

# RĀKAIHAUTŪ

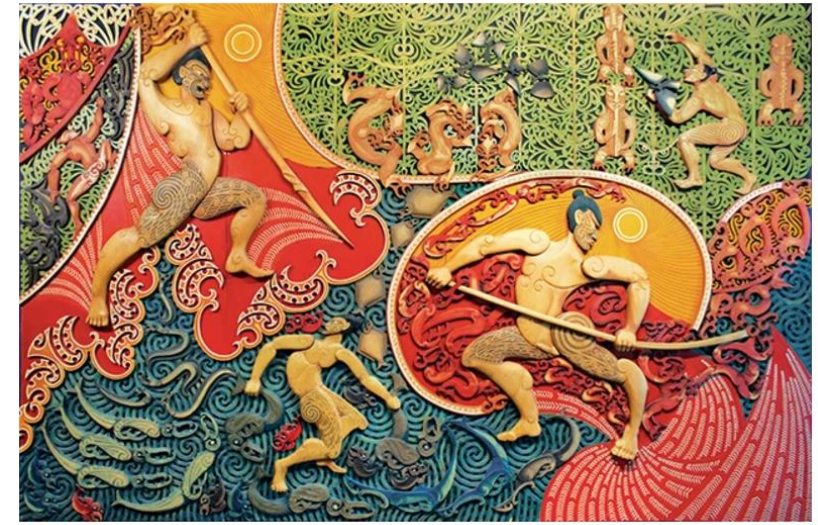
## TEACHER SUPPORT MATERIAL

People, Places and Events – Aotearoa NZ Histories, Literacy, and so much more

*Rākaihautū  
lit the fires of  
occupation,  
and carved out  
the lakes and  
rivers in  
Te Wai Pounamu.*

*“Whatungarongaro  
te tangata,  
Toitū te whenua”*

**“the land still  
remains when man  
has disappeared”**



Te Ao o ngā Atua at CPIT.

This artwork created by Cliff Whiting, 1990 and featured in the article [A vibrant presence Te Karaka](#), Jul 18, 2014 (link to article in image above)



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# SOME TEACHING/LEARNING ACTIVITIES & IDEAS



Each title below links to takes you to the page you need	You know your students: choose the “best fit” learning ideas
<a href="#">Analyse the painting , describe what you see</a>	<a href="#">Using cultural contexts</a> <a href="#">Critical skills development</a>
<a href="#">Compare five accounts about Rākaihautū)</a>	<a href="#">Create a character, and literacy activity</a>
<a href="#">Follow the story</a> <a href="#">Calculate distances</a>	<a href="#">Consequence Wheel activity</a> <a href="#">A story of Rākaihautū</a>
<a href="#">What’s in a name?</a>	<a href="#">Compose a waiata</a> <a href="#">Create art works</a>
<a href="#">Origin and meaning of names</a> activity and prompts	<a href="#">A social inquiry model</a> <a href="#">Fertile Questions</a>
<a href="#">Delving deeper into place names</a>	<a href="#">Two locations to investigate</a> <a href="#">Another inquiry idea</a>
Mahinga kai <a href="#">the 9th tall tree,</a>	<a href="#">Matching activity sheets</a> to learn placenames (6 pages)
<a href="#">Ngāi Tahu video series Mahinga kai and inquiry</a>	<a href="#">Create quizzes and reinforcement activities</a>
<a href="#">Fun ideas to consolidate learning</a>	<a href="#">Helpful website links</a>
<a href="#">Inquiry topic: who ‘owns’ Lake Takapō</a>	<a href="#">Learning experiences, Curriculum and NCEA links</a> (8 pages)
<a href="#">What can I find out about places? Some ideas</a>	<a href="#">Education Strategy and Shop</a> <a href="#">Language strategy</a>
<a href="#">What can I find out about places? Extension prompts</a>	

# RĀKAIHAUTŪ, OUR FIRST EXPLORER

- What does this painting show?
- Can you describe what you see in this image?
- What type of waka is this?
- What do you think is happening?

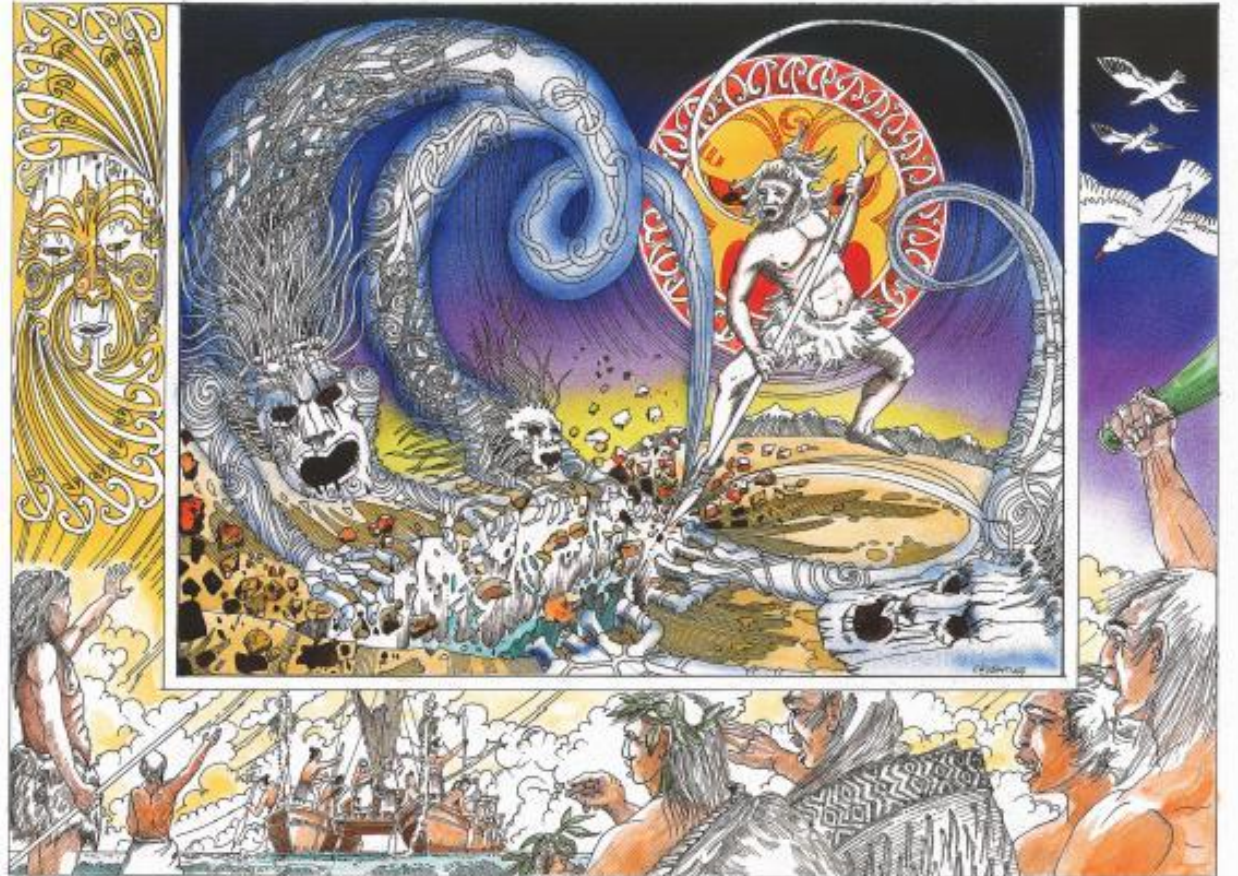
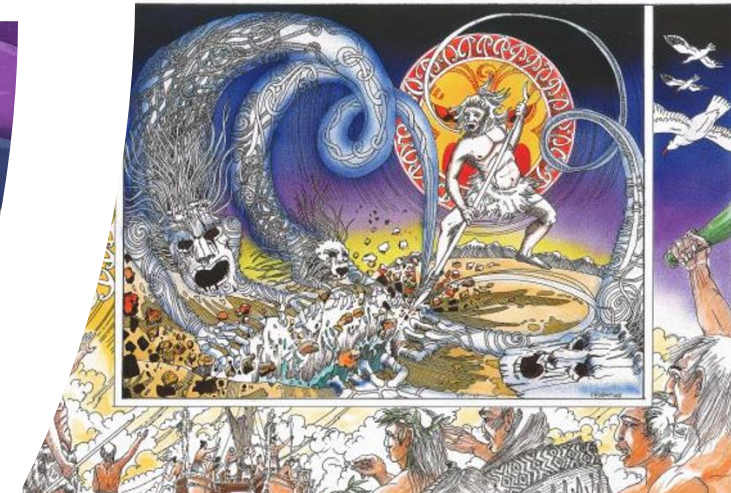


Photo credit: [Rākaihautū by Cliff Whiting](#)

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## 5 Rākaihautū stories – compare each account

What is the same,  
similar or different  
in these versions?



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He pūrākau mō Rākaihautū A story about Rākaihautū

# The locations, the history



While the [LINZ story](#) of the journey is read, follow the landmarks named on your printed copy of this map, and pin each location.

- Did you find each location?
- Are those places known by that name these days?
- How and when did the place name change?

## Action:

Choose 5 locations nearest to your school, and learn more about those places.

## Prompts:

How and when did the name change?

How was that area used by Māori?

Was it a place of occupation, food gathering, or something else?

How did settler arrival change the use of the land?

What was the impact of those changes?

How did it impact on those living nearby?

Were any changes beneficial? If not, what do you suggest as actions that can be taken to achieve an outcome of improvement?

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# CALCULATE DISTANCES

Using a TOPO map, [www.topomap.co.nz](http://www.topomap.co.nz), record the route most likely to have been travelled, and work out the distances from place to place and make calculations of the time the journey may have taken. Consider:

- the terrain covered, the hills and valleys,
- whether waterways may have been crossed,
- the type of river flow (eg deep fast flowing gorges vs shallower braided rivers),

and note the best travel methods at the stages of the journey (eg on foot, by waka) along the way.

Consider suitable resting places to break up the journey into manageable and achievable distances. Also think of the flora and fauna that would have been prevalent in the area before settlor arrival which would likely affect the time to move from place to place. What is most likely to have been the food eaten along the way? How would they likely have harvested or caught those foods?



A topographic map shows the contours of the land



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Go to to the [next slide](#) also to continue this mahi

# WHAT CAN I FIND ABOUT THESE PLACES?

## SOME PROMPTS FOR **YOUNGER STUDENTS** LEARNING ABOUT PLACES

- » How did the places in our area get their names?
- » What do these names tell us about the past?
- » What stories do you know about these names and places?
- » How did the people in these stories use things in nature to help them?
- » How do we use things in nature to help us now?

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# WHAT CAN I FIND ABOUT THESE PLACES?

## SOME PROMPTS FOR MORE EXPERIENCED STUDENTS LEARNING ABOUT PLACES (groups/individuals)

**To find further information about each place,** use [www.kahurumanu.co.nz](http://www.kahurumanu.co.nz) - the Ngāi Tahu cultural mapping project.

What are those places known as now? What is the origin of that name?

**We could take a deeper dive and see if we can answer these questions:**

What is the “claim to fame”– what has that place become known for?

Did the occupation or use of that region change over time? Why/why not?

Who lives in our area and why do they live here? Who are mana whenua and what are their origin stories?

What do you know about those places now?

**Using the places of interest to you, you could:**

Create a matching activity with the information you have found, (matching the original name, present name, and information).

Try to use a Ngāi Tahu source of information, wherever possible. Use several sources from different times and people (if you can), as each account differs at times. Add current photos or any historical images of those places too. Use reliable sources.



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# WHAT'S IN A NAME?

most Suited to Years 7-10

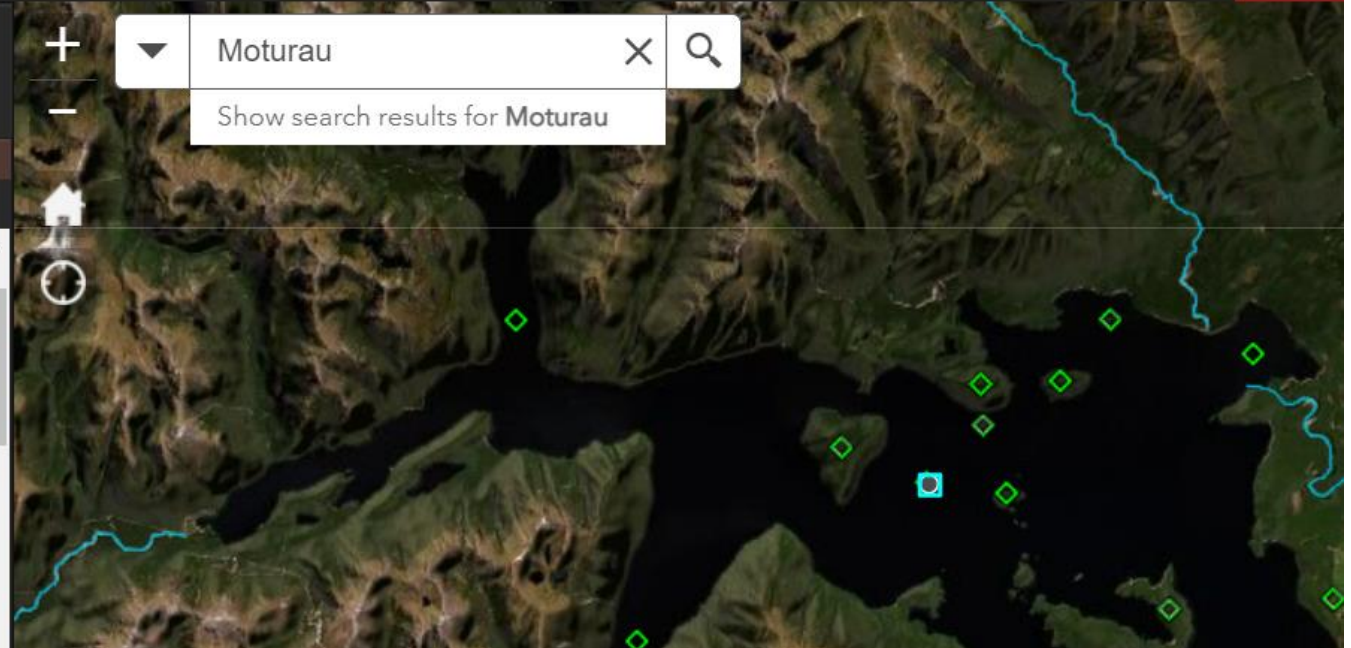


Popup Panel

## Moturau

"Lake Manapōuri"

Moturau is the correct Māori name for Lake Manapōuri. Roto-Ua, an earlier name for the lake, was given by the Waitaha explorer Rākaihautū when digging the lake with his kō (Polynesian digging stick), on account of the persistent rain that troubled his party here. The name Moturau is sometimes said to have been given by the northern rangatira Tamatea, who travelled through the area with his travelling party after their waka, Takitimu, capsized at Te Waewae Bay. Moturau is possibly also named after a daughter of Rakanatere or may even



Access Ngāi Tahu's cultural mapping project "Ka Huru Manu" – [link here](#) – and find out how the name was given, and sometimes even what it means. Further learning ideas follow.

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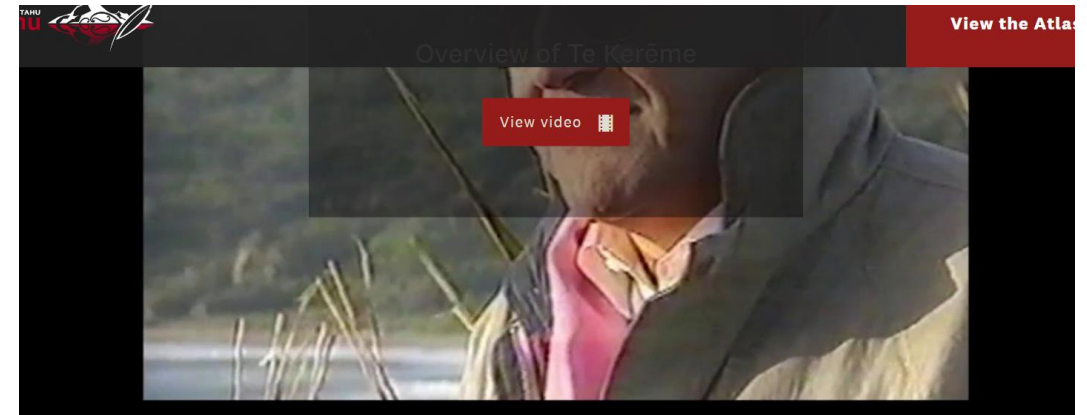
# “MAHINGA KAI” IS THE 9TH TALL TREE

**Most suited to Years 4-10**

## **Create a food map:**

Traditional food gathering methods and places is considered the “9<sup>th</sup> tall tree of Ngāi Tahu” – check out the link in the image for an explanation.

Create a map of the food species mentioned at these places. Knowing that the exploration party would have gathered kai along the way, do you consider their diet varied and interesting? What state of health is most likely for the traveling party, knowing they would have been eating those species along the way? Why do you say that? If you were gathering one of those food species now, how would you prepare it to eat? What is different from your methods and those of Rākaihautū’s party?



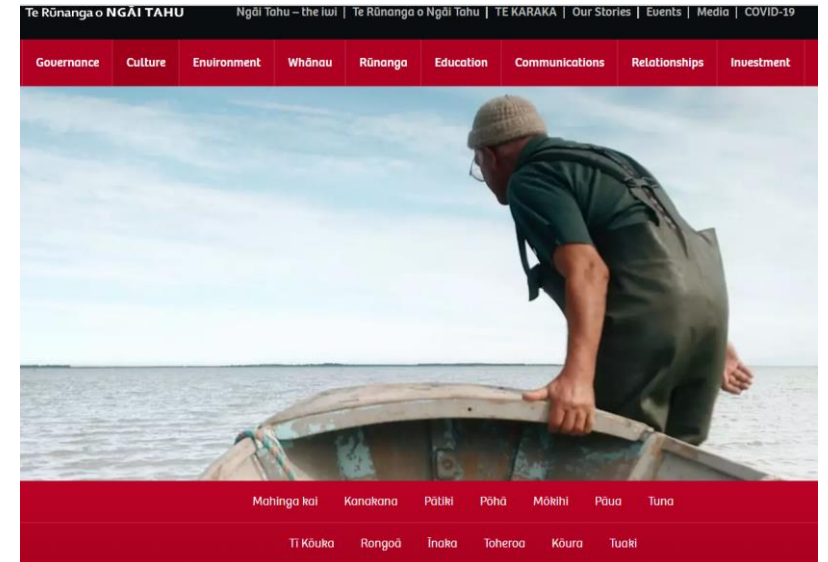
## **The Ngāi Tahu Settlement**

Developing a well rounded understanding of the Treaty of Waitangi Settlement is a topic most suited to Years 7-13


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# MAHINGA KAI VIDEOS & INQUIRY SHEETS

When learning about the places from Rākaihautu's journey, mahinga kai species are often mentioned. To deepen the understanding of the importance of the places for food gathering, for sustenance and wellbeing, for trading, check out a species prevalent in your region, **watch the video** in the series, and check out the associated **inquiry sheet** from the framework resource – linked on the images.




A framework for using the Ngāi Tahu Mahinga Kai video series to teach social studies



Kaitiakitanga (stewardship)

"We will work actively to protect the people, environment, knowledge, culture, language and resources important to Ngāi Tahu for future generations".



# CONSOLIDATE THE LEARNING IN A FUN WAY

A link here to a “**Jeopardy**” game template – create your answers and questions for this quiz, to reinforce the learning - download the template for your own use. Students can create some questions to include in the same.



Or create a **True/False** quiz, a great game to reinforce learning during or towards the end of your study (not to introduce the topic)

Links in the images



# MORE LEARNING IDEAS ...

## Character creation:

Create a character using Scratch (or other technology) to journey along the same route, and have stops along the way to gather kai and refresh. Go to [Ka Ara Tawhito — Cultural Mapping Project — Te Rūnanga o Ngāi Tahu \(kahurumanu.co.nz\)](http://kahurumanu.co.nz) and check out one of the trails mentioned there, to see how they charted places along the way with information of interest.

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## Literacy:

Be a 13 year old youth on this exploration journey. Write about what you reasonably assume or believe you would have seen, heard, trapped and eaten, or otherwise encountered along the way. Remember this was in the time before the moa was extinct, the forests were prolific with bird life, many species are now extinct. Be prepared to create this story for a younger class to have in their Big Book corner to learn about the journey. You may want to illustrate it yourself, or work with an artistic buddy to produce your pakiwaitara – story. Give it an interesting title, that makes us want to read it.

# TITO WAIATA

## **Tito waiata –**

compose a song, haka, rotarota (poem) of the journey from one place to another or include some of the places mentioned.

Don't forget to focus on the original place names in your composition.

You can borrow a well-known tune so others can sing along with you  
(if you want to publish and record your composition, you need to get permission for the music use).



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# A SOCIAL INQUIRY MODEL ...



Zero in on one aspect of interest about this story following this inquiry model:

**Plan** – identify your focus area, and your methods of research. Plan methods of presenting the information

**Explore** – ask further questions and conduct your research. Read from a variety of sources, ensuring validity and authenticity in the information.

**Use and choose** – organize the information and evaluate your discoveries, with justifications.

**Create** a presentation for your material – make sure it is clear and you can use a range of formats; practice your presentation so you can confidently ...

**Share** your mahi to a wider audience, and finally ...

**Review** – assess the process and skills you used. What action/s can you take?

What would improve an inquiry like this in the future?

What did you do really well?



# ANOTHER INQUIRY IDEA ...

## BIG Q: “Who owns Lake Takapō”?

**RELATIONSHIP:** what does Lake Takapō teach about the relationships (connections) between people and land?

**POWER:** who has power (past and present) over Takapō?

**PARTICIPATION:** who has worked to preserve, protect or change Takapō?

**PERSPECTIVES:** which groups have different (competing) perspectives on Lake Takapō?

**COLONISATION:** How do colonial practices and attitudes shape Lake Takapō?

**MĀORI HISTORY:** what does Lake Takapō tell us about Māori history and contexts?

This topic calls for research into further accounts about place, and it should lead to some transformation of perspectives. A great outcome would be to gain an understanding that Māori history is foundational and continuous, and that colonization is central to NZ history. There may have been some laws passed that showed some prejudice towards settlers or against tangata whenua, so its good to check out local parliament and Government records, Acts, by-laws or petitions of claim relevant to the region. Here are some links to further information to enhance what has been accessed already:

[History of the Lake Tekapo with Tekapo Tourism.](#)

[Tekapo or Takapō? One of NZ's world famous lakes could be in for a name change | Stuff.co.nz](#)

[TEKAPO, LAKE – 1966 Encyclopaedia of New Zealand – Te Ara tekapo \(tekapo1929.co.nz\)](#)

[Waitaki — Cultural Mapping Project — Te Rūnanga o Ngāi Tahu \(kahurumanu.co.nz\)](#)

**Articles giving a Non-Māori perspective in NZETC:**

[Tekapo | NZETC \(victoria.ac.nz\)](#)

[Explorations of the Rivers Rangitata and Ashburton, 1861 | NZETC \(victoria.ac.nz\)](#)

[Impressions of Lake Tekapo | NZETC \(victoria.ac.nz\)](#)

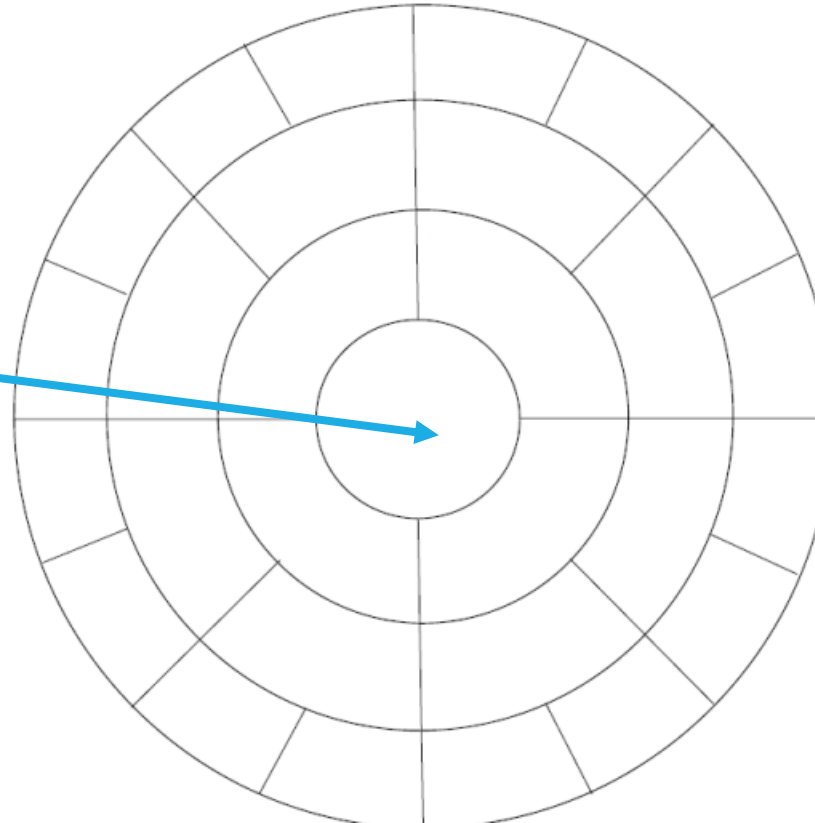
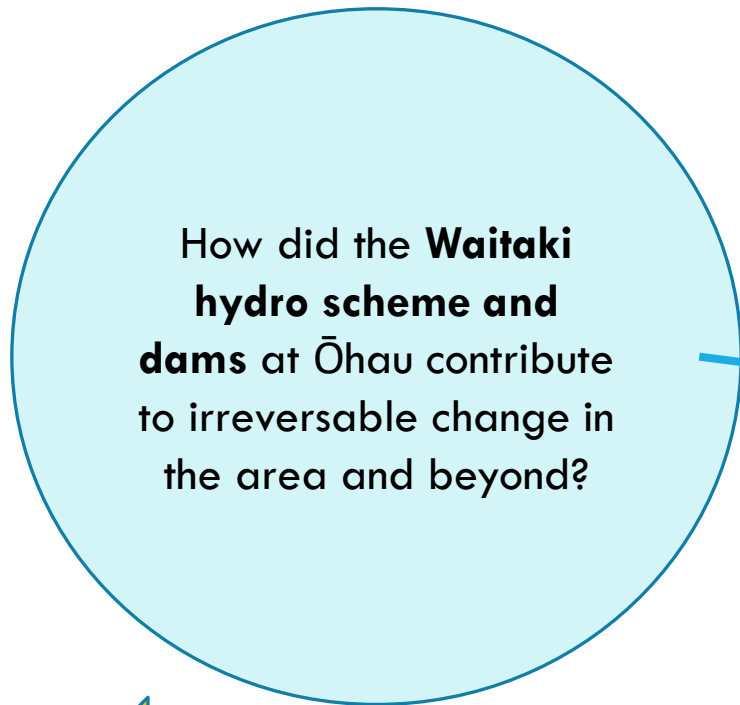
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# “CONSEQUENCE WHEEL” ACTIVITY

Consequence Wheel link: Starting with the “BIG IDEA” in the centre circle, wānanga together as to the impact of that “action” in every widening circles. Think of the impact on people, their well being and ability to gather kai, the environment, and show consequences that have an ongoing effect through the wheel. Here is an example for the centre “BIG IDEA”.

**Most suited to Years 4-10**



Enable access to information from a variety of sources to capture different perspectives from those readings. Here are some to help you get started:

[Waitaki Dam | NZHistory, New Zealand history online](#)

[Waitaki Hydro Power Scheme | Meridian Energy | Meridian Energy](#)

[Waitaki: water of tears, river of power | New Zealand Geographic \(nzgeo.com\)](#)

[Waitaki catchment report](#)

[Waitaka Iwi Management Plan](#)

“Waitaki” search at [KaHuruManu](#)

[The role of dams in altering freshwater fish communities in New Zealand \(tandfonline.com\)](#)



# USING CULTURAL CONTEXTS: SOME TIPS



The Aotearoa NZ Histories curriculum encourages schools to develop a relationship with mana whenua. Don't make your first engagement a request for information or assistance. Without an existing relationship, your starting point should be to contact the curriculum lead in your local MoE. Their mandate is to connect schools with mana whenua.

Each school may have different starting points. An early task may be to understand who mana whenua is. The marae, pepehā, and any further information you can ascertain and learn is a great start. It may be that the papatipu rūnanga has an approach of progress they would like you to take. It would be great to establish what stories mana whenua are willing to share widely. Be prepared to use those stories, often starting with migration or creation narratives, explore the relationships and connections from that point. Acknowledge that the idea of historical thinking for iwi Māori starts at a different point than a western view. Understand also that oral histories are valid and reliable – just because it wasn't "written" doesn't invalidate the history. Oral histories are embedded in tribal pepehā, waiata such as mōteatea and haka, as well as karakia and well known whaikōrero.

Ensure Ngāi Tahu sources are used and uplifted as the primary information source. Acknowledge all sources and be prepared to question the perspective that source represents. Explore your own ideas of what mātauranga is/what history is in Aotearoa NZ. Interrogate your biases.



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# CRITICAL SKILLS DEVELOPMENT

1. Learn the information to embed the knowledge - mōhiotanga. Research widely
2. Use your content knowledge and your social sciences curriculum knowledge to design explicit teaching points for your ākonga
3. When using an iwi cultural narrative, consult with and engage with mana whenua at the outset, and ensure you stay true to the story without making assumptions about the facts.
4. Have a variety of reliable sources of information at the ready for your students to explore
5. Start with a rich question
6. Plan for progression within progressions – take the learning to where the students' interest directs, delving deeply with critical questioning skills
7. Revisit the same big ideas and practices in different contexts
8. Encourage ākonga to look at everything with a critical eye



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Acknowledgement: these ideas adapted from  
ASSEN Conference workshop, July 2022

## He pūrākau mō Rākaihautū     A story about Rākaihautū

He puna hauaitu, he puna waimarie, he puna karikari a Rākaihautū

The pools of frozen water, the pools of bounty, the pools dug by Rākaihautū

*The sub-tribes of Banks Peninsula have an illustrious history that is linked through whakapapa to Rākaihautū, a Waitaha chief and the captain of the waka (Uruao). Uruao first arrived to Whakatū (Nelson). From there Rākaihautū set out on foot with his famed kō (digging spade) called Tū whakarōria and left his son Rokohouia, to sail their waka Uruao down the East coast of Te Waipounamu. Rākaihautū traversed the lands of Te Waipounamu, digging out lakes with his kō. He eventually arrived to the Banks Peninsula which is known by local hapu~ as Te Pātaka o Rākaihautū (The Storehouse of Rākaihautū). It is said that the last lake he dug out was Wairewa (Lake Forsyth), which is well renown for it's delicious tuna (eel). Once he had finished digging this lake his job was complete, he then climbed to the nearby mountain known as Tuhiraki and plunged his kō, Tū whakarōria firmly into the ground and left it there to adorn daylight. Rākaihautū then lived out the rest of his life in Akaroa near Ōnuku marae. His sacred footprints remain along the lakes he created, many of which retain to this day the names he bestowed on them. Collectively these lakes are referred to as kā puna karikari a Rākaihautū (The springs of water dug by Rākaihautū).*

Source: **Te Kete Ako o Rākaihautū**: A Learning Resource for Schools Visiting our Marae on Banks Peninsula, 2015



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# MATCHING ACTIVITY SHEETS

On the following pages are tables with original names, explanations of the name, and the name the place is most commonly known by

e.g:

**Te Ana Au**

“cave of rain”

Lake Te Anau

Slides 22-26:

Copy, cut up, and spread out as a matching activity.

**Challenge:** Students to find further information from a variety of sources about the places mentioned. You may wish to activate an inquiry using one of the ideas in this resource.



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<b>Whakatipu Kā Tuka</b>	(The meaning of Ka Tuka is obscure)	Hollyford River
<b>Roto Nui a Whatu</b>	The large lake of Whatu	Lake Tuakitoto
<b>Waihora</b>	Spreading water	Waihora
<b>Kai Kārae</b>	To eat kārae {a seabird}	Kaikorai stream
<b>Waihao</b>	The water of hao (a type of eel)	Waihao
<b>Kā Whatakai a Rokohouia</b>	Rokohouia's storehouse	Te whata-kai-a-Rakihouia – the limestone cliffs at Kaikōura peninsula

<b>Hāwea</b>	<b>Hāwea</b>	Hāwea Ki Te Rangi (a member of the party)
<b>Wānaka</b>	Wānaka	The lore of the Tohunga/Priest
<b>Whakatipu Wai Māori</b>	Whakatipu Wai Māori	Fresh water
<b>Kā Mauka Whakatipu</b>	Kā Mauka Whakatipu	Mountains
<b>Whakatipu Waitai</b>	Whakatipu Waitai	Salt water
<b>Te Awa Whakatipu</b>	Te Awa Whakatipu	The river

Hoka Kura	Red promontory or rocks	Lake Sumner
Whakamataau	(Meaning obscure)	Lake Coleridge
ō Tūroto	Of Turoto (a member of the party)	Lake Heron
Takapō	To move about at night	Lake Tekapō
Pūkāki	(Meaning obscure)	Lake Pūkāki
ō Hau	Of Hau (a member of the party)	Lake Ōhau



Roto Roa	Long lake	Rotoroa
Roto Iti	Small lake	Rotoiti
Kā Poupou a Rokohouia	The (weir) posts of Rokohouia	Collective name for the lakes and rivers from Kaikōura down to and including Waihao area
Kā Pakihi Whaka-tekateka a Waitaha	The seed bed of Waitaha	Canterbury Plains
Waihora	Spreading water	Lake Ellesmere
Wairewa	(Meaning obscure, rewa can mean to float, to become liquefied, to raise, or elevated)	Lake Forsyth

<b>Tuhirangi</b>	<b>Adorning of the skyline</b>	<b>Mt Bossu</b>
<b>Te Kete Ika a Rākaihautū</b>	The fish basket of Rakaihautū	Lake Ellesmere
<b>Kā Puna Karikari a Rākaihautū</b>	The springs of water dug by Rākaihautū	The collective name for all the lakes along the Southern Alps and in Fiordland
<b>Te Ana Au</b>	Cave of rain (in Kāi Tahu dialect)	Lake Te Anau
<b>Roto Ua</b>	Lake where rain fell constantly	North Mavora Lake
<b>Te Ara a Kewa</b>	The pathway of Kewa	Foveaux Strait

# FERTILE QUESTIONS

FERTILE QUESTIONS | SERVICES TO SCHOOLS ([natlib.govt.nz](http://natlib.govt.nz))

*Fertile questions are questions that are deep, complex, and perfect for inquiry. Because they are rich, finding answers to them requires research and can take some time. Find out how to use these questions with your students. The fertile questions model was developed by Yoram Harpaz and Adam Lefstein.*

**Characteristics of fertile questions:** Fertile questions have some or most of the following characteristics:

**Open** — they have no single, definitive answer but rather several different and possibly competing answers.

**Undermining** — they cast doubt on individual assumptions or ‘common sense’.

**Rich** — they require research and grappling with information and ideas.

**Connected** — they are relevant to the learners and the world in which they live, and particular disciplines and fields.

**Charged** — they have an ethical dimension with emotional, social and/or political implications.

**Practical** — they are researchable within the world of the student.

[Teaching and learning in a community of thinking \(pdf, 325KB\)](#) has more about this model.

## Examples of fertile questions

Here are some example questions from the curiosity card 'Māori bartering with Joseph Banks' (link to the site embedded in the image).

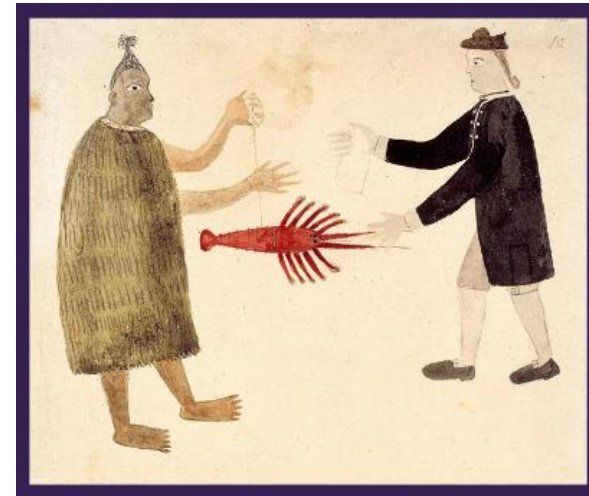
Why did Tupaia make this picture?

What kind of encounter is this?

How do strangers become friends?

In this picture, is this activity an exchange or a purchase?

He tohatoha, he hokohoko rānei te mahi i roto i te pikitia?



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# MAHI TOI: CREATE ART WORKS

**Nāia ētahi momo arapāho, momo tikaka toi mā koutou**

*A variety of art methods and media could be used ...*

**Toi rōpinepine - Mosaic:** create mosaic landscape of Aoraki and his brothers

**Toi Piripiri - Collage:** create a landscape image of the alps using colourful magazine pages or coloured paper

**Peita - Paint:** a landscape painting featuring the Aoraki story of the upturned waka freezing, in the way you imagine it may have appeared

Or something else?

*"When New Zealand's rangatahi get involved in the arts, other areas of their lives see the positive benefits: relationships improve, there is a strong feeling of belonging and tūrangawaewae and there is optimism for the future."*

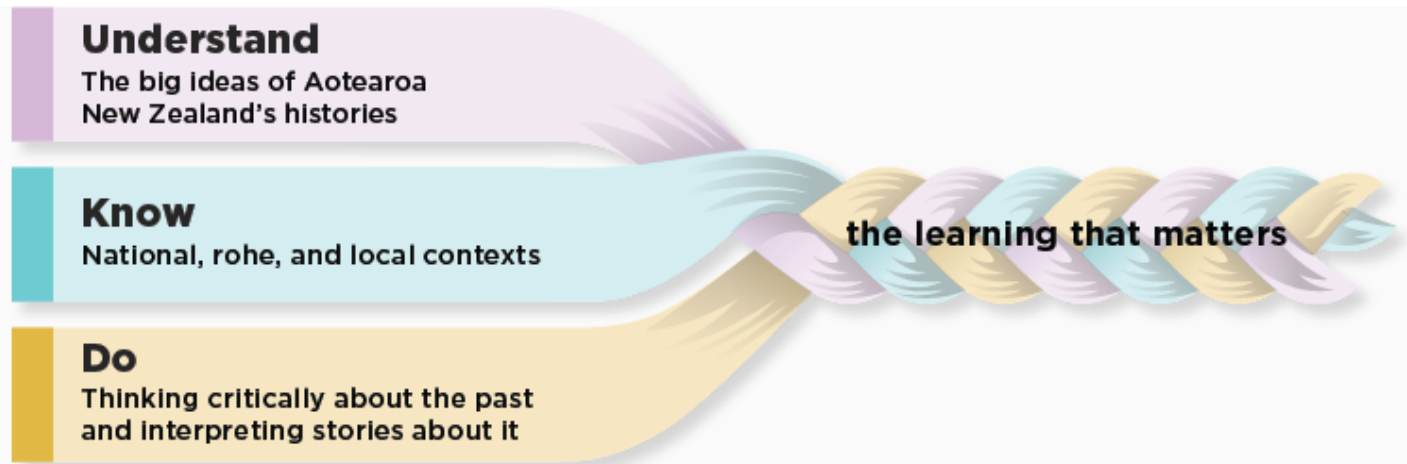
Tukutuku Kōrero, 9 October 2023, p.16

You may have art inspiration from watching the video series "**Ngā Ringa Toi o Tahu**", a series of videos by Ngāi Tahu art experts in their own speciality area.



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# LEARNING EXPERIENCES TO GAIN THE KEY KNOWLEDGE



“Aotearoa NZ  
Histories curriculum” is  
the first refresh, with  
implementation  
beginning 2023

The curriculum refresh will honour our obligations to Te Tiriti o Waitangi, be inclusive so that all ākonga see themselves and succeed in their learning, is clear about the learning that matters and is easy to use. This teacher resource will support learning experiences expected, have a local mana whenua perspective and will enable all to gain a deeper knowledge of people, places and events. Referring to the Aotearoa NZ Histories curriculum for further ideas, content and resources allows a well-rounded curriculum coverage that needs to include local historical contexts. The following slides have links at all levels, being examples of connection to achievement standards, Unit Standards and NCEA credits.

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Te Rūnanga o Ngāi Tahu

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# CURRICULUM LINKS – AOTEAROA NEW ZEALAND HISTORIES

## Understand the big ideas

- Māori history is the foundational and continuous history of Aotearoa NZ.
- The course of Aotearoa NZ's histories has been shaped by the use of power.
- Relationships and connections between people and across boundaries have shaped the course of history.

## Know contexts:

- Whakapapa me te whanaungatanga – culture & identity
  - The past shapes who we are today, our familial links and bonds.
- Tūrangawaewae me te kaitiakitanga - place and environment
  - The relationships of individuals, groups, and communities with resources, and on the history of contests over their control, use and protection.

## Do Inquiry practices

- Identifying and exploring historical relationships
- Identifying sources and perspectives
- Interpreting past experiences, decisions and actions

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[For NCEA 1, 2, 3  
information, go to the  
following slides](#)

# NCEA DEDICATED CO-REQUISITE STANDARDS – RECOMMENDED ASSESSMENT OPTION FROM 2023 ONWARDS

- [US32403](#): Demonstrate understanding of ideas and information in written texts (Literacy Reading)
- [US32405](#): Write texts to communicate ideas and information (Literacy Writing)
- [US32406](#): Use mathematics and statistics in a range of everyday situations (Numeracy)
- Mō kā ākoka e ako ana i te reo Māori, nāia kā aromatawai āhua rite ki kā mea o ruka: [US32413](#), [US32415](#): me [US32412](#).

For further information and explanations, see information page re NCEA standards 2023-27 [link here](#)

[For NCEA 1, 2, 3  
information, go to  
next slide](#)

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# NCEA LEVEL 1 UNITS: SOCIAL STUDIES, HISTORY

## Social Studies

92048 – 5 credits: Demonstrate understanding of findings of a Social Studies inquiry

92049 – 5 credits: demonstrate understanding of perspectives on a contemporary social issue

92050 – 5 credits: demonstrate understanding of decisions made in relation to a contemporary social issue

92051 – 5 credits: describe a social action undertaken to support or challenge a system

91039 – 4 credits: describe how cultures change (Context: societal change as a result of technology)

91041 - 4 credits: using resources provided, students can describe consequences of cultural change/s

## History

91003 - 4 credits: written examination – interpret sources of an historical event of significance to New Zealanders

91005 - 4 credits: written essay: Describe the causes and consequences of an historical event

91006 – 4 credits: answering questions on one topic studied to describe how a significant historical event affected

Some of these NCEA units will match well with this biographic context and the skills learned are transferrable skills for the NCEA assigned contexts each year. This an example list; there are more.

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# NCEA LEVEL 2: EDUCATION FOR SUSTAINABILITY

## NCEA LEVEL 3: ENVIRONMENTAL SUSTAINABILITY

Level 2: 91733: 4 credits:

Demonstrate understanding of initiatives that contribute to a sustainable future

Level 2: 90814: 4 credits:

Demonstrate understanding of aspects of sustainability

Level 3: 90831, 5 credits:

Analyse the impact that policies have on a sustainable future

Level 3: 91736, 4 credits:

Analyse how different world-views, and the values and practices associated with them, impact on sustainability

Some of these NCEA units will match well with this biographic context and the skills learned are transferrable skills for the NCEA assigned contexts each year.

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# NCEA LEVEL 2 UNITS: SOCIAL STUDIES, HISTORY

## Social Studies

91279 – 4 credits: (context 2023: conflict(s) arising in regard to the advertising industry) – using resource booklet provided to analyse resources, students can demonstrate understanding of conflict(s) arising from different cultural beliefs and ideas

91281: 4 credits: written essay (750-800 words) to describe how cultural conflict(s) can be addressed

## History:

91231: 4 credits: written examination – Examine sources of an historical event that is of significance to New Zealanders

91233 - 5 credits: Examine causes and consequences of a significant historical event

91234 – 5 credits: written essay: Examine how a significant historical event affected New Zealand society

**Some of these NCEA units will match well with this biographic context and the skills learned are transferrable skills for the NCEA assigned contexts each year.**

[For NCEA 3 information, go to next slide](#)

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# NCEA LEVEL 3 UNITS: SOCIAL STUDIES, HISTORY

## Social Studies

91596 – 4 credits: Demonstrate understanding of ideological responses to an issue

91598: 4 credits: Demonstrate understanding of how ideologies shape society

## History:

91436, 4 credits: written examination – Analyse evidence relating to an historical event of significance to New Zealanders

91438 - 6 credits: Analyse the causes and consequences of a significant historical event

91439 – 6 credits: written essay: Analyse a significant historical trend and the force(s) that influenced it

Some of these NCEA units will match well with this biographic context and the skills learned are transferrable skills for the NCEA assigned contexts each year.

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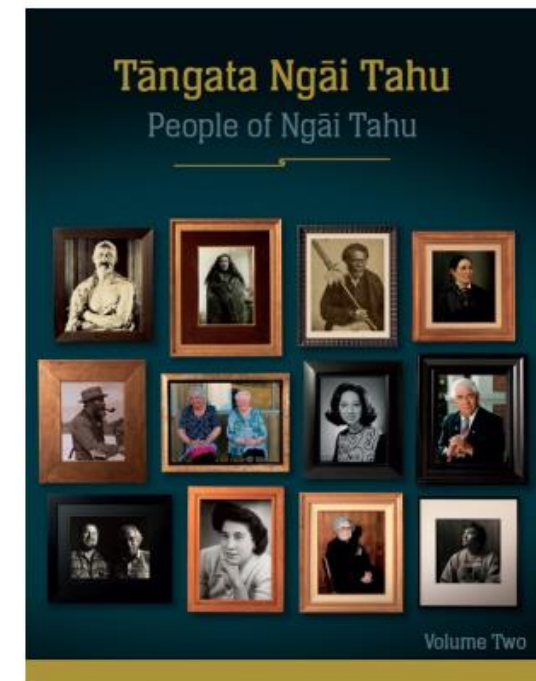
# THE NGĀI TAHU EDUCATION STRATEGY



# THE NGĀI TAHU SHOP

We strive for our tamariki to see their culture in the classroom, as it uplifts pride and wellbeing, along with self confidence and belonging.

There are many Ngāi Tahu publications listed here for sale, and the numbers are growing each month. We highly recommend you visit – TĀNGATA NGĀI TAHU (Vol. I and Vol. II) are highly recommended publications about significant Ngāi Tahu leaders.



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# “KŌ TAHI MANO KĀ IKA, KŌ TAHI MANO WAWATA”

A separate initiative, focused on Kāi Tahu reo revitalisation

## Kaupapa/Events



KMK offer a range of events and different initiatives for individuals and whānau to develop te reo Māori. Whether you are a beginner or a competent speaker, there will be an event for you!

## Rauemi/Resources



Whether you want to brush up the basics, challenge yourself a bit more, or find some printable propaganda for your office te reo takeover, we will have something for you.

## Puna pūtea/Funding



Contestable funds have been established to increase the numbers of Kāi Tahu speakers of te reo Māori, and the number of Kāi Tahu whānau using te reo Māori as an everyday language of communication within the whānau context.

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# TWO LOCATIONS TO INVESTIGATE FURTHER

## **Whakamatau and Waitāwhiri (Lake Coleridge, Wilberforce)**

Events in the area (fires destroying vegetation, settlement, power station creation, river flow, earthquake) have all had an effect in a variety of ways. Explore those impacts on people, place, food and settlement

**Whakatipu Waimāori (Lake Wakatipu)** is fascinating for many reasons.

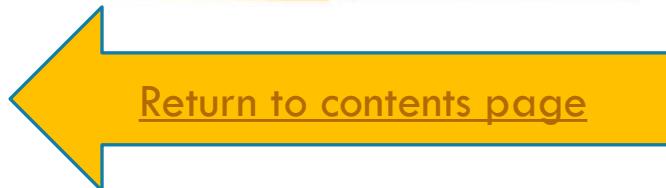
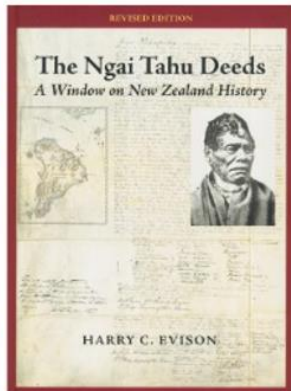
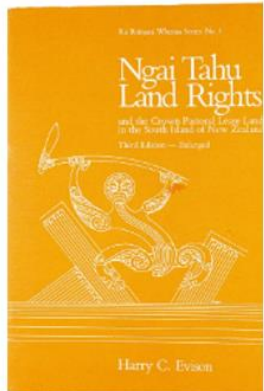
It could be considered a magical lake. The phenomena of a lake seiche is explained in this story— [read here](#). (Note: there is no evidence that this is a legend of Ngāi Tahu origin; it has been created from the kōrero tuku iho – handed down creation story - that the iwi agrees with). You could create a story book for younger readers about this *pakiwaitara* – made up story.

*Share your story back to Te Rūnanga o Ngāi Tahu [via email here](#)*



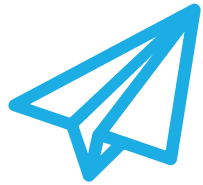
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Click on the image to visit websites



Aotearoa NZ's Histories

DO SHARE BACK ... WE'D LOVE TO KNOW HOW YOU USED THIS RESOURCE, AND SEE ANY MATERIALS YOU HAVE CREATED 😊



Email through to:



mātauranga@ngaitahu.iwi.nz



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