like understanding the importance of Pepeha and whakapapa, also deepens the connection to Māori cultural frameworks. Being able to learn Te Reo Māori was regularly noted as a crucial step towards gaining ancestral knowledge. Amorangi emphasised that Te Reo Māori is key to following tikanga as a Kaiako: "It just starts with the Reo bro, I reckon it starts with Te Reo... a

lot of the secrets can be unlocked with Te Reo Māori". This implies that Te Reo is not just about knowing the kupu, but also about understanding the deeper meaning beyond a superficial translation.

All participants noted that a mahi tahi (collaborative) approach to weaving mātauranga Māori into outdoor education is essential as not one person is the holder of all knowledge. A commitment to collaboration and breaking away from isolation to a genuine partnership where expertise and insights are exchanged. A genuine exchange, according to Amorangi, "isn't just people sharing what they know, it's people learning off each other through reciprocity, which is an important part of te ao Māori". Recognition can be found where diverse knowledge resides within the diverse participants. A mahi tahi approach involves working together at the table to build experiences together, making them relevant, meaningful, and culturally responsive as opposed to "top-down and one-size-fits-all", according to Andrew. Amorangi attested to this by challenging the assertion that some assessment standards were not written by Māori, essentially questioning their validity due to an apparent lack of tikanga during the development process. A mahi tahi, co-design approach allows educational practices to embody a shared understanding of clarity and commitment to the principles of partnering under Te Tiriti o Waitangi.

The interviewees provided diverse practical strategies and Māori protocols (tikanga) for Tangata Tiriti who seek to integrate mātauranga Māori authentically. Practical and specific teaching approaches also included the use of lived experiences and the incorporation of te ao Māori values and frameworks, such as maramataka and Atua Matua. Andrew explained:

> If you want to develop a relationship, then it should come from a place of how can we support you? rather than how can you support me? I think that's important. Having your hand up before having your hand out (Andrew).

This supports the te ao Māori principle of tauutuutu. Strong relationships and reciprocal learning (ako) emerged as central to culturally responsive teaching. Freya highlighted the value of humility and co-constructed learning environments, noting, "I've learnt so much from my kids just from asking them questions. They appreciate your humility, your willingness to learn."

She described moments of empowering students by inviting them to share their knowledge: "I'll invite kids to say, how do you pronounce this word? ' Or What does this word mean? … they feel like they have the knowledge because they're teaching the teacher." Amorangi echoed the importance of vulnerability, stating, "To be authentic, it all comes back to you being vulnerable in that space, bro... like, I'm at this level, can you help me?" Vulnerability, in this context, becomes a tool that opens space for deeper trust and ako-based learning. Andrew spoke to the power of invitation: "The simplest thing of value that works is inviting others to share their knowledge… It's specific to themselves but gets shared to all the people in a class." Together, the participants affirm that learning is most powerful when it is humble, reciprocal, and grounded in mutual respect and the spirit of ako.

Freya highlighted how being humble is synonymous with the principle of ako by affirming:

> It's easy, like, to go on a power trip and be like, 'No, I'm the teacher, you all have to listen to me, and we have to do everything my way'. But the kids, getting them to set the tone of the class or to set the environment, you know, I think they appreciate your humility and your willingness to learn, you're no longer up there on this pedestal, which you still are as the kaiako. As the protector, but in knowledge, you're an equal playing field (Freya).

Similarly, Amorangi depicted the transition made from a place of traditional learner-teacher hierarchies to one with a more equitable perspective and explains that for Māori, that is often being on an equal level of "mātauranga" (knowledge) with your "Pākehā" kaiako. Andrew also referred to the relational aspect of the partnership, pointing to a positive experience they had working alongside a Māori colleague: "That's, there are two people representing stuff they believe in, they want to be with people, and they want to help each other. I'm like, this is a new experience for me, right?". Freya underscores the significance of co-learning: "It's ako that learning together is just such a beautiful concept that helps us, you know, gain some authenticity as well". As noted by the interviewees, Tangata Tiriti must approach the table with a mindset of supporting rather than expecting and create a context for

mutual learning and knowledge sharing. Andrew explained he uses somewhat of a disclaimer with students:

> I also acknowledge that my knowledge of te ao Māori and mātauranga Māori is modest; however, as long as I declare this, I am comfortable using the knowledge that I do have in recognition of language knowledge and culture of Māori (Andrew).

The Unique Potential of Outdoor Education to Embed Mātauranga Māori

All participants expressed a sentiment that due to its intrinsic link to te taiao (the natural world), outdoor education has a unique opportunity to uphold Te Tiriti o Waitangi and raranga in mātauranga Māori. Freya went into some detail about this, saying that "when you look at Hauora, everyone looks at, like, the whare, but the bit that's often missed is the foundation, which is the whenua". This reiterates the significance of land in te ao Māori, a setting that outdoor education provides organically.

> But I think like just taking them out into the outdoors and getting them to experience these concepts like teaching them about the maramataka, teaching them about atua, and then giving them evidence of it, being out in the outdoors and then feeling that, like, there's something that Russell Bishop says, which I think is super valuable, that what's good for Māori is suitable for everyone (Freya).

Andrew affirmed how he needed to align his values within te ao Māori, so he leaned into Ihirangi Heke's 'Atua framework' and suggested there are synergies between 'Outdoor Education' in 'environmental science' and te ao Māori cultural concepts of te taiao. Andrew also thought his passion to care for the natural world could be associated with the Treaty of Waitangi through: "Participation, Partnership, and Protection. I acknowledge that the 3 Ps are contentious, but if they are simply employed as the basis of a methodology, I think there is considerable scope for beneficial outcomes".

Moreover, Alice elaborated on the need for a shift in perspective from a Eurocentric to an Indigenous one, as she said:

> I guess we've come from a Western or Eurocentric way of recreating in the past, and we've climbed on the mountain and stood on the top, and I think we need to change that and understand why we should change that and respect the way that things have been done here and learning some of those beliefs (Alice).

Alice is outlining the clear divergences between a Eurocentric pursuits-based learning environment and the Māori understanding of tikanga and the natural world. Freya signaled her tautoko for Alice, as in her experience, Outdoor Education has been reasonably practical and 'hard-skill' focused. She explained that learning rock climbing or kayaking skills with 'western safety management strategies' often lacked a deeper meaning behind 'why' we were doing those skills. She challenges that if we are to promote holistic learning, then there must be a spiritual and emotional connection to justify the purpose of these activities. This highlights the opportunity for Outdoor Education as a vehicle for this vital move to partner under Te Tiriti, promoting indigenous values when learning in nature.

Outdoor Education is one site where the shift in the Eurocentric framework toward an Indigenous perspective holds great power. As Alice observes, "We need to change this and respect how things have been done here. Outdoor Education is a natural and authentic space for embedding mātauranga Māori due to its deep connections to te taiao". Educators who receive professional development (PD) can design transformational learning experiences that uphold Te Tiriti o Waitangi and enable proper cultural responsiveness. Since outdoor education is fundamentally situated in te taiao, it offers a rich and relevant context for exploring and entrenching mātauranga Māori that may be harder for other subjects to achieve. Alice believes that outdoor education is an important part of education, as many vocational students select it, as it is a subject where ākonga can excel when they might not necessarily excel in the classroom.

Summary

The findings suggest that effective partnerships in the outdoor education sector require a grassroots shift toward genuine authenticity, rooted in the complexity of real relationships grounded in understanding of identity. Participants indicated that tokenistic integration of mātauranga Māori is insufficient in their eyes. Amorangi argued that this was "really just trash" in terms of inauthentic cultural integration. Such a finding aligned with Bishop and Glynn's (2003) claims about deficit theorising and the need for culturally responsive pedagogies beyond a superficial understanding.

In addition, true partnership also requires a deep engagement with one's whakapapa as a precursor to engaging with te ao Māori. While principles have been articulated and individual participants were committed to embedding mātauranga Māori in real and meaningful ways at the organisational level (employing a waka model for social responsibility, for instance), the findings suggest systemic and curricular barriers that stand in the way of widespread and equitable progress. This highlights many of the issues that Alice has with outdoor education being represented in curriculum reforms. The indigenous knowledge currently represented in education is superficial and surface scratching. Rich (2003) acknowledged this in literature as an ongoing battle of pertinent knowledge against dominant Western ways of knowing that are still entrenched.

These factors highlight emerging pathways forward through the transformational opportunities that learning te reo Māori presents, along with the opportunity that reciprocal learning (ako) offers, utilising humble inquiry to carry the knowledge of all learners. Ultimately, these themes raranga together and uphold that honouring Te Tiriti o Waitangi in Outdoor Education is not simply infusing a few cultural aspects. Still, it demands the creation of equitable and meaningful partnerships as a commitment that goes beyond the one based on authenticity, identity, and reciprocal learning, for the collective benefit of all learners and the land of Aotearoa (Waitangi Tribunal, 2019).

As Andrew wisely suggested, "Let's find the things we have in common. Let's protect the things that are worthy of protection." This speaks to a collective responsibility towards safeguarding taonga, the environment, and cultural heritage, and the importance of identifying shared values that can underpin the partnership under Te Tiriti o Waitangi, contributing to a richer and more culturally responsive Outdoor Education landscape for all ākonga.

Chapter 5- Matapaki me Mutunga: Discussion and Conclusion

Kāhore taku toa i te toa takitahi, he toa takitini – We cannot succeed without the support of those around us.

This research critically examined the question of how Tangata Tiriti can authentically and appropriately weave mātauranga Māori into Outdoor Education in Aotearoa, New Zealand, within the framework of Te Tiriti o Waitangi partnership. Drawing on the whakaaro of both Māori and non-Māori kaiako, the findings revealed four interconnected themes that outline the complexities and opportunities from this study. This discussion will delve into these themes, comparing them with existing literature, exploring recommendations for future consideration, and acknowledging the limitations of this study.

Pivotal to Tangata Tiriti 'authentically' weaving mātauranga Māori into outdoor education is the importance of understanding identity and culture. All kaiako in this study highlighted that learning from indigenous knowledge without romanticising or appropriating requires recognising foundations in relationship, responsibility, and reciprocity (Barnhardt et al., 2008). Participants expressed strong sentiments against the mere inclusion of Te Reo Māori signage or occasional cultural activities without a deeper understanding and integration of te ao Māori mātāpono (values). This aligned with Gray's (2001) concept of 'Pākehā paralysis,' where fear of causing offence can lead to inaction or superficial engagement, and Hotere-Barnes' (2015) description of anxieties around tokenism. Freya's analogy of superficial interpretations of kaitiakitanga being only "skin-deep" was particularly poignant and highlighted that inauthentic additions underscore the necessity of moving beyond rhetoric towards a genuine commitment to Māori as the base for learning and teaching.

A shift away from a historically dominant Eurocentric Outdoor Education model to a place-responsive model calls for the need to adapt to the changing needs of its people under the partnership of Te Tiriti o Waitangi (Wattchow & Brown, 2012). To achieve authenticity, all participants proposed Tangata Tiriti educators must transcend simply adopting the required curriculum practices but instead ‘strive’ to ‘understand’ te ao Māori mātāpono, and Te Reo. The study also accentuated the foundational role of understanding and valuing ‘identity’ and hononga ki te whenua for both Tangata Tiriti and Māori to foster meaningful engagement with mātauranga Māori. As Amorangi noted, a strong sense of self, anchored in one's genealogy, was seen to provide a basis for respectful culturally responsive engagement. Māori participants, Freya and Amorangi, noted that a catalyst for their venture into higher education was to strengthen their pride of being Māori by connecting to their culture and whakapapa.

It was also vital that Tangata Tiriti, undertake an identity haerenga in order to position oneself to be comfortable and prevent superficial engagement. As Amorangi stated "understand yourself first because once you understand yourself, you can understand others". Due to Pākehā cultural identity being deemed hegemonic and persuasive, it is our responsibility as Tangata Tiriti to form an education identity which prevents negatively impacting marginalised groups (Glynn & Stanley, 2012). Finding common ground is a vital strategy for non-Māori to feel more comfortable teaching in this space. Acknowledging shared histories, as Andrew presented in the observation that "Everyone in this country came over or on the ocean. Whether it's past or present. The ocean connects us", can build bridges and foster a sense of shared belonging.

As Tangata Tiriti kaiako endeavour to include mātauranga Māori into their teaching practice, they must also be aware of challenges presented within the education system. The participants expressed significant apprehensions regarding the integration of mātauranga Māori within outdoor education. Concerns were raised about the continued dominance of Eurocentric perspectives, the limited representation of mātauranga Māori within the current government’s curriculum review, and the challenge as stated by Freya of fitting holistic Māori worldviews into linear Western educational models. Although the existing literature would

suggest that there has been a place-based shift in some schools, many outdoor education programmes still focus on historical Eurocentric pursuits-based models, often disregarding mātauranga Māori and holistic relationships with te taiao (Straker et. al, 2017; Zink & Boyes, 2006). Alice also worried whether outdoor education "will have enough representation in there" with regards to the current Review of Achievement Standards and highlighted the ongoing struggle for mana ōrite (equity) for mātauranga Māori in education. Similarly, one of the goals of a culturally responsive methodology must be to first seek to decolonise the subject area (Berryman et al., 2013). This tension between curriculum mandates and what educators are doing in practice reflects what Smith (2012) challenges that well-intended reforms can still reinforce Western norms unless kaiako are reflexively decolonising their own practice.

Despite these concerns, the study also highlighted the unique potential of outdoor education given its links to te ao Māori and the connection with the whenua. In this regard, Alice offered a positive outlook despite challenges, proposing that educators can take it amongst themselves to re-envision outdoor education, collaborate to share resources, and not be hamstrung by curriculum and assessment focus. Links to curriculum and assessment may be the vehicle to get ‘out the door’ but all participants agreed that the focus should first and foremost be on connecting all ākonga to te taiao through culturally responsive learning experiences.

The findings presented the importance of identifying tikanga when embedding mātauranga Māori and working collaboratively with Māori. Upholding tikanga in a way that is tika (correct) helps guide the kaiako to weave mātauranga Māori into their practice. Participants emphasised the role of manaakitanga, whanaungatanga, and tauutuutu (reciprocal sharing) as key mātāpono. Skidmore (2017) reiterated the importance of learning from Indigenous knowledge without romanticising or appropriating it required recognising its foundations in relationship, responsibility, reciprocity, and family. Tikanga, as represented by concepts such as kaitiakitanga and wairua, further enriched the connection between outdoor education and mātauranga Māori.

The participants also stressed the potential of co-design and of moving beyond the prescribed curriculum to genuine partnerships where expertise is exchanged suggesting true cultural exchange can only occur when both cultures engage as equals (Rogers, 2006). Andrew's suggestion to "ask students to share some knowledge and understanding specific to themselves" provided practical strategies for educators. Furthermore, the reoccurring message of learning te reo Māori as a crucial first step towards understanding and connecting with mātauranga Māori was resounding. For Andrew, tikanga when working with Māori was "having your hand up, before having your hand out". This aligned with the te ao Māori principle of tauutuutu, and further stressed the need for cultural responsiveness for authentic engagement.

The principle of ako (reciprocal learning) emerged as a significant platform for Tangata Tiriti to engage with te ao Māori and mātauranga Māori. Participants emphasised the significance of humility and the willingness to learn "alongside" Māori learners. Freya's experience of "getting the kids to set the tone of the class" and learning so much "just from asking them questions" exemplified the power of ako in fostering authentic relationships and knowledge. Some of the existing cultural competence frameworks include *Tātaiako* by the Education Council (2011), *Ngā Tikanga Matatika Ngā Paerewa* by the Teaching Council of Aotearoa New Zealand by the (2017) and *Ngā Hau e Whā o Tāwhirimātea* (2022) all highlight the significance of ako and whanaungatanga when working in a te ao Māori space. This challenges traditional power dynamics in education. As Amorangi asserted, there should be no hierarchy within that space, so an authentic relationship can build: "you can be quite vulnerable in that space of not knowing, instead of faking it till you make it". The emphasis of ako and 'learning together' was explained by Andrew as a "beautiful concept that helps us gain some authenticity as well" which reinforced the value of reciprocal learning in building genuine partnerships under Te Tiriti (Education Council, 2011).

Finally, the study highlighted the unique potential of outdoor education to honour Te Tiriti o Waitangi and embed mātauranga Māori due to its inherent connection with te taiao (the natural world)**.** Participants shared how taking students into the outdoors provided organic opportunities to experience Māori concepts like maramataka and atua. The emphasis on

experiential learning, where students "have to experience it" to believe and connect with these concepts, highlighted the power of the outdoor environment.

Increasingly, there is a call for a paradigm shift from a Eurocentric perspective of recreation toward an indigenous place-based kaupapa, where the focus is on nurturing relationships with the environment, understanding its stories, and fostering kaitiakitanga (Eames et al., 2008; Straker et al., 2017). The participants of this study tautoko this by the examples they shared in their kōrero including for example explaining the water cycle by using a te ao Māori concept of ‘Atua Matua’.

Freya’s declaration "what's good for Māori is suitable for everyone" argued the integration of mātauranga Māori in outdoor education can benefit all learners. Place-based education has the potential to reconnect learners with the specific histories, ecologies, and cultural meanings of their environment which foster a deeper sense of belonging and responsibility for Tangata Whenua and Tangata Tiriti (Penetito, 2008). Considering this, outdoor education has the potential to act as a catalyst for wider curricular change, as well as to provide an exemplar for modelling best practice of authentically embedding mātauranga Māori within the curriculum.

In summary, Tangata Tiriti, can aspire to have ‘hononga ki te whenua’, which means we have connection to the land, through our deep appreciation of te taiao. To be Tangata Tiriti is to understand our place and responsibilities as partners under Te Tiriti o Waitangi to build relationships with Māori and commit to the ongoing fight for Māori tino rangatiratanga (Dewes, 2022). Considering this, if Tangata Tiriti are to have tūrangawaewae, our place to stand, then it must be done through relationships that are not imposed, but invited and cultivated, whilst remaining grounded in humility, respect, and action (Jones, 2020). For kaiako, this should not be optional, but a Te Tiriti bound responsibility requiring unlearning of hegemonic practices to actively stand together in the re-envisioning of Outdoor Education.

Recommendations for Further Investigation

Based on the findings and existing literature, several recommendations for further considerations emerged from this study. Firstly, this research has identified the value for targeted 'nationwide' studies exploring the themes identified in this study. This could include a broader range of perspectives, such as Māori students, whānau, Ministry of Education staff, tertiary tutors, and iwi representatives and help to identify the bigger picture of what is happening in this space. Future research could also explore the long-term impact of mātauranga Māori integration on both Māori and non-Māori students' engagement, achievement, and sense of connection to place in outdoor education. A longer duration study could follow kaiako during their haerenga and provide a platform for them to reflect on growth, epiphanies or negate wero (challenges) experienced.

The mātāpono of raranga:

The symbolic concept of weaving English-medium and Māori-medium curriculum together by finding nuances for kaiako to assimilate their own values and beliefs in Outdoor Education is another area suggested for further investigation. For example, further studies could investigate the interweaving mātāpono of a place-responsive approach and te ao Māori approach to learning in te taiao. This synergy embodies a culturally responsive pedagogy where the themes intertwine to reinforce each other, like the woven strands of a kete (Flax basket) (Hemara, 2000: Macfarlane et al., 2008). Recently there has been a set of 'Environmental Māori' unit standards developed for English-medium schools, this would be a perfect context to explore this model further.

Addressing Barriers in curriculum delivery:

When the new 'standalone' Outdoor Education Achievement Standards are implemented, along with Mana ōrite mo te mātauranga Māori, then further study could review the success and impacts on Outdoor Education for ākonga. The findings of this study could also be synthesised into an effective PD model to support Tangata Tiriti educators in their journey towards authentic integration of mātauranga Māori in their practice. For example, the four key themes could be used as pillars to emphasise the importance of learning Te Reo Māori, employing culturally responsive pedagogy, and building relationships with Māori communities. My hope is to integrate the findings of this study to deliver workshops within the Certificate of Adult Tertiary Teaching here at Wintec and at the NZOIA (New Zealand Outdoor Instructor Association) symposium.

Resource Development:

Further consideration should be given to the development of culturally responsive resources and pedagogical approaches that support the integration of mātauranga Māori in Outdoor Education, co-created with Māori communities. Resources could focus on the specific ways in which different tikanga can be appropriately embedded within various Outdoor Education activities, providing practical guidance for educators. There is an existing framework called the 'Decision Making Tool' (figure 3) that was created by the Māori learning department at Wintec, to help guide Pākehā Tauiwi and Kaiako Māori to follow tikanga when operating in a te ao Māori space (Tōia Mai, 2021). This could be used and adapted to fit a more Outdoor Education focused setting by addressing a te ao Māori practice like teaching raranga harakeke (flax weaving) to the students. This tool could help ensure kaiako follow tikanga and provide some guidance on when it is appropriate to reach out to others.

Limitations of the Study

Several limitations should be considered when interpreting the findings of this study. While the small sample size of four participants was appropriate for a two-paper master's level study and yielded rich qualitative data, it does limit the generalisation of the findings to the wider population of Outdoor Educators in Aotearoa New Zealand. Nevertheless, such a depth of insight and meaningful suggestions have been significant from the study. My insider positionality as a Pākehā outdoor educator facilitated access and rapport with participants. However, it may have inadvertently influenced the research process, despite conscious efforts towards reflexivity and IBRLA. The reliance on semi-structured interviews provided valuable insights into participants' experiences and perspectives but may not have captured the full complexity of the issues. Additionally, logistical limitations from not having kanohi ki te kanohi interviews might have affected the richness and nuances of the interactions compared to face-to-face engagements. Furthermore, while the study aimed to include diverse perspectives, the specific backgrounds and experiences of the participants interviewed may not fully represent the wide spectrum of views and kaupapa within the Māori and non-Māori outdoor education communities. Finally, this study has been framed for Tangata Tiriti educators and may have differing relevance for Pākehā kaiako who are on different stages of their haerenga to decolonise their pedagogy.

Significance of this Research

This research holds significance in supporting kaiako to develop a deeper understanding of tikanga when working within a te ao Māori context, offering strategies for those on their journey as a partner under Te Tiriti O Waitangi. The findings provide insight into key considerations for kaiako engaging in a te ao Māori space, particularly around when to seek guidance or reflect critically on their own positioning. For me personally, this research journey

became a path to understanding my identity as Tangata Tiriti and finally feeling a sense of belonging by exploring the concept of Pākehā tūrangawaewae through hononga ki te whenua.

My hope is this study may influence other kaiako who have felt removed from the given label of 'New Zealand European' to explore their identity and 'place to stand' in Aotearoa New Zealand. While progress has been made, the study highlights that Outdoor Education in Aotearoa remains some distance from being decolonised and there is still significant mahi to be done. The responsibility will continue to sit with schools and Kaiako to raranga mātauranga Māori and te ao Māori into their practice. As illustrated in the review of literature, the increasing Māori population and growing student diversity prompt the urgency for a culturally responsive, place-based approach to embed mātauranga Māori into teaching practice.

Conclusion

As educators we must be responsive to 'other ways' of knowing that differ from the Western dominant paradigm in which we may have been educated (Berryman, et. al, 2013). This research provides valuable insights into the critical question of how Tangata Tiriti can authentically and appropriately raranga mātauranga Māori into Outdoor Education in Aotearoa. The findings promote moving beyond tokenism towards genuine authenticity, grounded in an understanding of identity, and whakapapa, to build respectful relationships and reciprocal learning (ako) environments. This aligns with Berryman et al.'s (2013) argument the culturally responsive pedagogy requires transformational, not transactional partnerships with ākonga.

While significant curriculum challenges remain, the inherent connection between Outdoor Education and te taiao presents a unique and powerful opportunity to honour Te Tiriti o Waitangi and foster mana ōrite for Māori in education. By embracing tikanga, engaging in genuine co-design with Māori communities, whilst prioritising ongoing reflexivity, Tangata Tiriti educators can contribute to a more culturally responsive, equitable, and place-responsive

Outdoor Education model for all ākonga in Aotearoa. This journey requires getting out of your comfort zone, showing humility, having an open mind, and harnessing a deep respect for te ao Māori as a vital platform for Outdoor Education in Aotearoa New Zealand. Alice challenges us to show solidarity and not to wait for political or curricular reform, but instead take responsibility as the Outdoor Education community to re-envision our practice. During our kōrero, Andrew used a quote from Mahatma Gandhi (2007) that summed this up: “Our ability to reach unity in diversity will be the beauty and the test of our civilization”. (p. 34)

Kāhore taku toa i te toa takitahi, he toa takitini – *We cannot succeed without the support of those around us.*

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Appendix

Appendix A- Research Questions

How can Tangata Tiriti effectively partner under Te Tiriti o Waitangi in outdoor education?

Related questions:

1. *What are some of the ways you embed mātauranga Māori into your teaching practice?*

2. *How can Tangata Tiriti authentically implement mātauranga Māori principles and tikanga?*

3. *What are some strategies or tikanga that Tangata Tiriti should employ when working collaboratively with Māori?*

Appendix B- Interview Questions for participants

Related questions:

I. *Explain your background in education, and the journey you have had with regards to mātauranga Māori and te ao Māori in outdoor education.*

II. *Do you have any issues or concerns with the current and proposed outdoor education curriculum in Aotearoa New Zealand?*

III. *What are some of the ways you embed mātauranga Māori into your teaching practice*

IV. *How can Tangata Tiriti **authentically** implement mātauranga Māori principles and tikanga*

V. *What are some strategies or tikanga that Tangata Tiriti should employ when working collaboratively with Māori*

VI. *Any other whakaaro (thoughts)?*

Appendix C- Information sheet to participants

INFORMATION SHEET FOR PARTICIPANTS

This research project is part of a Master of Education at the University of Waikato, undertaken by Principal Researcher David Williams. David has a Bachelor of Sport and Recreation from AUT University. He is supported by supervisors Dr. Hoana McMillan (Lecturer) and Marg Cosgriff (Senior Lecturer) at the School of Education and Division of Health at the University of Waikato. This study has been approved by the University of Waikato Division Education Research Committee.

The aim of this study is to explore the experiences of both Māori and non-Māori outdoor educators, and through a culturally responsive approach, identify ways in which Tangata Tiriti can effectively partner under the Te Tiriti o Waitangi, to authentically weave mātauranga Māori into outdoor education.

I encourage you to read this information sheet carefully before making your decision to participate. It is important that you know that you will not have to answer any question you don't want to, and you can stop the interview at any time. Also, if you choose to participate and

want full anonymity, I will do everything I can to ensure your identity is protected and to anonymize the location and education facility you are from. While every effort will be made to protect anonymity of all participants, this cannot be guaranteed. Your name will never appear in publications deriving from this research. You will be able to choose your own pseudonym for representation in the thesis or any publications arising from this study. However, your gender will be known. Thank you for considering this invitation to share your experiences in outdoor education.

Contacting the Researchers

If you have any questions or concerns about ethical matters or other issues related to the research, please contact the lead researcher, or the Dean of the Division of Education.

Principal Researcher:

David Williams

David.williams@wintec.ac.nz

027 422 3032

Appendix D- Consent letter to participants

INFORMED CONSENT FORM FOR INTERVIEW PARTICIPANTS

I have read the **Information Sheet for Participants** and have had the study explained to me. My questions about the study have been answered to my satisfaction, and I understand that I may ask further questions at any time.

1) I understand that I can withdraw at *any* time, and my data can be withdrawn up until two weeks after the return of transcripts.
2) I understand that I can decline to answer any particular question in the study.
3) I understand that I can refuse discussion on any issue.
4) I understand that I can refuse the recording of any part, or whole, of the interview.
5) After having read the transcript, I have the right to request to erase or change any record with which I am uncomfortable up to two weeks after the transcripts were returned to me.
6) I understand the researchers will keep all records from the interview confidential.
7) I understand that all data will be archived for at least five years according to University of Waikato Human Research Ethics Regulations.
8) I consent to the data being used for publication and teaching purposes. I understand there will be no use of the audio recording besides the principal researcher and supervisors.
9) I understand that my name will not be used in any published or unpublished work, and the researcher will do everything possible to keep my identity anonymous/hidden. I understand that I have the right to choose my pseudonym.

10) I understand that if I have any concerns I can contact any of the research team: David Williams (David.williams@wintec.ac.nz) Dr. Hoana McMillan

(hoana.mcmillan@waikato.ac.nz), Marg Cosgriff (marg.cosgriff@waikato.ac.nz)

Please complete the relevant details below,

Signed:.....

Date: .....

Name: .....

Age: .....

Email address for transcript : .....

Chosen name for the research report:……