



HE ARA KOTAHI
HEI ARA KŌRERO



MOKOMOKO
Education Kit

INTRODUCTION -

The activities within these educational kits showcase just a fraction of possibilities and aim to provide a starting place for your class enquiries and learnings. These resources target Years 7 to 10 and aid schools and teachers to maximise the understanding contained within. [Te Takanga o te Wā](#) - Māori History Guidelines have been used as a key reference and guide.

Some local concepts need unpacking from a local hapū and iwi perspective. It is recommended you contact local hapū and iwi elders, and/or leaders as well as those known to hold information about this traditional knowledge. It is also important to remember that these histories are taonga tuku iho of Rangitāne (treasures passed down through the generations). Therefore, please ensure they are treated with respect and be mindful as you are privy to information many Rangitāne descendants are still to learn.

Tai Huki Consult Ltd has had the privilege of providing support and guidance to the He Ara Kotahi, Hei Ara Kōrero project, working with Rangitāne o Manawatū and the Central Economic Development Agency ([CEDA](#)) whānau throughout the development of these resources.

This kit contains information to help teachers plan a visit to the Mokomoko kāinga site, near Palmerston North, as well as activities for students to complete before, during and after their trip.

It focuses on local, place-based learning and is designed to support the Aotearoa New Zealand Histories curriculum. However, there are also activities relevant for English, Visual Arts and Technology classrooms.

SITE INFORMATION -

Directions:

From Palmerston North city, cross the He Ara Kotahi Bridge (off Dittmer Drive), onto the farmlands just over the bridge. Be sure to allow time to appreciate the artforms on the bridge, inspired by the karaka trees that were once plentiful in this area.

Head to the concrete viewing area and look at the interpretation panels.

A nearby site of interest is Te Uru Karaka/Karaka Grove, a historical grove of karaka trees with spiritual significance. It is located at the Massey University Plant Growth Unit on Batchelar Road.

Safety Information:

Be water safe near the river. After rain, the riverbanks can become slippery.

Please stay on the He Ara Kotahi pathway and viewing area. The uneven terrain of the surrounding farmlands can be hazardous to walk across, and stock should not be disturbed.

This area is unsheltered when it's raining – bring wet weather gear. Carry water bottles with you on hot days.

HISTORICAL INFORMATION -

Mokomoko, a kāinga that was home to between 600 and 800 people, spread across what today are quiet farmlands. It was a place of rich family life, with children and the elderly constituting a large proportion of its residents.

In the 1820s – during the Musket Wars – Mokomoko was attacked by the fearsome tauā Te Āmiowhenua, on its rampage around the North Island. In the aftermath of that attack, Ngāti Apa invaded, annihilating the peaceful kāinga.

TIMELINE -

c.1400s-1500s: The rangatira Poutoa leads a migration from Tamaki nui-ā-Rua to Tahuna-a-Rua (the ancient name for Palmerston North). He builds Te Motu o Poutoa Pā first. Soon afterwards, after living on the land and getting to know it, his people establish the kāinga Mokomoko and Ruahine nearby. It is an integrated living system: Ruahine and Mokomoko are designed as places of cultivation and family life, while Te Motu o Poutoa Pā is the stronghold to withdraw to in times of war.

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1820s: The tauā Te Āmiowhenua attacks Mokomoko on its violent journey around the North Island of 1821-2. Afterwards the men of Rangitāne O Manawatū travel out to form new alliances as a means of recovery. While they are away, Ngāti Apa hit Mokomoko with a surprise invasion. This is a deliberate strategy – one way to eliminate a tribe is to kill their women and children. Mokomoko kāinga never recovers from the devastating two-pronged attack and is abandoned.

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1864: The Crown purchases 250,000 inland acres of land in the upper Manawatū from Rangitāne O Manawatu – known as the Te Ahu-a-Tūranga Block. The rangatira Te Hirawanu, who has the mana to negotiate the sale, asks that reserves be set aside for the people of Rangitāne O Manawatu. However, the Mokomoko site, Te Motu o Poutoa Pā and several other wāhi tapu end up being included in the area of land sold.

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1866-1873: After the Crown declines requests from rangatira to change the reserves, Rangitāne o Manawatū repurchase several wāhi tapu and kāinga.

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1870s-early 1900s: Much of the remaining Rangitāne o Manawatū land is carved up into smaller blocks and granted to different individuals through the Native Land Court. In determining the ownership of Māori land blocks in this way, the court made it easier for Europeans to purchase land from those deemed the owners.

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1880: British settler John Octavius Batchelar buys 900 acres of land to farm, including the Mokomoko area. The rangatira Hoani Meihana tells Batchelar about significant places on the land. As part of the purchase agreement, Rangitāne o Manawatū rangatira ask Batchelar to protect the precious karaka trees remaining on the land – European settlers had already felled many trees. Batchelar is dedicated to protecting the trees during his time on the land.

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1926: The government purchases the Batchelar Estate. The following year Massey Agricultural College is established on the site. It continues to operate under Massey University today.

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2019: Rangitāne o Manawatū and Palmerston North City Council work in partnership to build the He Ara Kotahi Bridge leading to the Mokomoko site. Rangitāne O Manawatū adorn the bridge with artworks symbolising the ecosystem within a karaka tree and the people around it.

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2020s: Te Uru Karaka/Karaka Grove on the Mokomoko site remains a sacred, protected place for Rangitāne O Manawatū. They perform healing and other rituals there. They have also been involved in conservation work to bring manu back to Mokomoko.

We invite you to explore the [He Ara Kotahi, Hei Ara Kōrero website](http://www.heiarakorero.nz) for more information and audiovisual resources on Ahimate kāinga and significant tūpuna.
www.heiarakorero.nz

For further information, contact Rangitāne O Manawatū: tmi@rangitaane.iwi.nz

KEY TERMS/GLOSSARY -

Hangī: Earth oven.

Hapū: Kin group.

Kāinga: Village.

Kaitiaki: Guardian.

Kiore: Polynesian rats.

Kurī: Dog.

Mana: In a person, a supernatural force associated with power, authority and charisma.

Mana whenua: People with authority over the land, acquired through generations of occupation.

Manu: Bird.

Manuhiri: Guests.

Mate: Deceased.

Musket Wars: A series of battles throughout New Zealand during the 1810s-1830s, catalysed by Northern tribes acquiring muskets through trade with visiting Europeans. As more and more tribes experienced the devastation wrought by this new weaponry, or heard about it from others, they all scrambled to gain guns of their own. The Musket Wars resulted in the mass displacement of many people.

Papaioea: The name of the forest clearing where Palmerston North City was established.

Pātaka: Raised storehouse.

Rākau: Trees, wood or sticks.

Rangatira: Chief.

Te Ahu-a-Tūranga Block: The 250,000 acre block of land the Crown purchased from Rangitāne O Manawatū in 1864. Encompassed the inland area of the upper Manawatū.

Tahuna-a-Rua: An ancient name for the Palmerston North area.

Tamaki nui-ā-Rua: An ancient name for the Dannevirke area.

Tauā: War party.

Toa: Warriors.

Tupuna: Ancestor. / Tūpuna. Ancestors.

Wāhi tapu: Sacred site.

Wahine toa: Warrior woman.

Waka tētē: Fishing canoes.

Waka tīwai: Small, manoeuvrable dugout canoes.

Whāngai: Adoptive child. / Mātua whāngai: Adoptive parents.

PRE-VISIT ACTIVITY: VIDEOS & QUESTIONS -

Oral History Video 1: Whakarongo

Watch the [video](#) of Rangitāne o Manawatū representatives talking about their tupuna Whakarongo, an aristocratic wahine toa, who fought in battle during the 1820s.

Then use the following set of questions to consider the story in relation to the relevant Big Ideas from the Aotearoa New Zealand Histories curriculum. Students could engage with the questions individually or as a group discussion.

Extra Activity:

Students could reenact scenes from the life of Whakarongo as groups.

Big Idea	Questions
Māori history is the foundational and continuous history of Aotearoa New Zealand	<p>As a young woman, Whakarongo lived on Te Motu o Poutoa Pā. What was the significance of her living on the earliest pā site to be established in this area?</p> <p>What might it have been like for Whakarongo returning to her whenua after decades as a captive on another tribe's land?</p>
Colonisation and settlement have been central to Aotearoa New Zealand's histories for the past 200 years	<p>The tauā Te Āmiowhenua was one of the earlier rampages of the Musket Wars. In what ways do you think the introduction of guns to this country changed Māori warfare?</p> <p>How might the coming of Christianity have contributed to Whakarongo being released from her captivity?</p>
People's lived experiences have been shaped by the use and misuse of power	<p>What challenges might Whakarongo have faced as a woman in battle alongside men?</p> <p>Was the status of a captive woman different to that of a captive man in traditional Māori culture? Did they have different roles?</p> <p>Many iwi did not have guns at the time the tauā Te Āmiowhenua wrought devastation around the North Island. Can you think of some ways the inequality between those iwi who had guns and those who did not might have played out?</p>

Big Idea	Questions
<p>People hold different perspectives on the world depending on their values, traditions, and experiences</p>	<p>What does the term wahine toa mean to you?</p> <p>Can you think of other historical or recent examples of warrior women?</p> <p>How might loss have impacted Whakarongo? She had already lost two husbands and a child before she was kidnapped by Te Āmiowhenua.</p>
<p>People participate in communities by acting on their beliefs and through the roles they hold</p>	<p>Whakarongo grew up as a whāngai child of Te Aokautere. Do you think the traditional whāngai practice differs from European models of adoption?</p> <p>What are the two ways of denoting rank in the traditional culture of Rangitāne O Manawatū discussed by Chris Whaiapu on the oral history video?</p>
<p>Interactions change societies and environments</p>	<p>What changes might Whakarongo have observed on returning to this area after decades as a captive elsewhere? Remember that when she was taken, no Europeans had traversed this land, by the time she returned the Te Ahu-a-Tūranga Block had been sold to the Crown.</p>
<p>People hold different perspectives on the world depending on their values, traditions, and experiences</p>	<p>In what ways is the Christian concept of Heaven similar or different to the traditional Māori concept of ngā rangi tūhāhā?</p> <p>How might Māori have taken Christianity, a European construct, and made it their own?</p>
<p>People participate in communities by acting on their beliefs and through the roles they hold</p>	<p>In what ways did Hoani Meihana Te Rangiotū influence the people of Rangitāne O Manawatū once he became a Christian?</p> <p>How did Rangitāne O Manawatu and Ngāti Raukawa seal their peace?</p>

Oral History Video 2: Mokomoko Kāinga

Watch the [video](#) of Rangitāne O Manawatū representatives talking about Mokomoko kāinga.

Students could then write a paragraph on what they think Mokomoko kāinga looked like, based on the descriptions in the oral histories. After visiting, invite students to review their description and reflect on whether they see things differently.

Related Big Idea from the Aotearoa New Zealand Histories curriculum:

- Māori history is the foundational and continuous history of Aotearoa New Zealand

On-Site Activity: Drawing

Stand on the site of the augmented reality 360° recreation presented in the He Ara Kotahi, Hei Ara Kōrero mobile tour (the concreted area with signage panels, across the bridge).

Sketch your own interpretation of what the vista before you looked like in the times of the tūpuna.

Remember that the Manawatū River was much wider in the times of the tūpuna and flowed closer to the Mokomoko site than it does today. Consider also the karaka trees that flourished across this area.

In the mobile tour you will see an example of a researched recreation of this vista by one artist. But every artist has their own style, plus oral histories are open to interpretation, so go ahead and interpret the site from your own perspective.

Some features you might like to include:

Te Uru Karaka/Karaka Grove: Valued as a place to conduct rituals and a food source – the kernels required careful preparation to render them non-toxic.

Waka mooring place: Dense forests necessitated travel by waka tīwai and waka tētē.

Terraces: Terraced topography was common for riverside kāinga. Nobility occupied the upper terraces.

Pātaka: Storehouses elevated on stilts to protect the food from kiore.

Hangī (earth oven) pits: For baking kai to feed the whānau.

Kurī (dog): Mokomoko was home to a large number of kurī, as well as people.

Ruahine Ranges: Feature prominently in the background.

Te Motu o Poutoa Pā: The people of Mokomoko sought safety within this fortified pā in times of strife.

ON-SITE ACTIVITY: DRAWING



Extra Activity:

Refine your artworks using digital technologies or physical media, after returning to the classroom.

Related Big Ideas from the Aotearoa New Zealand Histories curriculum:

- Māori history is the foundational and continuous history of Aotearoa New Zealand
- Interactions change societies and environments

On-Site Activity: Bingo

A karaka tree.	Toetoe.	Artworks on the bridge.	A manu.	A rapid.
A harakeke flower/seed pod.	A log swept into the river.	Large rocks.	Fine gravel.	Tussock.

Extra Activity:

Take photos of these items and other things you find interesting on the site. When you get back to the classroom, make an annotated photo album.

Related Big Ideas from the Aotearoa New Zealand Histories curriculum:

- Māori history is the foundational and continuous history of Aotearoa New Zealand
- Colonisation and settlement have been central to Aotearoa New Zealand's histories for the past 200 years
- Interactions change societies and environments

ON-SITE ACTIVITY: GROUP ROLEPLAY -

Have students stand in an order representing the terraced topography of Mokomoko kāinga. They could then think about different types of activity that might have been occurring on the various levels of terracing.

Things to consider:

Nobility occupied the upper terraces.

The terraces contained whare, pātaka, cooking areas and small garden areas.

How did whānau units live and socialise?

What about their kuri?

To what degree (or not) were the people on the lower terraces able to interact with the people on the upper terraces and vice versa?

What sort of interactions did the people on the lower terraces have with the river – and people traversing it by waka?

Related Big Ideas from the Aotearoa New Zealand Histories curriculum:

- Māori history is the foundational and continuous history of Aotearoa New Zealand
- People's lived experiences have been shaped by the use and misuse of power
- People hold different perspectives on the world depending on their values, traditions, and experiences
- Interactions change societies and environments

POST-VISIT ACTIVITY: BULD WAKA TĪWAI AND WAKA TĒTĒ

Students build their own waka models using a media of their choice. This could include recycled objects, rākau and other items found in nature, or digital media.

Being river people, the people of Rangitāne O Manawatu had specific requirements for their waka, which differed from those of coastal iwi, for example. The two types of waka they frequently used were:

- Waka tīwai: Small, manoeuvrable dugout canoes.
- Waka tētē: Fishing canoes.



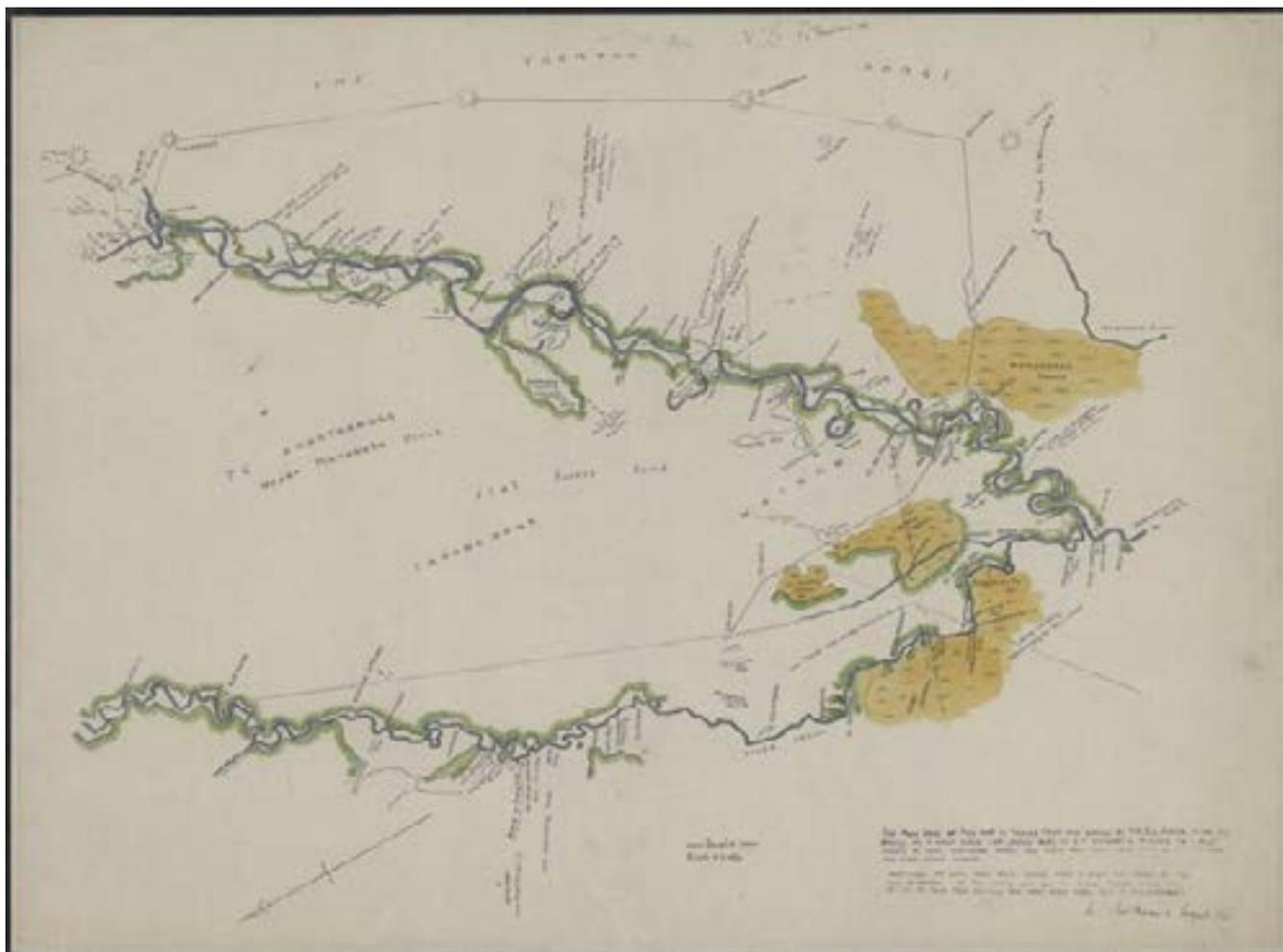
This archival image shows a waka tētē to the left and a waka tiwai to the right (between them is a waka taua).

Archives New Zealand, ref. R24748114, photographed by National Publicity Studios, 1969

Related Big Ideas from the Aotearoa New Zealand Histories curriculum:

- Māori history is the foundational and continuous history of Aotearoa New Zealand
- People's lived experiences have been shaped by the use and misuse of power
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- Interactions change societies and environments

POST-VISIT ACTIVITY: TIMELINE RESEARCH & PRESENTATION -



Te Ahu-a-Tūranga, Upper Manawatū Block, by A. E. Williams. Courtesy of Palmerston North City Council.

Students select one event from the Timeline at the start of this document.

Help them to conduct further research, using the Additional Resources at the back of this document.

They could then present back to the class on how their chosen event shaped history.

Related Big Ideas from the Aotearoa New Zealand Histories curriculum:

- Māori history is the foundational and continuous history of Aotearoa New Zealand
- Colonisation and settlement have been central to Aotearoa New Zealand's histories for the past 200 years
- People's lived experiences have been shaped by the use and misuse of power
- People hold different perspectives on the world depending on their values, traditions, and experiences
- People participate in communities by acting on their beliefs and through the roles they hold
- Interactions change societies and environments

POST-VISIT ACTIVITY: PERSONAL REFLECTION -

This activity reflects on the special historical and spiritual status of Te Uru Karaka/ Karaka Grove, a remnant grove of trees dating back to when the tūpuna lived on Mokomoko kāinga. It has a remarkable conservation story (see the Timeline at the start of this document for details).

Have students make a list of all of the important natural features in their local community. This could include bush/individual trees, rocks, maunga, rivers/streams, or beaches.

You could select one special place from their lists and contact the relevant authority (e.g. DoC or local council) and arrange for the students to do an afternoon of volunteer conservation or cleanup work there.

Related Big Ideas from the Aotearoa New Zealand Histories curriculum:

- Māori history is the foundational and continuous history of Aotearoa New Zealand
- Colonisation and settlement have been central to Aotearoa New Zealand's histories for the past 200 years
- People hold different perspectives on the world depending on their values, traditions, and experiences
- People participate in communities by acting on their beliefs and through the roles they hold

YEAR 1-8 ACTIVITIES -

The majority of the activities created for Year 9-10 could easily be adjusted to suit Years 7-8. Knowing your ākonga - adapt, adjust or recreate these activities that will motivate, inspire and enjoy with the tamariki.

As for year 1-6, you may need to carefully align and plan the learning programme for your particular age group.

Otherwise explore the [programme design](#) section of the Māori History website for more teaching & learning ideas.

YEAR 9-10 ACTIVITIES -

Here are some additional activities to extend the learning and experience of [He Ara Kotahi, Hei Ara Kōrero](#). To ensure alignment, they are categorised into the contexts provided within Te Takanga o te Wā. Some of the following activities have been adapted from lessons found on the Māori History website

Whakapapa -

1. The creation story of the [Manawatū River](#):

In a group of 4-5, compose a short song or chant explaining the origins of Te Awa o Manawatū - the Manawatū River. Remember to mention the names of people and places with the main events in the story. To aid the learning and sharing of the song, include hand or body actions (mahi ā-ringa) to demonstrate and support with remembering the words. With your group, perform this to the class.

2. [A story of how the Manawatū River got its name](#):

Compose a series of short chants to form the foundation of a skipping game. Each chant should be a little more difficult than the previous one. Then create a single or double-dutch rope routine to practise the story/chants about how the river got its name. Consider this a teaching tool for Year 1-2 students, and ensure it is simple yet challenging and fun for them.

3. How did I get my name?

Interview your parents or caregivers regarding the origins of your name(s). What is the significance of your name? How did you get your name(s)? Who bestowed these on you? What other interesting kōrero (conversation) is there? Prepare a poem or letter for your future child(ren) explaining the origins of your name. Record you reciting this via audio or video.

Turangawaewae -

1. Significant places:

The ākonga (students) move around the classroom in small groups, stopping at each station to respond to questions about significant places. Discussion with peers is critical. At each of the four stations, write one of these questions on A3 paper:

How would you describe the concept of significant places?

- What other concepts would you associate significant places with?
- Give an example of a place of significance and why you think it has significance.
- What does it mean when people view places as having significance?

Students can record their ideas on Post-it notes provided. Groups rotate until they've responded to all questions. Use teacher judgement to determine a sufficient time for groups to spend at each station.

2. Tūrangawaewae:

Unpack the word 'Tūrangawaewae' on the board so the students can see the literal meaning: tūranga – standing place; waewae – feet, which can be interpreted as 'a place to stand'. Discuss what they think that means. Why would a 'place to stand' be significant? Make links to ideas such as a sense of belonging and places that individuals, families, communities, hapū and iwi feel strongly connected to and empowered by.

Now, have students connect their understanding of tūrangawaewae to ideas in Activity A - Significant Places. The same groups share two or three responses to the question from their last station and explain why they think it links to tūrangawaewae. Record what is shared on a large classroom graphic organiser. Here's an example organiser:

I think this idea	connects to	because
	Tūrangawaewae Standing place Sense of belonging	

3. Connection to Manawatū:

The Manawatū River is regarded as a tūrangawaewae or a significant place to the Rangitāne people who trace their ancestry back to this area. They include examples of how they express a deep connection to this particular area, one of which is retold through pepeha.

Discuss ways in which individuals, cultures, schools, communities and nations express their connection to a place. Expect a variety of responses like national anthems, school mottos, artwork, songs, dances and much more. Students could learn that pepeha are traditional oral expressions to show a connection or sense of belonging to a place. They are also a unique Māori construct that expresses cultural and collective identity.

Kurahaupō is the waka (canoe)
Tararua is the maunga (mountain)
Manawatū is the awa (river)
Rangitāne is the iwi (people/tribe)

Share understanding of the significance of each reference:

- Who and what is being acknowledged here? Why?
- What does this say about how Māori view their environment and history?
- How does this example of pepeha express a collective identity?

Mana Motuhake -

1. [Crown apology letter to Rangitāne o Manawatū](#) - think, pai and share:

Read to and with the class the letter of apology from the Crown to the Rangitāne people

Think: Allow the students time to reflect on the kōrero. Provide them with a worksheet to respond to the following questions:

- Describe what you heard: record three observations that describe what you heard. Keep this factual.
- Make assumptions: what do you think has happened here? Why might you think this?
- Instant words: list three words, phrases or ideas that instantly come to mind when you listen to the letter of apology.

Pair: In pairs, students now exchange ideas with their partner identifying common ideas and recording them on their worksheets.

Share: Pairs identify the three most important ideas they would like to share with the class. Record these ideas on an A3 sheet of paper.

2. [View and perspective – series of questions OR interview](#)

This activity continues from the previous 'Crown apology'. Ask the ākonga to consider 'walking in the footsteps' of a Rangitāne descendant and answer the following questions:

- How would you feel about the events the Rangitāne people experienced with their land and culture?
- What changes have happened since the arrival of settlers?
- Who now has a say on how this land is used? Is that fair? Why? Why not?
- What impact has sharing this land had on your people?

Reach out to the local marae - Te Hotu Manawa. Write an email requesting an opportunity to visit to hear from someone who was present on this significant day and heard the Crown's apology.

Repeat the questions you responded to above. Seek permission to record the interview.

- Were the responses expected?
- How did you feel?
- What did you learn?

Kaitiakitanga -

1. Kaitiakitanga v Sustainability survey

Ākonga will conduct a 'survey' to gauge what their peers know about the kaitiakitanga and or sustainability. Each ākonga will be given time to survey three classmates (informers) who will share two or three ideas about this concept. The surveyor will record that information on a simple activity sheet as shown in the following table. Students will play the role of informer and surveyor during the one-on-one surveying time before moving on to the next person. At the end of the survey, they can share their findings with the class.

Informer	Facts
Name:	1. 2. 3.
Name:	1. 2. 3.
Name:	1. 2. 3.

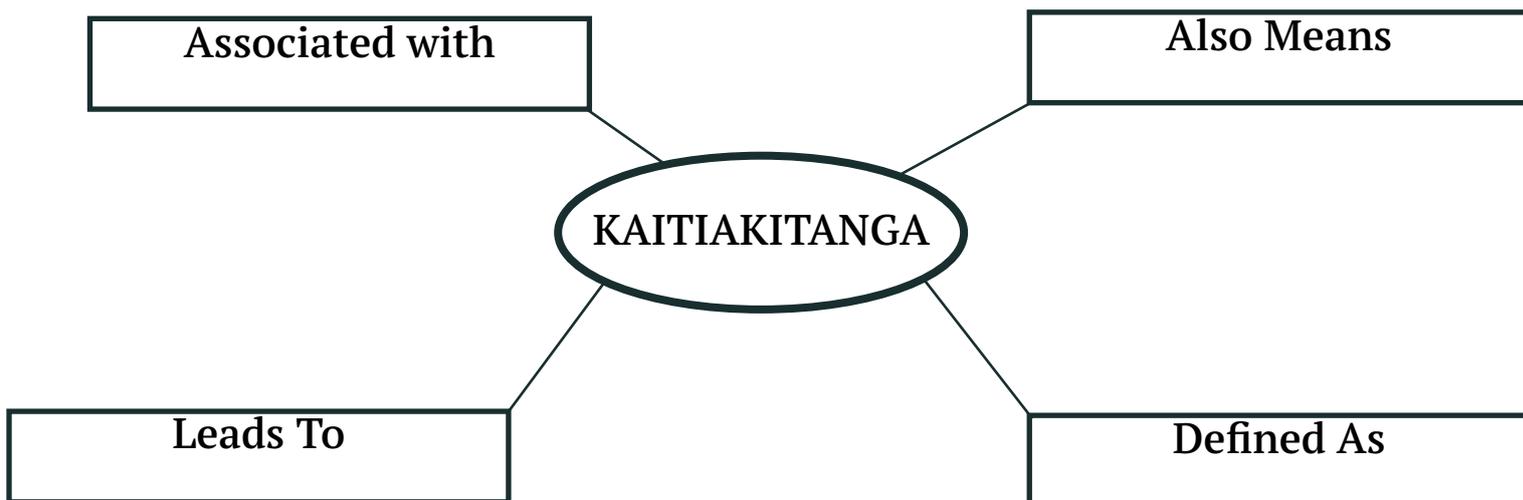
2. Unpack the 'kaitiakitanga' concept

Connect students' understanding of sustainability to the concept of kaitiakitanga. Explain that kaitiakitanga is about guardianship and protection of natural and physical resources of the environment, as well as the preservation of intangible cultural assets such as te reo -the Māori language, knowledge and traditions.

Unpack the word on the board so students see the literal meaning: kai – the person doing the action; tiaki – to guard, to look after; tanga – a suffix that turns the verb into a noun.

Allow students to share their experiences of kaitiakitanga – some may have been involved in sustainability and environmental initiatives with their whānau, iwi, cultural and community groups. Discuss what motivated these groups to exercise kaitiakitanga and the outcomes of those actions.

Direct the attention to a classroom concept definition map like the one in this image and discuss each aspect recording relevant ideas in the process.



3. Preserving taonga (past, present, future)

Notions of kaitiakitanga can be explored through taonga. As stated in Te Takanga o te Wā - Māori History: Guidelines for Years 1–8, taonga and heirlooms are imbued with meaning and mana. Ākonga can bring taonga from home or a local marae and share its story – why it is a special artefact, what it reveals about that student and why it's worth looking after. Create a space like a museum exhibition for students to display their taonga.

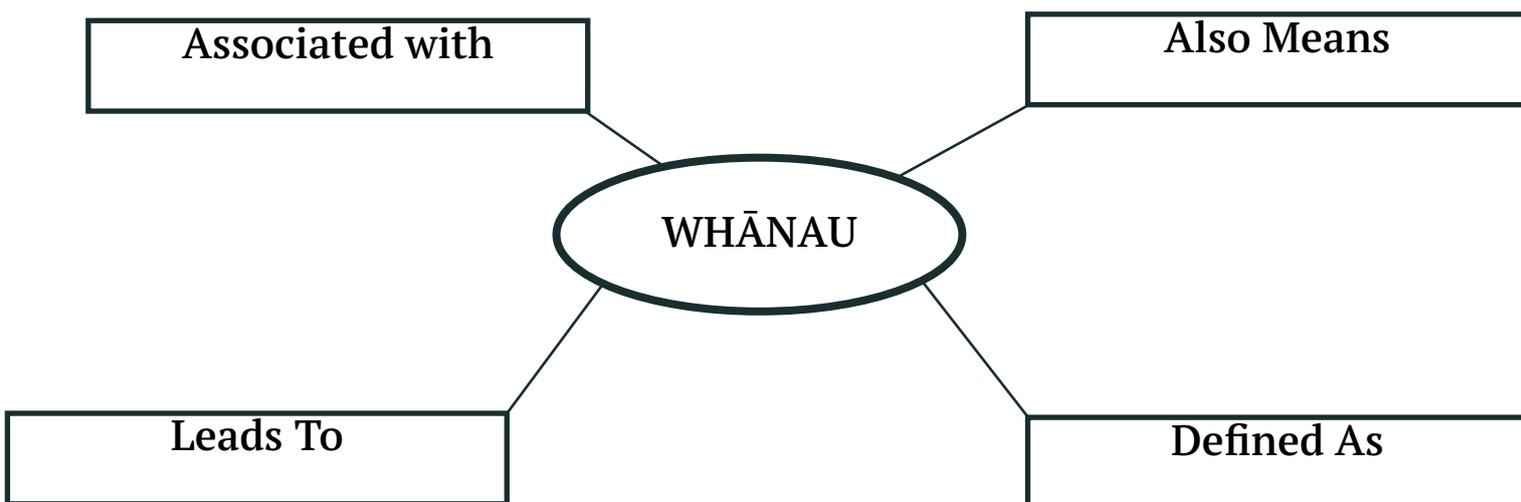
Past, Present and Future

Prompt students to conduct compare-and-contrast exercises using a historical image and a current image of a site, area or taonga from the local community, their personal tūrangawaewae or special place. Have them identify features evidenced in the historical photo that still remain today or features that no longer exist, then predict what it could look like in the future. Students should identify aspects of kaitiakitanga that could be utilised to protect and preserve this place or taonga. They could expand on this concept by discussing the possibility of removing sites from protection if they are reducing in significance. This information can be presented in a past, present and future flow chart.

Whanaungatanga -

1. Whānau concept – think, pair and share

Ākonga will share what whānau or family means to them. In pairs, they share and record each other's ideas onto a concept definition map as shown in the diagram.

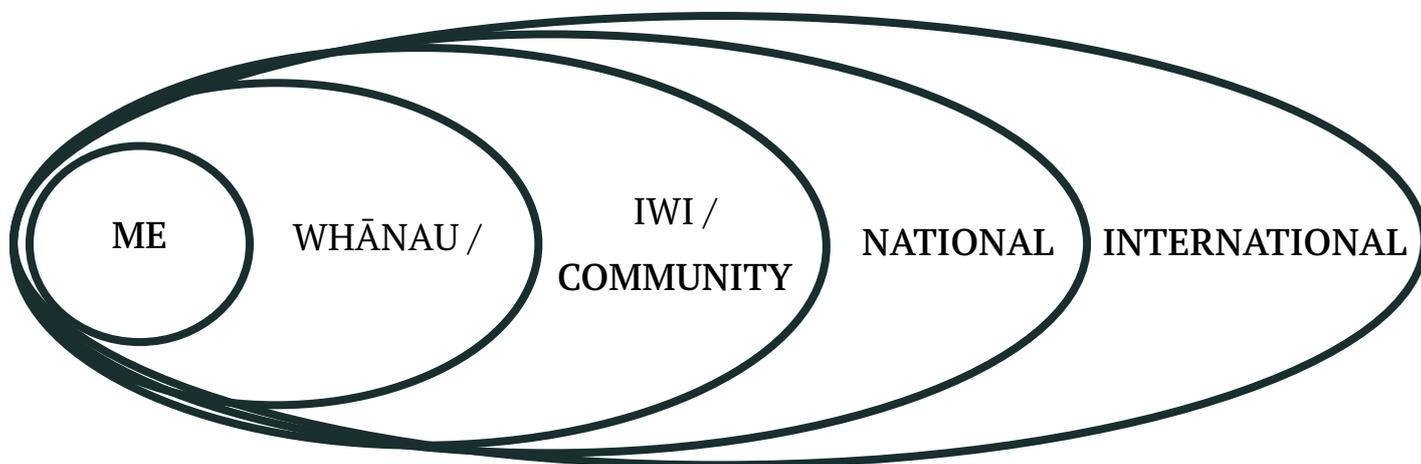


This particular map requires students to define whānau in their own words, to think of comparison words or terms, and other concepts that their understanding of whānau might lead to. Conclude this activity by sharing some of their ideas with the class.

2. Relationships and connectedness grid – importance to Māori

Explain how whanaungatanga encompasses relationships and connectedness to immediate family, extended family and larger groups such as iwi, hapū, communities and cultures.

Provide each student with an activity sheet utilising the concept map illustrated in the diagram. Each circle represents a collective context. Have students show how they are connected to each context. For example, in the family circle, they could write the names of family members, both immediate and extended. This could also include significant family events or places. Their connection to the community, iwi and hapū could be various groups such as school, kapa haka, church, sports or dance or events.



On a national scale, they may be part of a representative team or have participated in national competitions with their school, community or iwi and hapū groups. Globally, the students may have whakapapa links to other countries, or their ancestors may have represented New Zealand in the world wars.

Expand on the activity by having the students think about the individual and collective rights and responsibilities in each context. Then have students list at least three responsibilities and rights. Redirect the focus to how much responsibility they feel for what takes place around them in their: family, school, town, country, and in the world? List at least three responsibilities you feel for each level.

Students should also identify rights and responsibilities that different groups have to one another in each context. By engaging in this activity students should develop an understanding that they live in a world with interacting systems in which the actions of any individual element affects others.

Additional Resources -

Online Resources:

Digital NZ database of archival documents, historic photographs and heritage artefacts <https://digitalnz.org/explore>

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