

Our connections to Te Taiao

This inquiry is suitable for ākongā towards the end of phase 1 (years 2-3). It explores the rich inquiry question: “What can we learn from the past about how to be kaitiaki of our environment?” It explores this question in the context of Taputeranga Marine Reserve in Island Bay, Wellington with opportunities for ākongā to explore the similarities or differences with their school rohe.

The focus is on investigating different people’s historical customs and practices related to the sea and how these both connect us to and impact upon te taiao. Ākongā will then use this information to develop an action plan centered on being kaitiaki of their environment.

The learning experiences include:

- activities to explore ākongā connection to the ocean;
- activities to explore Māori history in relation to the ocean;
- activities centered on interpreting historical sources to build understanding of the history of Island Bay and Taputeranga; and
- the development of a community action plan that allows ākongā to act as kaitiaki of their environment.

During this inquiry, documentation of ākongā work, thinking and wonderings will be placed on an inquiry wall for kaiako, ākongā and whānau to refer to over the course of the inquiry.

Developed for ASSEN by Ian Lambie with support from Frank Wilson. April 2024.

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1 | Tuning In – What does the sea mean to me and my whānau?

UNDERSTAND	KNOW	DO. I CAN:	SUGGESTED LEARNING EXPERIENCES
<p>People hold different perspectives on the world depending on their values, traditions, and experiences.</p>	<p>Places and environments are often significant for individuals and groups. People express their connection to places in different ways.</p>	<p>Say what I think using kind words, listen to other people's stories and points of view, and talk about how people do things in different ways and understand that my way is not the only way. Generate questions that reflect my curiosity and people and communities and that can't be answered by a simple yes or no.</p>	<p>Shared Experience: Visit a local beach or marine reserve, or watch videos of the ocean if this is not possible. Ask ākonga take notes of what notice in the environment, what interests them, what they feel connected to, what wonderings they have, and what questions they have about people and places associated with the ocean.</p> <p>Loose Parts: Ākonga construct the ocean and beach out of loose parts, focusing on what is significant about the ocean to them. Kaiako interview ākonga one-on-one about their construction, questioning them about what they are depicting with their loose parts, what connections they have with the ocean, and any questions they might have. Record their thinking and put it with a photo on the inquiry wall as a part of 'initial ideas'.</p>
<p>Key knowledge outcome: Our connections to oceans and beaches is influenced by our perspectives. Others have different connections and thoughts about oceans because they have different perspectives.</p>			<p>Comparing students' perspectives: Ask half of the class to leave their construction and talk to several other students about what they made. Support them to ask open questions using kind words to find out what was significant for their classmates, by providing sentence starters or frames.</p> <p>Recording similarities and differences: In writing, provide scaffolding for students to record the similarities and differences between their connections to the ocean and their classmates.</p> <p>Whānau questionnaire: Support students to generate questions to ask their grown ups about what is significant to them about the ocean, any connections they have to the sea, including cultural connections, or how they use the ocean's resources.</p> <p>Collaborative Brainstorm: Working from the ideas expressed in the Loose Parts activity and the whānau answers, ākonga work together to brainstorm their understanding of the ocean and its significance. They then share back what they have discussed and recorded to the class. The class then discusses the differences between different people's perspectives, highlighting the significance the ocean holds for different people in the class.</p>
<p>PREPARATION AND KEY CONSIDERATIONS FOR THIS ACTIVITY</p> <p>This can be used a diagnostic phase to understand ākonga thinking about the ocean as well as supporting ākonga to develop their understanding of different perspectives and ideas about significance.</p> <p>Familiarise yourself with Tapu te Ranga or your local beach, connections to iwi, and any environmental issues it may be facing.</p> <p>Set up an inquiry wall to track ākonga thinking over the course of the inquiry.</p> <p>Use the social studies vocabulary highlighted in green to help students start to develop an understanding of these concepts.</p>		<p>MAKING CONNECTIONS WITH WHĀNAU AND YOUR ROHE</p> <p>If you are near a marine reserve or are otherwise able to visit a beach near your school, this would be a great way of connecting with your rohe. This could otherwise be replaced with any significant natural areas near your kura, such as a forest reserve, or even a walk near the kura.</p> <p>If whānau are willing, they could come in to be interviewed by ākonga about their points of view and connections to oceans.</p>	

2 | Explore – What has the sea meant to tangata whenua over time?

UNDERSTAND	KNOW	DO. I CAN:	SUGGESTED LEARNING EXPERIENCES
<p>Māori history is the foundational and continuous history of Aotearoa New Zealand.</p>	<p>Māori are tangata whenua. They were the first people of this land and have stories about their origins and arrival. Tangata Whenua are deeply connected to the local area. Naming places was key to establishing and maintaining mana and tūrangawaewae.</p>	<p>Generate questions that reflect my curiosity about people and communities and that can't be answered by a simple yes or no.</p> <p>Use historical sources, giving deliberate attention to mātauranga Māori sources, to help answer my questions about the past.</p>	<p>Discuss: Ask students if they know what the moana meant in the past to the tangata whenua. If they don't know, explain we are going to look at some of the ways we can learn the stories of the past. Support students to generate open ended questions to guide their exploration.</p> <p>Pūrākau: Read Kupe and the Giant Wheke (School Journal, L2, May 2020). Discuss with ākonga the way the characters interact with the ocean (fishing, waka, wayfaring, sea monsters); how the ocean is significant to Kupe and the other people on the island; and what names the ākonga notice. Explain that Tapu te Ranga Island is the point where Kupe spied Te Wheke before pursuing him across the Cook Strait. Discuss how this pūrākau answers/ doesn't answer some of their questions.</p>
<p>Key knowledge outcome: Māori were the first people in our area. Tangata whenua have special connections to, and ways of caring for, the ocean.</p>			<p>Research: Ākonga read in groups about the significance of the sea to tangata whenua in the past, either independently or with a teacher, choosing a topic that they are interested in. Topics might include: pūrākau (e.g. Te Ika ā Maui), the voyage to Aotearoa, fishing practices, tīkanga around the sea, how Tangaroa's gifts were used. The goals for the research are to develop an understanding of the ways the moana was significant to tangata whenua in the past and how they showed this in naming places. Use the Nelly in Aotearoa Naming Places TSM for further ideas.</p> <p>Share: Place two overlapping circles on the wall to make a Venn diagram and label one past and one present. Each group shares one finding and the class discusses whether this is a significance from the past, the present or both, and the group places their finding in the correct place in the hoops. Encourage students to support their ideas using evidence or examples from their personal experience or research. Discuss how this research answers/ doesn't answer some of their questions.</p> <p>Read: Read <i>Rāhui</i> by Chris Szekely & Malcolm Ross (2011) and <i>Timo and the Kingfish</i> by Mokena Potae Reedy & Elton Gregory (2000). Discuss the tīkanga surrounding the ocean that are presented. How is the sea shown to be significant to the characters of the books? Discuss how a rāhui is one way we can be kaitiaki of the ocean.</p>
<p>PREPARATION AND KEY CONSIDERATIONS FOR THIS ACTIVITY</p> <p>After ākonga develop their understanding of their own and others' connections to the ocean, they will begin to explore the inquiry question through historical perspectives on the ocean.</p> <p>Prepare reading material related to Māori connection with the sea, e.g. pūrākau, the voyage to Aotearoa, historical fishing practices, how Tangaroa's gifts were used.</p> <p>Read Rāhui by Chris Szekely & Malcolm Ross (2011) and Timo and the Kingfish by Mokena Potae Reedy & Elton Gregory (2000). Ensure you have a good understanding of the histories of the tangata whenua in your rohe.</p>		<p>MAKING CONNECTIONS WITH YOUR ROHE</p> <p>Display pictures and maps of the ocean around Aotearoa, including near your kura. Encourage ākonga to make connections between what they have researched and what they observed from their field trip.</p> <p>Your kura should have an understanding of the mātauranga a iwi of your rohe. Ensure the pūrākau and histories you share with your ākonga reflect those of the tangata whenua in your rohe.</p>	

3 | Extend – How have people impacted the sea?

UNDERSTAND	KNOW	DO. I CAN:	SUGGESTED LEARNING EXPERIENCES
<p>Colonisation and settlement have been central to Aotearoa New Zealand's histories for the past 200 years. Interactions changes societies and environments.</p>	<p>People make decisions based on what they have and their needs and wants, and to provide for themselves and others. Priorities about needs and wants differ by time and place and impact on fairness and sustainability.</p>	<p>Use historical sources, giving deliberate attention to mātauranga Māori sources, to help answer my questions about the past.</p> <p>Make observations about how people have acted in the past and how they act today.</p>	<p>Read and Map: Read a simplified history of the different iwi that settled in your rohe and collaboratively make a map of where iwi lived over time. Read the Te Ara page about Māori fishing methods and note down what needs, wants and priorities might have been met with these methods. Discuss how they think fairness and sustainability may have been impacted with these methods.</p> <p>Interpret historical pictures: Give students a variety of historical photos, including Pā sites, different groups over time, the environment over time etc. In groups, ask ākonga to ask and answer questions about the photos using the 5 Ws and H or using the National library photo analysis tool. Ask students to order the images from oldest to newest and make statement about the changes they see on the environment and how or why they may have occurred using cause and effect language.</p>
<p>Key Knowledge outcome: As different groups of people arrived in our rohe, they impacted the oceans in different ways due to their needs, wants and priorities.</p>			
<p>PREPARATION AND KEY CONSIDERATIONS FOR THIS ACTIVITY</p> <p>This phase of the inquiry will focus on the impact colonisation has had on Island Bay over time, with ākonga exploring the different groups of people that lived there through historical sources and how they may have interacted with the ocean. Ākonga will examine the reasons why nature reserves might need to exist in connection to the effects of colonisation.</p> <p>Research a history of Island Bay or your local beach and locate a range of historical photos of the area from digitalnz.org.</p>	<p>MAKING CONNECTIONS WITH YOUR ROHE</p> <p>This section can be connected with your rohe through a study of the history of colonisation in your area. Show ākonga different historical pictures, videos, and readings about settlers in your area. Discuss the impact they had on the natural environment, particularly the ocean.</p> <p>Ākonga look at historical photographs, read historical accounts, watch historical films, and work to create a shared understanding of the history of their area and the effects of colonisation.</p>		<p>Watch: Ākonga watch Hāpuka (sic) Fishing in New Zealand (1925), a 6 minute film about Italian fisherman working off Island Bay. Discuss the differences between Pākeha and Māori fishing methods in terms of fairness, sustainability, needs, wants and priorities.</p> <p>Embodied learning: Ākonga are encouraged to create and play with representations of fishing tools that that Italian and Māori fisher people would have used. Discuss the similarities and differences between the tools as they play, ensuring the discussion refers to the concepts from the KNOW statements.</p> <p>Read Island Bay's Fishing History: Read a simplified account of Wellington's fishing history (Appendix B) and Island Bay's centrality in it, or a similar account from your rohe.</p> <p>Retell the story of your ocean: Ākonga can draw a picture of their ocean at a particular time, ensuring there are clues for the viewer to understand the time period. Place these in order on the floor and ask students to move up and down telling the story of human impact. Encourage ākonga to consider how other groups of people from other times might tell the story differently.</p> <p>Compare: Ākonga work in groups to discuss the differences between what they learned about attitudes towards the sea before colonisation after colonisation.</p>

4 | Empower – What can we do as kaitiaki?

UNDERSTAND	KNOW	DO. I CAN:	SUGGESTED LEARNING EXPERIENCES
Interactions change societies and environments.	The ways different groups of people have lived and worked in this rohe have changed over time.	Work with others to create a social action plan and explain the actions we think are best to take.	<p>Read: Kaitiaki of the Estuary (School Journal, L2, November 2022). Discuss the ways the ākongā act as kaitiaki for their local environment. What are they protecting? How are they helping? How do you think they knew to do that? Who do they ask for information? What can we learn from these ākongā about how to be kaitiaki of our own environment?</p> <p>Brainstorm: As a class, brainstorm ideas for how we can be kaitiaki of our environment. Encourage ākongā to use evidence from their inquiry as the basis for their ideas. What kinds of problems have we discovered from our inquiry? How do we know these are problems? What can we do to help solve these problems? Why do we think these actions could help solve these problems?</p> <p>Action plan: Ākongā work in groups to develop an initial community action plan for how to be kaitiaki of the environment. Discuss the feasibility of these action plans and display their incomplete forms in the class. Discuss how they might impact the environment and different groups. How can we learn whether our action plans are workable? Who can we ask?</p> <p>Involve Whānau: Ask ākongā to discuss ideas with whānau, and to bring the ideas of their whānau into class.</p> <p>Expert Interviews: If possible, invite experts to speak to the class, so that ākongā can ask questions and further refine their plans.</p> <p>Role Play: Role play the action plans, noting any potential difficulties or unforeseen effects.</p> <p>Refine action plan: Use the information ākongā have learned from their activities to develop a final action plan.</p> <p>Execute Action Plan: Ākongā work with each other, with the kura, with whānau, and, if possible, with Tapu te Ranga Marine Reserve to execute their action plan.</p>
<p>Key Knowledge outcome: The ways different groups of people have lived and worked in this rohe have impacted the environment. We can effect real change as kaitiaki of our environment.</p>			
<p>PREPARATION AND KEY CONSIDERATIONS FOR THIS ACTIVITY</p> <p>This phase of the inquiry will be centered around ākongā towards community action in relation to what they have studied. The community action will come from the interests of the ākongā as they interpret the knowledge they have learned over the previous phases of the inquiry and decide what they have learned about how to be a kaitiaki of the environment.</p> <p>Collate information received from your first visit to Taputeranga Marine Reserve. If possible, organise another field trip so that ākongā can ask questions directly.</p>		<p>MAKING CONNECTIONS WITH YOUR ROHE</p> <p>This phase culminates from the wonderings, research, and understandings that have resulted from the first three phases of the inquiry. Ākongā use what they have learned about the history of their rohe to make a social action plan that positively impacts on their rohe.</p> <p>Connect with a nature reserve near your area, or any other natural environment that ākongā have access to (including areas within the school) to find an environment for ākongā to work as kaitiaki of.</p>	

Appendix A. Māori History in Island Bay

Tapu te Ranga Island is a special place. The famous chief Kupe once saw a huge octopus named Te Wheke-a-Muturangi from there as he chased it across Cook Strait.

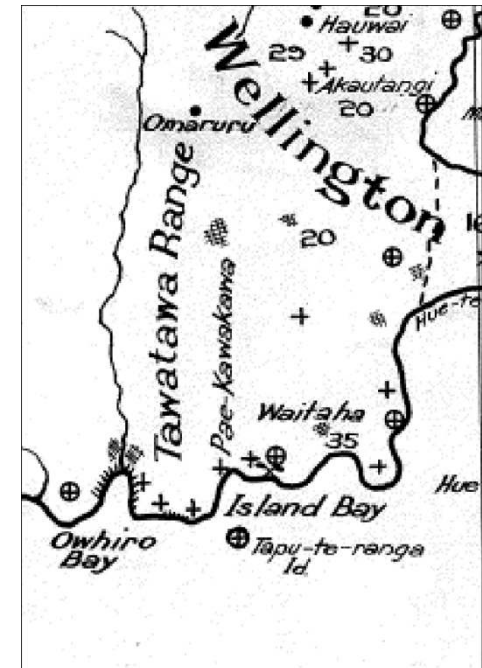
Before Europeans came, Island Bay had several pa, and one of them was called Te Mupunga Kainga. There were different groups of Māori, like Ngai Tara and Ngati Ira, who lived in Island Bay at different times.

A big battle happened on the beach of Island Bay. A group from Muau-poko attacked Ngai Tara, who were living in a strong fort called Te Whetu-Kairangi, in Mirimar. The battle took place on the beach, and two leaders from Muau-poko were killed.

In another story, during a fight in 1827, Ngati Mutunga forced Ngati Ira out of Wellington. Tamairangi, the wife of a Ngati Ira chief, found safety on Tapu te Ranga Island with her kids. She left the island by canoe when it was under attack.

Archeologists have found evidence of several Pa sites in Island Bay:

- Te Mupunga kainga is on the west corner of Island Bay, next to the ocean.
- Te Mapunga is in the side of The Esplanade close to the sea.
- Motu-haku Kainga is between Trent St and Brighton St.
- Uruhau Pa is on Melbourne Rd on the hill above Island Bay.
- And there is an unnamed Pa site on Tapu Te Ranga Island.



(Arczoo Ltd. (2005). *Island Bay Foreshore: Archaeological issues*. <https://wellington.govt.nz/~media/your-council/projects/files/island-bay-seawall/island-bay-foreshore-archaeological-issues-file4e.pdf>)



Figure 2: Island Bay, showing areas where archaeological evidence has been noted. Areas are indicative of general location only. (Aerial photography provided by Wellington City Council).

Appendix B. Island Bay colonial history

In 1870, people started catch fish in Island Bay because it was protected from the wind and waves. But surprisingly, not many people in Wellington ate the local fish. Instead, they ate canned fish from Britain and dried fish from other parts of New Zealand.

In 1880, Wellington opened a special market to sell fish. The idea was to provide a steady supply of fish at a good price and reduce waste.

In the 1890s, people set up shops to sell fish. One shop on Cuba Street had a pet penguin who would stand at the door and eat fish in one gulp!

In the 1880s, a cool invention called refrigeration came about. This helped keep fish fresh for a longer time and they could even be sent to other places like Sydney. Over time Wellington became a big center for fishing because there were a lot of fish in the Cook Strait

In the 20th century, many people from Europe came to Island Bay and became fishermen. They made Island Bay the center of fishing in Wellington.

In 1987, scientists realised there were many plants and animals in Island Bay that needed to be protected.

In 2008, the sea around Island Bay was made into Taputeranga Marine Reserve. Now you can't fish in Island Bay.