



HE ARA KOTAHI  
**HEI ARA KŌRERO**



**AHIMATE**  
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 Ahimate 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:**

On the Palmerston North side of the river, follow Maxwells Line to Ahimate Reserve.

Walk towards the river and stand before the 6 carved **pouwhenua**. Carved by master carver Craig Kawana, they represent the six **hapū** the Rangitāne o Manawatū people identify with today. They face six matching pouwhenua on the Turitea Pā site across the river.

### **Safety Information:**

Be water safe near the river. The stony shores have unstable areas. After rain, the riverbanks can become slippery and you may encounter debris swept downstream.

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

## **HISTORICAL INFORMATION -**

In the times of the tūpuna this quiet bend of the Manawatū River was a busy gathering place for anyone travelling along the river: Ahimate kāinga. People would moor their waka and stopover for the night at Ahimate, before journeying on to the next kāinga. The kāinga of Ahimate was equipped to host a constant flow of manuhiri.

Riverside kāinga like Ahimate, Mokomoko and Ruahine were much more open than fortified pā tūwatawata like Te Motu o Poutoa and Turitea, where the tūpuna went to shelter during times of war.

As well as being a bustling kāinga, Ahimate had an important spiritual function. Here the tūpuna used ahi to send the mate on their journey to eternal life. There was a sacred area of ritual where the tūpuna built cremation platforms for this purpose.

## **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). Te Motu o Poutoa Pā is the first settlement he establishes. After living on the land for a time, his people spread out along the river and establish a number of pā and kāinga, including Ahimate.

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1820s: The Rangitāne o Manawatū rangatira Mahuri and Tiweta invite their relations of the Ngāti Upokoiri and Paneiri hapū, from Heretaunga, to take shelter on the banks of the Manawatū River after their lands are attacked during the Musket Wars. Under their high chief Wanikau, they settle Turitea Pā and other places along the river between here and Moutoa. The Paneiri rangatira Te Kurupu occupies Ahimate kāinga. These people remain on the land for 30 years. During their time here they are great military allies for Rangitāne.

|

1830s-40s: The people of Ahimate enter into trade with the first Europeans to visit the area.

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1840s: After being baptised at Whanganui, Hoani Meihana Te Rangiotū returns home and introduces Christianity to Rangitāne o Manawatū.

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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, Ahimate, and many other kāinga, pā and 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. One of the Pākehā landowners calls the Ahimate area ‘Waitoetoe’, a name that refers to the abundant toetoe growing by the water but carries little meaning for mana whenua.

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1970s[?]-2014: Concrete works operate in the Ahimate area, extracting large quantities of river gravel.

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2017: Rangitāne o Manawatu advocate to officially change the place name back to the original name, Ahimate. Palmerston North City Council do so.

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2020: Rangitāne o Manawatū and Palmerston North City Council work together to restore the Ahimate riverside area, opening a nature park for all locals and visitors to enjoy. They install 6 pouwhenua on the land.

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](http://www.heiarakorero.nz)

For further information, contact Rangitāne o Manawatū: [tmi@rangitaane.iwi.nz](mailto:tmi@rangitaane.iwi.nz)

## KEY TERMS/GLOSSARY -

**Ahi:** Fire.

**Hapū:** Kin group.

**Kāinga:** Village.

**Kaitiaki:** Guardian.

**Kamokamo:** A green squash.

**Karakia:** Prayer or ritual chant.

**Kete:** Basket.

**Kiore:** Polynesian rats.

**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.

**Ngā rangi tūhāhā:** A traditional Māori conception of the heavens, comprising 10 or 12 layers of heavens.

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

**Pā tūwatawata:** Fortified defensive site.

**Pātaka:** Raised storehouse.

**Pouwhenua:** A post placed on the land to mark possession of an area or authority over it.

**Rākau:** Trees, wood or sticks.

**Rangatira:** Chief.

**Raupō:** Bulrush.

**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.

**Toa:** Warriors.

**Tūpāpaku:** The deceased.

**Tupuna:** Ancestor. / Tūpuna. Ancestors.

**Wāhi tapu:** Sacred site.

**Waka tētē:** Fishing canoes.

**Waka tīwai:** Small, manoeuvrable dugout canoes.

## PRE-VISIT ACTIVITY: VIDEOS & QUESTIONS -

### Oral History Video 1: Ahimate Kāinga

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

Students could then write a paragraph on what they think the pā looked like, based on the descriptions in the oral histories and the illustrations on the He Ara Kotahi, Hei Ara Kōrero website. 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

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

Interactions change societies and environments

### Oral History Video 2: Hoani Meihana Te Rangiotū

Watch the [video](#) of Rangitāne o Manawatū representatives talking about their tupuna Hoani Meihana Te Rangiotū, who became an influential lay reader and peacemaker with the coming of Christianity in the 1840s.

Then use the set of questions on the following page 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 Hoani Meihana Te Rangiotū as groups.

Big Idea	Questions
Māori history is the foundational and continuous history of Aotearoa New Zealand	As a baby Hoani Meihana Te Rangiotū was carried on his mother's back all the way from near Fitzherbert Bridge to Puketotara (Rangiotu today), through dense bush. Can you map the route that she might have taken?
Colonisation and settlement have been central to Aotearoa New Zealand's histories for the past 200 years	<p>Can you explain some of the impacts of the introduction of Christianity on traditional Māori culture?</p> <p>The oral history video the speaker Wiremu Te Awe Awe discusses the rangatira Te Peeti Te Awe Awe and his eagerness to acquire guns. In what ways do you think the introduction of guns to this country changed Māori warfare?</p>
People's lived experiences have been shaped by the use and misuse of power	<p>Can you think of some ways the inequality between those iwi who had guns and those who did not might have played out?</p> <p>How might Hoani Meihana Te Rangiotū have been impacted by his early experiences of warfare?</p>
People hold different perspectives on the world depending on their values, traditions, and experiences	<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>
People participate in communities by acting on their beliefs and through the roles they hold	<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>
Interactions change societies and environments	<p>What sort of relationship did Hoani Meihana Te Rangiotū have with Reverend John Mason?</p> <p>What is the legacy of Hoani Meihana Te Rangiotū within the Rangitāne O Manawatū iwi today?</p>

## 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 (by the 6 carved pouwhenua).

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

Consider the many waka paddling towards a kāinga astir with activity, the river stretching wider than today, the surrounding forests, and the abundant wildlife.

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:

**Cremation platforms:** The tūpuna chanted karakia to commit the deceased to the sacred element of fire.

**Whare:** Numerous enough to house the many manuhiri travelling along the river.

**Wetlands:** These floodplains were frequently inundated with water, leaving eels in the small creeks.

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

**Ruahine Ranges:** Feature prominently in the background.

**Turitea Pā:** A formidable defensive site on the cliffs across the river, providing protection for the people of Ahimate kāinga.

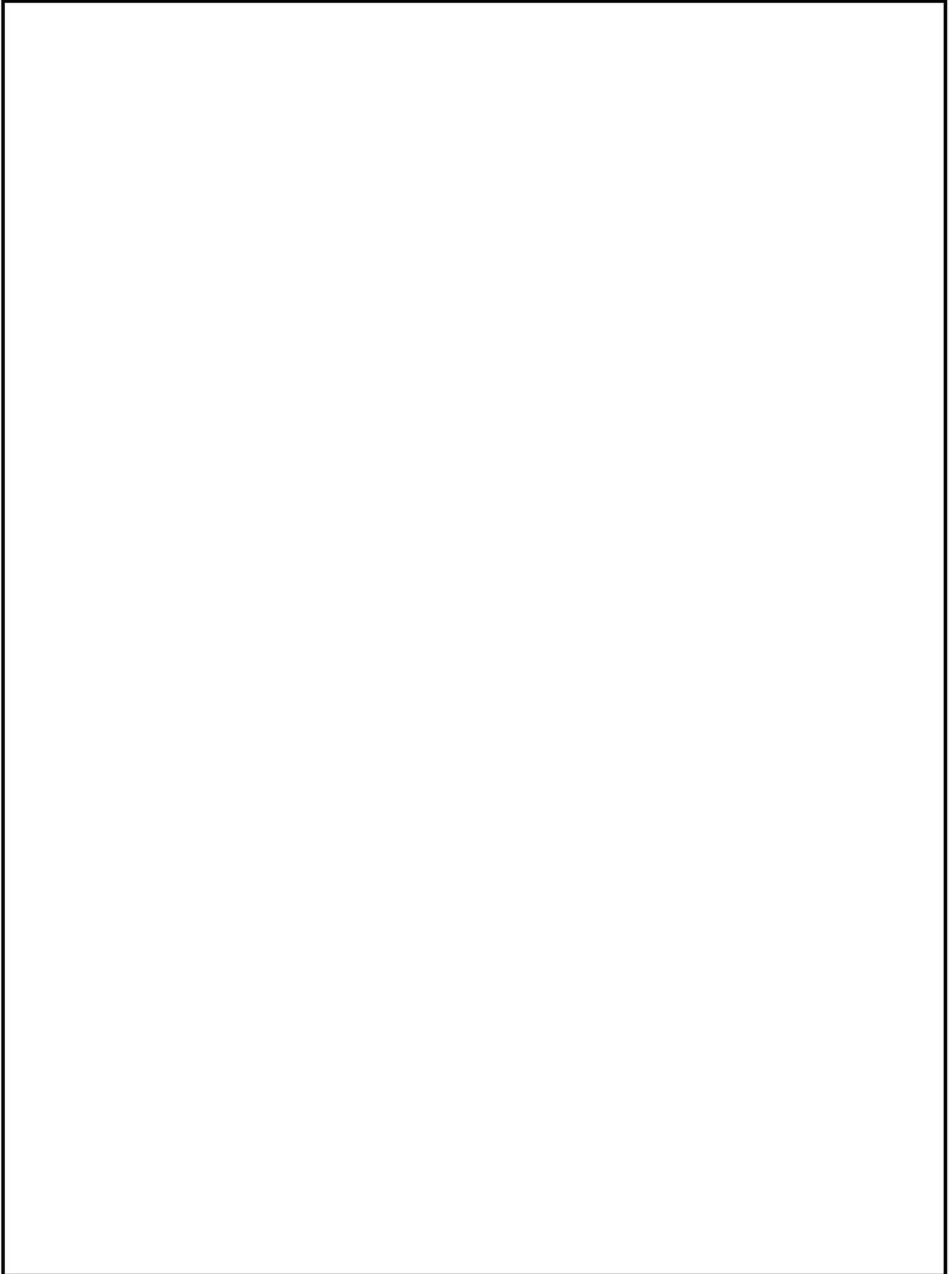
Extra Activity:

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

**Related Big Idea 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: DRAWING (CONT.) -**



## ON-SITE ACTIVITY: BINGO -

Look for these items on the Ahimate kāinga site and the surrounding area.

As you spot each item, tick its box. Can you find a whole line? If you do, call out 'Bingo!'

Pouwhenua	Toetoe	A native tree	A log swept into the river	A pari
A manu	A rapid	Large river rocks	Fine gravel	Turitea Pā site

### 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 Idea 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 -**

Ahimate kāinga was a popular stopping place for river travellers, who would spend a night here before continuing along the river to their destination.

Ask students to roleplay the interactions that might have occurred on these busy shores, as manuhiri arrived and left by waka.

**Things to consider:**

What were the roles of mana whenua and manuhiri?

What items might manuhiri have carried with them?

What things might manuhiri have needed after their journey / what might mana whenua have offered?

How were the manuhiri housed?

People would have connected at Ahimate who hadn't seen each other for some time. How did groups greet each other and gather?

**Related Big Idea from the Aotearoa New Zealand Histories curriculum:**

- Māori history is the foundational and continuous history of Aotearoa New Zealand
- 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
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## **POST-VISIT ACTIVITY: BUILD A PĀTAKA -**

The people of Ahimate kāinga needed significant quantities of food on hand to feed their manuhiri.

In this activity students build their own model or collage of a pātaka, using a media of their choice. This could include recycled objects, rākau and other items found in nature, or digital media.

Remember to include posts holding the pātaka up, raupō roof thatching, carved pou, and a beam with climbing notches to allow people to get up to the pātaka.

You could stock your pātaka with items such:

- Kūmara
- Kamokamo
- Dried foods (eels, fish, kūmara)
- Berries
- Karaka kernels
- Fern root
- Preserved birds and kiore
- Gourd and kete containers
- Tools and implements
- Fishing nets



Some different types of pātaka observed in the 1840s.

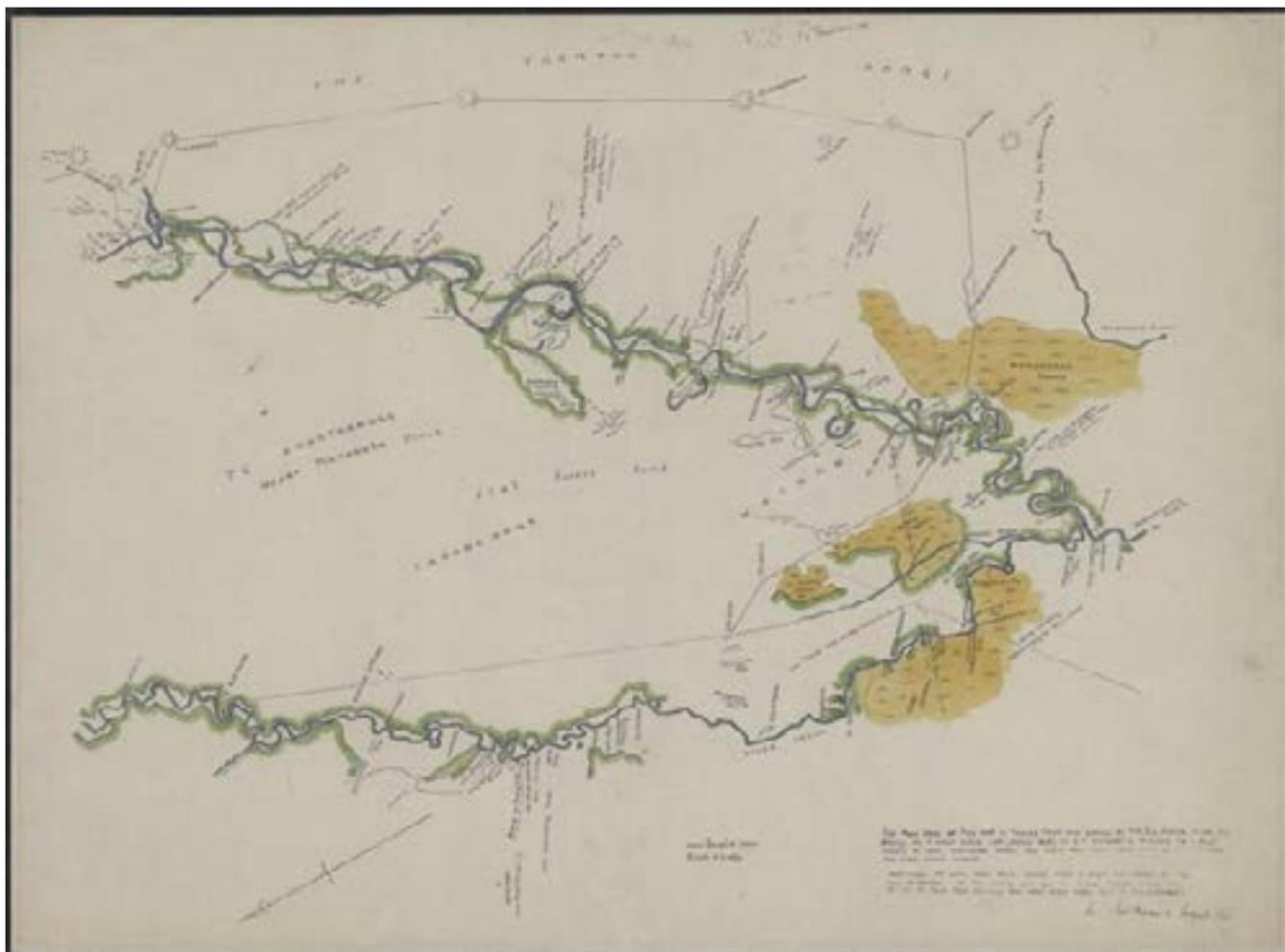
From George French Angas, 'The New Zealanders Illustrated' (1847). Auckland Libraries, Sir George Grey Special Collections, 995.3 A58.

<https://kura.aucklandlibraries.govt.nz/digital/collection/rarebooks/id/74>

Related Big Idea from the Aotearoa New Zealand Histories curriculum:

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

In this activity students imagine they are travelling the Manawatū River by waka and they stop for a night at Ahimate kāinga.

Ask students to create a travel journal documenting their experience. This could be a traditional written or/and illustrated journal. Alternatively, students could create their travel journal using contemporary media – Instagram posts, social media reels, YouTube videos, webisodes, podcasts, voice notes, etc.

### **Related Big Idea 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
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## 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.

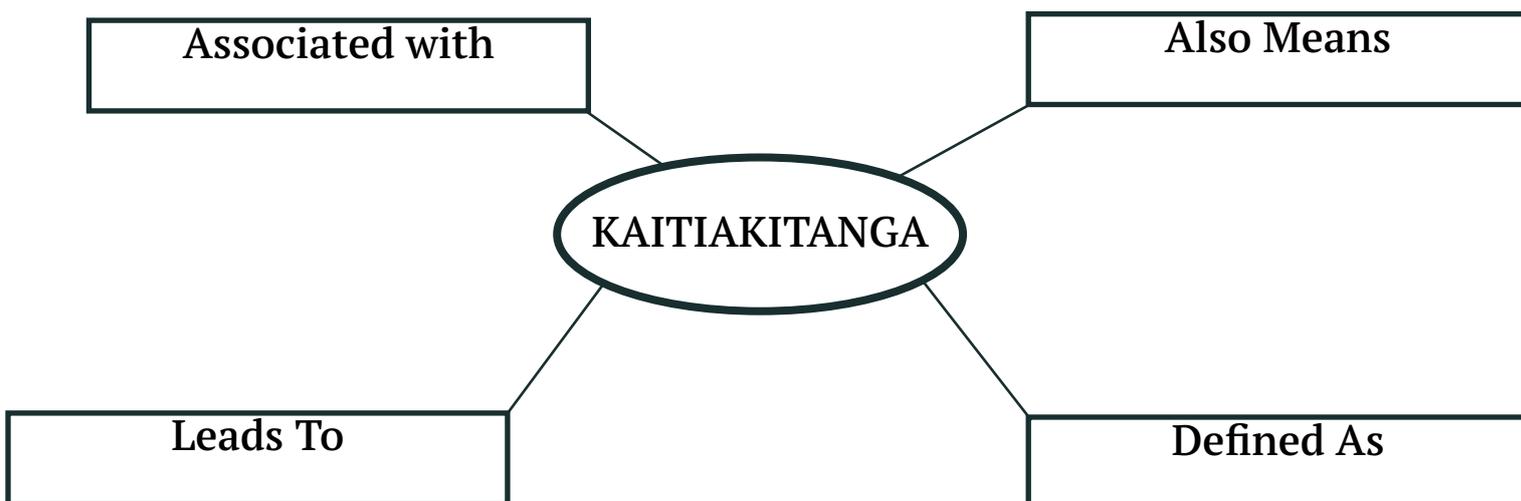
## 2. Unpack the 'kaitiakitanga' concept

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.

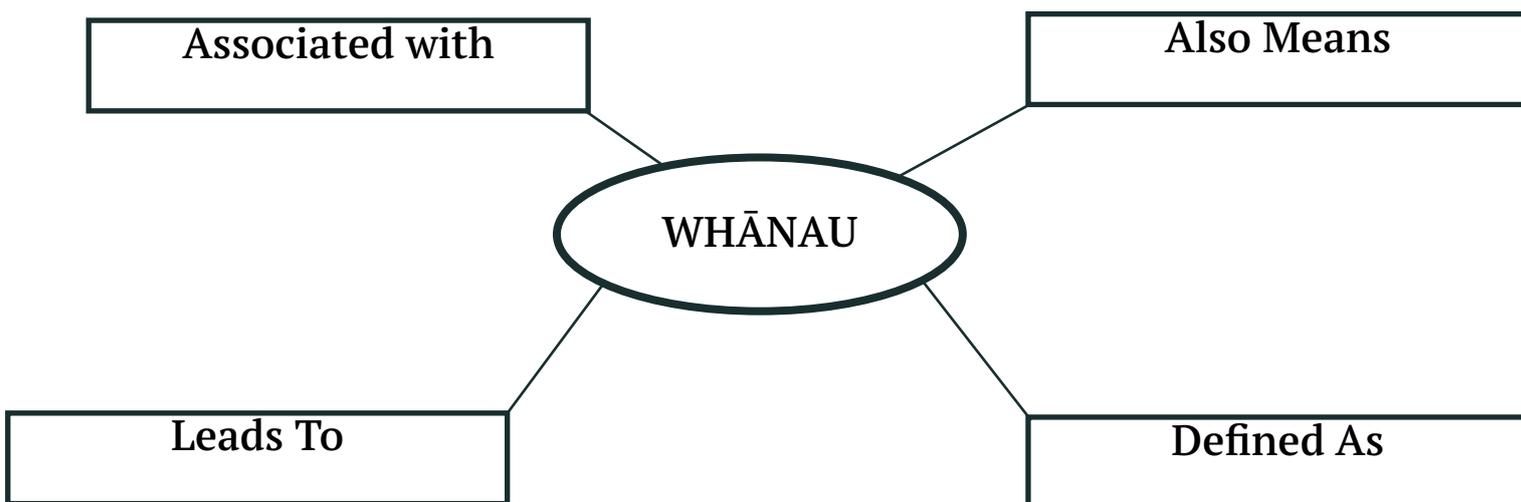
## Past, Present and Future

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.

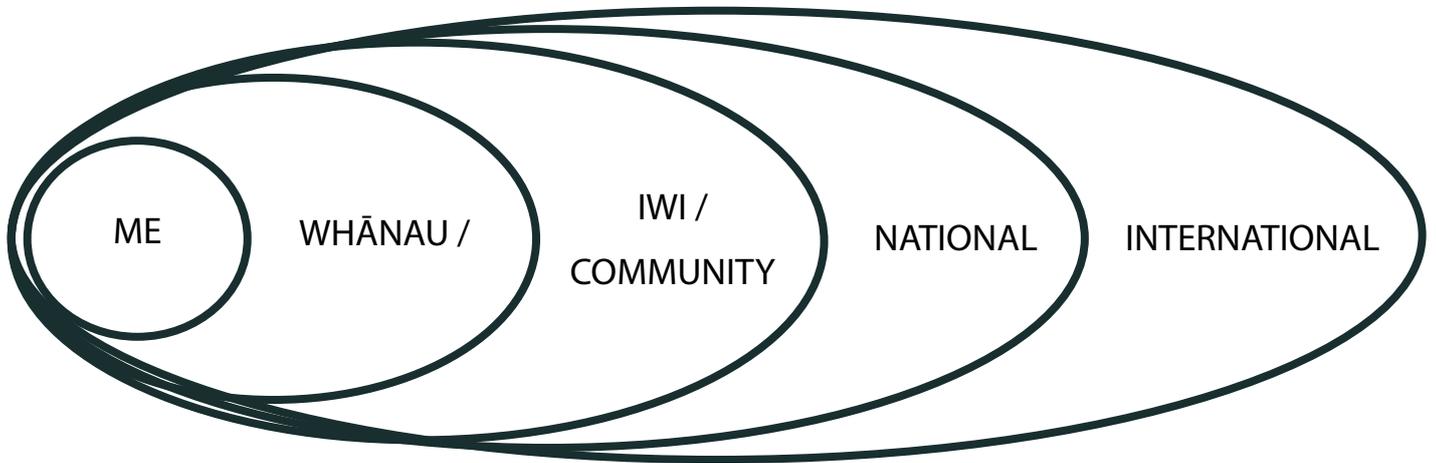


This particular map requires students to define whānau in their own words, to think of comparison words or terms, and other concepts that their understanding of whānau might lead to. Conclude this activity by sharing some of their ideas with the class.

### 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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