



## What teachers need to know

This is an overview of our three lessons in the Kaitiakitanga theme. Each resource can be used as a stand-alone activity or alongside others in the series. Together these resources explore what it means to be a citizen and how we can all make a difference to reduce climate change.

Ākonga (students) will gain these key understandings:

- Develop an emergent understanding of the concepts of mauri, kaitiakitanga, and manaakitanga.
- Identify what groups they belong to and understand that working collectively together is an effective way to make a difference in our communities and for our planet.
- What it means to be a citizen and what it looks like to make a difference.
- We are citizens of many groups. We have a right and responsibility to make a difference in the groups we belong to. Every action we take to increase the mauri of any group will make a difference.



# Summary of resources

Lesson	Learning intention	Learning experience (activities)	Time	Year group	Learning area
<b>Lesson 1:</b> <b>Kaitiakitanga, Manaakitanga me te Raraunga (Citizenship):</b> <b>Kia hua mai he Kōnekeneke – Making a difference</b>	<ul style="list-style-type: none"> <li>Understand the concepts of kaitiakitanga, manaakitanga and citizenship.</li> <li>To understand what it means to be a good citizen in the groups they belong to.</li> <li>Understand that working collectively together is an effective way to make a difference in our communities and for the planet.</li> </ul>	Develop an understanding of kaitiakitanga, manaakitanga and citizenship concepts.  Identify what groups they belong to and understand what it means to be a good citizen in those groups. Role-play good citizenship.	60 mins	4-8	Social Sciences  Drama
<b>Lesson 2:</b> <b>Ko te Mauri i taku Hapori – Mauri in my community</b>	<ul style="list-style-type: none"> <li>Develop an understanding of mauri, and how we can increase it.</li> <li>Find out who and what contributes to making our communities a good place to be.</li> <li>Interview whānau about how they contribute to the groups they belong to.</li> </ul>	Understanding mauri, and various ways to make a difference in our communities and the world. Interview whānau members, as examples of good citizens in our community.	60 mins	4-8	Health and Physical Education  English
<b>Lesson 3:</b> <b>Ngā Atua i te Taiao – The Māori Gods in the Environment</b>	<ul style="list-style-type: none"> <li>Use the drama convention 'hot seating' to investigate how others may feel about an issue.</li> <li>Use storytelling and metaphor to explain the effect of carbon emissions on our environment.</li> </ul>	Understanding ngā atua (Māori gods) as elements in nature. Hot seating/role play – using storytelling to explain the effects of carbon on the environment.	45 mins	4-8	The Arts: Drama  English

# Learning areas

## New Zealand Curriculum Achievement Objectives:

### Social Sciences – Social Studies – from the New Zealand Curriculum:

**Level 2** – students will gain knowledge, skills, and experience to:

- Understand that people have social, cultural, and economic roles, rights, and responsibilities.
- Understand how cultural practices reflect and express people's customs, traditions, and values.

**Level 3** – students will gain knowledge, skills, and experience to:

- Understand how groups make and implement rules and laws.
- Understand how cultural practices vary but reflect similar purposes.
- Understand how people view and use places differently.

**Level 4** – students will gain knowledge, skills, and experience to:

- Understand how formal and informal groups make decisions that impact on communities.
- Understand how people participate individually and collectively in response to community challenges.

### The Arts – Drama:

**Level 2** – Developing ideas – Develop and sustain ideas in drama, based on personal experience and imagination.

**Level 3** – Developing ideas – Initiate and develop ideas with others to create drama.

**Level 4** – Developing Ideas – Initiate and refine ideas with others to plan and develop drama.

### Health and Physical Education:

**Level 2** – Healthy communities and environments:

- D1 Societal attitudes and values – explore how people's attitudes, values, and actions contribute to healthy physical and social environments.
- D2 Community resources – identify and use local community resources and explain how these contribute to a healthy community.

**Level 3** – Healthy communities and environments:

- D1 Societal attitudes and values – identify how health care and physical activity practices are influenced by community and environmental factors.
- D2 Community resources – participate in communal events and describe how such events enhance the well-being of the community.

**Level 4** – Healthy communities and environments:

- D1 Societal attitudes and values – investigate and describe lifestyle factors and media influences that contribute to the well-being of people in New Zealand.
- D2 Community resources – investigate and/or access a range of community resources that support well-being and evaluate the contribution made by each to the well-being of community members.
- D3 Rights, responsibilities, and laws; D4 People and the environment – specify individual responsibilities and take collective action for the care and safety of other people in their school and in the wider community.

## English – from Te Mātaiaho – The Refreshed New Zealand Curriculum:

### Know, Understand, Do:

**Years 4-6** – Progress outcome for English by the end of year 6.

Do – Te whakamahi rautaki ki te whai māramatanga | Comprehending and creating texts:

- I can use writing as a tool to think about, record, and communicate experiences, ideas, and information.

**Years 7-8** – Progress outcome for English by the end of year 8.

Do – Te whakamahi rautaki ki te whai māramatanga | Comprehending and creating texts:

- I can use the codes and conventions of different modes and text types for effect in the texts I compose.



# Meanings of Terms and Concepts

**Pepeha** – This is a way of acknowledging and introducing who you are in relation to your environment and your family history or whakapapa. We often choose to take responsibility and care for places that we have a connection and a sense of belonging to. When developing your own pepeha, it is always best to check with your parents, extended whānau or mana whenua at your local marae to ensure your pepeha represents you and your home.

**Kaitiakitanga** – Guardianship and protection. It is a way of caring for the environment, based on the Māori world view. A kaitiaki is a guardian such as an atua (see below) or a person or group that cares for an area such as a lake or forest.

**Manaakitanga** – Hospitality, generosity, support, respect and care for others. Nurturing people so that they feel valued and looked after. Encouraging a feeling of belonging in this community/place/ planet.

**Mauri** – The essential vital quality and wellbeing of an individual, a group, a place, or an ecosystem. Understanding the mauri or wellbeing of a place helps us to see why kaitiakitanga is important. When mauri is weakened by neglect, overuse or pollution, many other life systems are affected, eg. cars and roads and their effect on wildlife and nature. By practising kaitiakitanga we can help to protect and nurture the mauri of a community and place.

**Raraunga (Citizenship)** – The status of being a citizen. If you have citizenship in a country, you have the right to live there, work, vote, and pay taxes. A person exercising citizenship can be defined as someone who contributes to make the group, community, country, our world a better place to be.

You have a right:

- to be there
- to do things
- to express your thoughts and feelings
- to make a difference there

And you have a responsibility:

- to respect others
- to participate
- to contribute

**Citizenship criteria:**

- I belong
- I have a role – I participate in this group/place
- I have an opportunity to share my ideas and opinions, and I am listened to
- I follow the rules most of the time
- I can make the group or place better

**Te taiao (the environment)** – Air is viewed as a taonga (precious resource) derived from Ranginui (the sky father). Māori legend tells that following the separation of Ranginui and Papatūānuku (the Earth mother) their child Tāwhirimātea fled with Ranginui to his new home in the sky. From there Tāwhirimātea controls the wind and elements. Carbon emissions degrade and lessen the mauri (life-force) of this taonga. It also affects the mauri of other taonga, for example plants and animals, as all living things need air and all things share the same air. It's important to Māori to exercise kaitiakitanga – to be caretakers to protect and maintain the mauri of a place or a precious resource such as clean air.



**Ngā atua (the Māori gods)** – Atua are elemental identities that tell the story of our environment.

Papatūānuku – the Earth, the mother of all the elements.

Ranginui – the sky - the father of all the elements.

Tānemahuta – the male atua of the forest, birds and insects.

Haumiatiketike – the male atua of uncultivated wild food and ferns.

Rongomātāne – the male atua of kumara and cultivated foods and the atua of peace.

Hinepūtehue – the female atua of gourds and their music and peace.

Tangaroa – the male atua of oceans, rivers and lakes.

Hinemoana – the female atua of oceans, rivers and lakes.

Hinepūkohurangi – the female atua of mist.

Tāwhirimātea – the male atua of the wind.

Tūmataunga – the male god of humans, of battle, determination, resilience and leadership.

Children often respond to stories and persona to inspire them to take action for the environment.

To access the creation stories and understanding of the atua talk to your local mana whenua.

**Te Whare Tapa Whā** – The holistic model of health from a Māori world view. It encompasses more than just physical health as the pinnacle to wellbeing. Based on a whare (house model) the taha (sides) of the whare (house) are; taha tinana (physical wellbeing), taha hinengaro (mental wellbeing), taha wairua (spiritual wellbeing) and taha whānau (family wellbeing).

**Community Change using Te Whare Tapa Whā** – When looking at generating community change it is helpful to use Te Whare Tapa Whā to guide us in a holistic approach to taking climate action. This reminds us of the many levels we need to consider when making change.

<b>Taha Hinengaro (mind)</b>	<b>Taha Tinana (body)</b>	<b>Taha Whānau (family)</b>	<b>Taha Wairua (spirit)</b>
To think deeply about the impacts of our daily actions and ways to challenge and improve the way we are travelling.	Engaging in our own and our school's wellbeing by ensuring our tamariki are safe and getting exercise.	To involve all the families in our school community to ensure we work together to keep our kids safe and to share transport options.	To involve all the families in our school community to ensure we work together to keep our kids safe and to share transport options.
Understanding why we are taking climate action.	Taking action to make changes	Involving our community to make positive changes.	Making good choices to enhance a good feeling in our community and environment.

**Kaitiakitanga scenario** – There was a plot of land near to a school that was full of rubbish and weeds. A class has helped the local council to tidy it up. They made a plan together. They planted native trees and other plants. It is now full of birds and insects. The class raised money for a wooden seat. It is a place where people can walk or sit.

**Manaakitanga scenario** – There is a group of students from another school visiting. Usually, the students are shown around by a teacher and then are left to look after themselves. This time your class welcomes them in and shows them where everything is. At break times you make sure they have somewhere to sit and introduce them to other students. At lunchtime you provide them with food and drink. Then at the end of the day you say goodbye and wish them a safe journey home.

**Hot seating** – This is an interactive drama technique where a character, eg. a character from a story or a person from history, is interviewed or questioned by others about their background, behaviour and motivation. This allows for deeper exploration of their ideas, attitudes and perspectives.

# Further activities, resources and links

## Pukapuka (picture books):

- 📖 In the Beginning – Peter Gossage (Scholastic NZ Ltd, 2001)
- 📖 Nga Atua – Robyn Kahukiwa (Mauri Tū, 2012)
- 📖 Children of Earth and Sky – Retold by Pita Graham (Māori Nature Traditions Series, 1995)
- 📖 Counting the Stars – Four Māori Myths – Gavin Bishop (Random House, 2009)
- 📖 Illustrated Māori Myths and Legends – Queenie Rikihana Hyland (Penguin Group NZ, 2010)
- 📖 A Tāne Mā Āna Tamariki (Waiatarua Myths) – Ron Bacon (Waiatarua Publishing, 1995)

## Links to pūrakau (stories) about atua (Māori gods):

- Rangi and Papa pūrākau – [Wikipedia](#)
- Story of Tāwhirimātea – [Te Kete Ipurangi](#)
- Māori Creation Traditions – [Te Ara – Encyclopaedia NZ](#)
- 🎬 Tales from the Mythologies of Creation, Maui and Aoraki – [YouTube](#)
- 🎬 A Māori Creation Story in Sand – Ranginui and Papatūānuku – [YouTube](#)

6 min 45 secs  Ads: ✓

5 min 17 secs  Ads: ✓

