

## EXPLORE – What is our connection to te taiao?

*Explore the web of life that connects across time and space through pūrakau whakapapa and art.*

### Big ideas



*Te Pō and Papatūānuku* 1983, by Robyn Kahukiwa. Purchased 1983 with New Zealand Lottery Board funds. Te Papa (1983-0020-1)

- Whakapapa is far more than genealogy. It is a type of cosmology that connects the human and more than human world together in an interconnected web.
- Whakapapa has developed from a deep observation of te taiao.
- Within mātauranga Māori, atua are all around us every day, manifested within te taiao.
- Pūrākau teach us ways to interact with te taiao in ways that respect atua.
- Concepts like whakapapa bring us back into the web of life, rather than seeing ourselves as separate to it.
- Whakapapa shows us that relationships extend across history and space and that relationships from the past inform the present.
- Whakapapa ‘cosmoscapes’ provide a mindmap of an ecosystem and so differ from place to place among hapū and iwi.

### Social Sciences

#### Understand

##### **E kore au e ngaro; he kākano i ruia mai i Rangīātea.**

We know who we are and where we come from; therefore, we can move forward with confidence.

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

Māori have been settling, storying, shaping, and have been shaped by these lands and waters for centuries. Māori history forms a continuous thread, directly linking the contemporary world to the past. It is characterised by diverse experiences for individuals, hapū, and iwi within underlying and enduring cultural similarities.

##### **E koekoe te tūi, e ketekete te kākā, e kūkū te kererū.**

There is unity in diversity.

##### **People hold different perspectives on the world depending on their values, traditions, and experiences.**

Diversity encompasses differences in age, ethnicity, culture, religion, faith and beliefs, citizen status, abilities and disabilities, family composition, and gender and sexual identity. It results in a wide range of views, values, beliefs, and perspectives between and within cultures, communities, and societies. It enriches and challenges individuals and the collective.

Know		Do	
<p><b>Ngā ahurea me te tuakiri kiritōpū   Culture and collective identity</b> This context focuses on how the past shapes who we are today, familial links and bonds, networks and connections, the importance of respect and obligation, and the stories woven into people’s collective and diverse identities. It recognises the dynamic nature of culture and identity and the social and cultural importance of community practices, heritage, traditions, knowledge, and values.</p>	<p><b>Phase One (Year 1–3)</b></p> <ul style="list-style-type: none"> <li>– Relationships, language, and culture shape identity.</li> <li>– People express their culture through their daily lives and through stories about their past.</li> </ul> <p><b>Within Aotearoa New Zealand’s histories</b></p> <ul style="list-style-type: none"> <li>– Māori are tangata whenua. They were the first people of this land and have stories about their origins and arrival.</li> <li>– People in our area have come from a variety of places and some retain connections to those places.</li> </ul> <p><b>Phase Two (Year 4–6)</b></p> <ul style="list-style-type: none"> <li>– Culture shapes individual and collective identities and creates diversity within societies.</li> <li>– People’s cultural practices and relationships can vary but reflect similar purposes.</li> </ul>	<p><b>Te ui pātai whaihua hei ārahi tūhuratanga whaitake   Asking rich questions to guide worthy investigations</b> Posing rich questions about society opens up interesting lines of inquiry that support meaningful and deep investigations into social issues and ideas.</p>	<p><b>Phase One (Year 1–3)</b> Generate questions that reflect my curiosity about people and communities and that can’t be answered by a simple yes or no.</p> <p><b>Phase Two (Year 4–6)</b> Ask a range of appropriate questions to help focus an investigation on social issues and ideas.</p> <p><b>Phase Three (Year 7–8)</b> Ask a range of questions that support meaningful investigations into social issues and ideas.</p>
	<p><b>Te whakaaro huatau   Thinking conceptually</b> Thinking conceptually involves forming generalisations around key concepts to make sense of society and social issues. Conceptual depth develops through the exploration of multiple examples across time and place.</p>	<p><b>Phase One (Year 1–3)</b> Define some social science concepts and explain how they relate to an investigation.</p> <p><b>Phase Two (Year 4–6)</b> Define and explain concepts that are relevant to what I am learning about, using relevant examples.</p> <p><b>Phase Three (Year 7–8)</b> Make connections between concepts by exploring different contexts.</p> <p><b>Phase Four (Year 9–10)</b></p> <ul style="list-style-type: none"> <li>– Apply conceptual understandings across contexts and case studies in order to develop generalisations.</li> <li>– Explain that concepts are contested and mean different things to different groups.</li> </ul>	

	<p><b>Within Aotearoa New Zealand's histories</b> Māori voyaging through the Pacific was deliberate and skilful and brought with it Pacific whakapapa and cultural identities. These identities were transformed over the centuries through adaptations to and relationships with the environment, and through the formation of hapū and iwi that eventually occupied Aotearoa New Zealand.</p> <p><b>Phase Three (Year 7-8)</b> People use different ways to sustain and evolve their culture and identity.</p>	<p><b>Te kohikohi, te tātari, me te whakamahi mātāpuna   Collecting, analysing, and using sources</b> Drawing on a broad range of diverse sources, particularly mātauranga Māori sources, provides a fuller and layered understanding of the context of an investigation.</p> <p>Critiquing authorship and purpose and identifying missing voices ensure breadth, depth, and integrity in research.</p>	<p><b>Phase One (Year 1-3)</b> – Use at least two different types of information from a variety of sources.</p> <p>– Use historical sources, giving deliberate attention to mātauranga Māori sources, to help answer my questions about the past</p> <p><b>Phase Two (Year 4-6)</b> Define and explain concepts that are relevant to what I am learning about, using relevant examples.</p> <p><b>Phase Three (Year 7-8)</b> Make connections between concepts by exploring different contexts</p> <p><b>Phase Four (Year 9-10)</b> Use historical sources with differing perspectives and contrary views (including those that challenge my own interpretation), giving deliberate attention to mātauranga Māori sources. I can recognise that the sources available may not capture and fairly represent the diversity of people's experiences.</p>
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Visual Arts		Level 1	Level 2	Level 3	Level 4
<b>Understanding the visual arts in context</b>	<b>What is our connection to te taiao?</b> explores the motivations that artists have to create art about cosmology, atua and pūrākau.	Share ideas about how and why their own and others' works are made and their purpose, value, and context.		Investigate the purpose of objects and images from past and present cultures and identify the contexts in which they were or are made, viewed, and valued.	
<b>Practical knowledge</b>	<b>What is our connection to te taiao?</b> creates opportunities for ākongā to create artwork with a variety of tools, materials, elements and principles.	Explore a variety of materials and tools and discover elements and selected principles.		Explore some art-making conventions, applying knowledge of elements and selected principles through the use of materials and processes.	Explore and use art-making conventions, applying knowledge of elements and selected principles through the use of materials and processes.
<b>Developing ideas</b>	<b>What is our connection to te taiao?</b> develops visual ideas in response to the inquiry and other artists' work.	Investigate visual ideas in response to a variety of motivations, observation, and imagination.		Develop and revisit visual ideas, in response to a variety of motivations, observation, and imagination, supported by the study of artists' works.	
<b>Communicating and interpreting</b>	<b>What is our connection to te taiao?</b> explores the ways in which meaning can be created and communicated through the visual arts.	Share the ideas, feelings, and stories communicated by their own and others' objects and images.		Describe the ideas their own and others' objects and images communicate.	Explore and describe ways in which meanings can be communicated and interpreted in their own and others' work.

<b>Drama</b>		<b>Level 1</b>	<b>Level 2</b>	<b>Level 3</b>	<b>Level 4</b>
<b>Understanding drama in context</b>	<b>What is our connection to te taiao?</b> provides opportunities for young learners to consider the role of drama for expressing meaning	Demonstrate an awareness that drama serves a variety of purposes in their lives and in their communities.			
<b>Developing practical knowledge</b>	<b>What is our connection to te taiao?</b> Provides opportunities to learners to use dramatic techniques and technologies to communicate ideas about cosmology, atua and pūrākau	Explore the elements of role, focus, action, tension, time, and space through dramatic play.	Use techniques and relevant technologies to explore drama elements and conventions.		
<b>Developing ideas</b>	<b>What is our connection to te taiao?</b> Provides opportunities for learners to collaborate together to create dramatic performances.	Contribute and develop ideas in drama, using personal experience and imagination.	Develop and sustain ideas in drama, based on personal experience and imagination.	Initiate and develop ideas with others to create drama.	Initiate and refine ideas with others to plan and develop drama.

<b>Drama</b>		<b>Level 1</b>	<b>Level 2</b>	<b>Level 3</b>	<b>Level 4</b>
<b>Communicating and interpreting</b>	<b>What is our connection to te taiao?</b> Provides opportunities for learners to present and respond to each other's dramatic performances.	Share drama through informal presentation and respond to ways in which drama tells stories and conveys ideas in their own and others' work.		Present and respond to drama, identifying ways in which elements, techniques, conventions, and technologies combine to create meaning in their own and others' work.	

Science		Level 1	Level 2	Level 3	Level 4
<b>Understanding about science</b>	<b>What is our connection to te taiao?</b> Considers mātauranga Māori as a knowledge system: the features of this Knowledge and the processes by which it is developed. and learn about the ways in which mātauranga has contributed to society.	Appreciate that scientists ask questions about our world that lead to investigations and that open-mindedness is important because there may be more than one explanation.		Appreciate that science is a way of explaining the world and that science knowledge changes over time.	
<b>Living world - Ecology</b>	<b>What is our connection to te taiao?</b> Explores how living things interact with each other and with the non-living environment.	Recognise that living things are suited to their particular habitat.		Explain how living things are suited to their particular habitat and how they respond to environmental changes, both natural and human-induced.	
<b>Living world - Evolution</b>	<b>What is our connection to te taiao?</b> Understand the processes that drive change in groups of living things over long periods of time and be able to discuss the implications of these change	Recognise that there are lots of different living things in the world and that they can be grouped in different ways.		Begin to group plants, animals, and other living things into science-based classifications.	