



MINISTRY OF EDUCATION

Te Tāhuhu o te Mātauranga



*Building Conceptual Understandings  
in the Social Sciences*

# *Belonging* *and* *in Participating Society*



## Acknowledgments

*The Ministry of Education would like to thank the following people who contributed to the development of this book: Graeme Aitken (The University of Auckland), Roger Baldwin (University of Canterbury), Graeme Ball (Northcote College), Kaye Ballantyne (Tainui School), Helena Catt (Chief Executive, Electoral Commission), Sandra Cubitt (Ministry of Education), Hemi Dale (The University of Auckland), Michael Deaker, Alison Dow (Ministry of Youth Development), Kate Dreaver (MacLean Communications), Paul Godfrey (ACG Senior College), Raewyn Gregory (Ministry of Education, Northland), Gill Hanna (Avondale College), Lois Hawthorne (University of Canterbury), Liz Hay (Wellington East Girls' College), Rhys Hill (Massey University), Philippa Hunter (University of Waikato), Carmel Jolly (George Street Normal School), Doris Lancaster (University of Otago), Andrea Milligan (Victoria University of Wellington), Mary Anne Mills (Ministry of Education), Chris Nord (Aranui Primary School), Jock Phillips (General Editor, The Encyclopedia of New Zealand – Te Ara), John Pipe (Team Solutions/Mount Albert Grammar School), Mark Sheehan (Victoria University of Wellington), Claire Sinnema (The University of Auckland), Suze Strowger (Ministry of Education), Chrissie Sullivan (Porirua School), Sue Tetley (Alfriston College), Steve Watters (Ministry of Culture and Heritage), Kaye Webber (Palmerston North Intermediate Normal School), Tanya Wendt-Samu (The University of Auckland), Bronwyn Wood.*

*They would also like to thank the staff and students at the following schools, where the activities were trialled: Kaye Ballantyne (Tainui School), Shirley Beazley (Rosehill College), Fiona Evans (Bishop Viard College), Karyn Gray (Haitaitai School), Rachel Hall (Wellington Girls' College), Carmel Jolly (George Street Normal School), Nathan Kerr (Onehunga High School), Chris Meehan (Our Lady of Fatima School), Jo Tansley (Miramar North School), Sue Tetley (Alfriston College), David Valgre (Southern Cross School), Kaye Webber (Palmerston North Intermediate Normal School), Frank Wilson (Raroa Intermediate Normal School).*

*Published 2008 for the Ministry of Education by  
Learning Media Limited, Box 3293, Wellington, New Zealand.  
[www.learningmedia.co.nz](http://www.learningmedia.co.nz)*

*The photograph on the front cover is by Adrian Heke. The photograph repeated on pages 1, 2, 6, 9 is from the Background and Objects, Photodisc, volume 8. The Pasifika logo and icons on page 16 are from [www.aucklandcity.govt.nz/whatson/events/pasifika/history.asp](http://www.aucklandcity.govt.nz/whatson/events/pasifika/history.asp). The photographs on page 30 are by (top) Bronwyn Wood and (bottom) Chris Maclean and Jock Phillips.*

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*Cover photograph location: Parliament Grounds, Wellington*

*Editor: David Chadwick  
Concept Design: Leon Mackie  
Dewey number 302.071  
ISBN 978 0 7903 3018 1  
Item number 33018*

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# Belonging<sup>and</sup> in Participating Society

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### **Building Conceptual Understandings in the Social Sciences**

#### **About the series**

Building Conceptual Understandings in the Social Sciences (BCUSS) has been designed to help teachers of levels 1–5 support their students’ conceptual learning in social studies. The texts are primarily intended for use by classroom teachers. They have been developed by teachers and other education experts, drawing on recent research.

The series consists of two kinds of texts. Some provide information on **approaches** to teaching and learning in social sciences (for example, *Approaches to Building Conceptual Understandings* and *Approaches to Social Inquiry*). Others focus on key social sciences **concepts** and give examples of contexts that could be used to explore those concepts (for example, *Belonging and Participating in Society*).



## Introduction

### • • • The purpose of this book

This book examines the social sciences concepts of *belonging* and *participating* in society. It considers why these concepts are important, explores ways to develop understandings about these concepts through teaching and learning in social studies, and includes three unit outlines that illustrate some contexts and activities you could use with your students to develop these understandings.

### • • • Why are conceptual understandings of belonging and participating important?

Belonging is closely linked to concepts of *identity*, *groups*, and *communities* and can be analysed through multiple experiences and contexts. *Participating* in society is closely linked to *belonging*, which is why these two concepts are often studied together. These concepts are integral to fulfilling the aim of social studies education, in which students explore how societies work and how they themselves can participate and take action as critical, informed, and responsible citizens. Exploring the issues connected with these conceptual understandings will also help students develop the values and key competencies identified in *The New Zealand Curriculum*.

### • • • How can we build conceptual understandings of belonging and participating in society?

To enable students to develop understandings of these concepts, it's important to choose effective contexts. A good starting place is with contexts that allow for considering the belonging and participation of others alongside contexts that allow for exploring the belonging and participation of the students themselves.

A social inquiry approach is an effective way to develop conceptual understandings about participating and belonging in society. By considering the values, beliefs, and actions of individuals and groups, students learn about aspects of belonging and identity. The social inquiry process also highlights how the participation of individuals and groups in society is in response to aspects of their identity and belonging in society.

### • • • About the unit outlines

The unit outlines provide ideas and a framework as a starting point. Teachers are encouraged to change and adapt these ideas to suit their programmes and the diversity of their students.

## Understanding Belonging and Participating in Society

Belonging and participating are two key social science concepts that are likely to be part of many social studies teaching and learning programmes. Their importance is highlighted in *The New Zealand Curriculum*.

Through the social sciences, students develop the knowledge and skills to enable them to: better understand, participate in, and contribute to the local, national, and global communities in which they live and work; engage critically with societal issues; and evaluate the sustainability of alternative social, economic, political, and environmental practices.

*The New Zealand Curriculum*, page 30

To be able to do this, students need to have a sense of belonging to groups and communities, an understanding of others' identity and nature of belonging, and the ability to participate in their communities and to consider the participation of others. The actions of individuals and their values and viewpoints cannot be separated from their belonging and experience within communities.

### • • • Belonging in society

Belonging is closely linked to the concepts of *identity*, *social groups*, and *communities*. Because diverse experiences, backgrounds, cultures, heritages, and histories lead to unique individual experiences of belonging (or not belonging) in society, one person's *sense of belonging* to a place or a people cannot readily be defined by others.

The concept of *belonging* is part of *identity*. Belonging to groups is the starting point of learning about roles and responsibilities and reflects choosing to identify with other members of society. Belonging can be explored within social sciences at all levels and will reflect the nature of the context chosen.

The following learning story identifies a social sciences context in which the concepts of *belonging* and *participating* are explored by students working at level 1 in a whānau group within a partial

immersion unit. The bundle of concepts being explored here includes *whānau*, groups, roles, and *manaakitanga* as well as *belonging* and *participating*.

## Learning stories<sup>1</sup> – Roles and responsibilities at our kura

*Kahurangiariki, Gwyneth, and Matiu are exploring the different roles and responsibilities people have within their whānau group. As part of their experience of belonging to the whānau, the students could identify roles, such as tuakana (older child), teina (younger child), teacher, and parent.*

*The students could also describe their own participation in terms of responsibilities. For example, Kahurangiariki says:*

When the sunflower plants need watering, I take the teina outside and make sure they don't spill the water. I show them what to do. I am their tuakana, a bit like a teacher.

The students show they have an understanding that:

- people in our kura have roles and responsibilities as part of their belonging to a whānau group.

For more details, see The New Zealand Curriculum exemplars: Social studies: At Our Kura, [www.tki.org.nz/r/assessment/exemplars/socialstudies/ss\\_th\\_e.php](http://www.tki.org.nz/r/assessment/exemplars/socialstudies/ss_th_e.php)

Social sciences is especially interested in how people express their identities and belonging in relation to the groups that they belong to, their community, their culture, and the wider society. Identity refers to who people feel that they are as individuals (“who I am”) and as members of groups (“who we are”). It also includes their identities in the eyes of others (for example, as they are commonly represented in the media). In particular, social sciences focuses on the values and perspectives people and groups hold and how these are shaped by factors such as culture, gender, location, and heritage.

Identities can be:

- ✕ **personal**
- ✕ **cultural**
- ✕ **community based**
- ✕ **linked to groups**
- ✕ **national**
- ✕ **global**
- ✕ **changing.**

The way people think of themselves will reflect the diverse and changing relationships and meanings they come in contact with in their culture.

Gilbert, 2004a, page 263

Identity is not static. Throughout a person's life, their identity changes as they respond to change, and act to create change, in the wider society. An individual may have diverse and overlapping identities as a reflection of the many subcultures she or he belongs to. A sense of belonging is often the first step in making decisions and participating in social action within a community.

## Participating in society

Participating in society links closely to the concepts of groups, social action, decision making, and citizenship. Again, social sciences is especially interested in how people participate in society in relation to groups they belong to, their community, their culture, and wider society. How they participate, and the personal and social significance of that participation, has been shown to be an effective focus for teaching and learning in social sciences (see *The New Zealand Curriculum exemplars: Social studies*).

Effective pedagogy in social sciences/tikanga ā iwi:

Best evidence synthesis iteration [BES] (the social sciences BES) includes participatory outcomes in the five types of outcomes aimed for in the social sciences. It defines participatory outcomes as “students' ability to participate, contribute, become involved, interact, and engage in dialogue”. Participatory outcomes have both knowledge and skills components – knowledge about appropriate actions and ideas together with the skills to actually make a contribution to a group. For example, social sciences contexts are likely to consider the ways people in positions of power in society (government and leaders) make decisions, policies, and rules that influence the lives of others. In social sciences, it's important to consider why people, such as leaders, make rules or decisions that affect society. Students also need the skills and the ability to analyse the impact of these decisions.

When students consider why people participate in the ways that they do, an informative place to begin is likely to be by exploring the links between the values and perspectives held by individuals and groups. Effective teaching and learning in social sciences is also likely

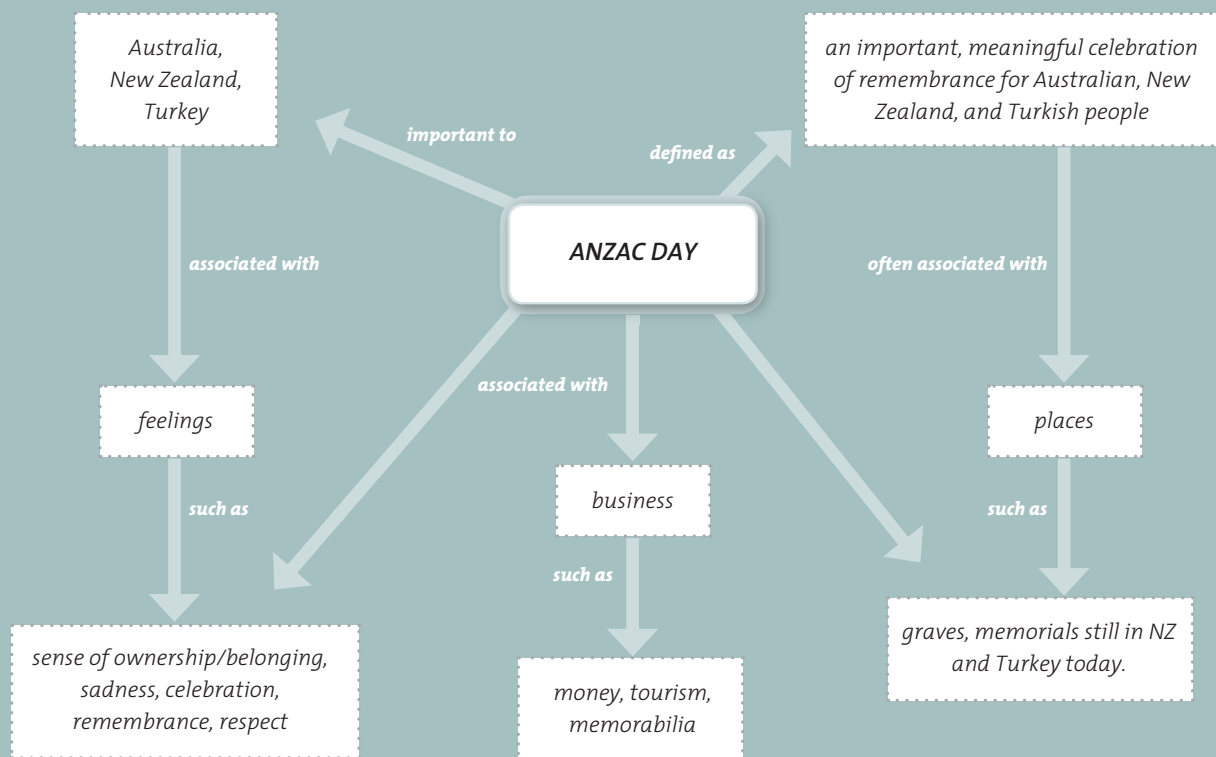
<sup>1</sup> Learning stories illustrate how a teacher or school used and adapted ideas that are suggested in the BCUSS series to suit their students and their aims for social studies teaching and learning.

to provide opportunities for students to take appropriate social actions in response to their learning.

The following learning story uses a context that considers how past events (war) are significant for the lives of people today – in particular, through the experience of Anzac Day.

## Learning stories – Developing ideas about belonging and participating in society through a significant event, Anzac Day

A secondary school teacher wanted to explore her students' ideas about belonging and participating in society in response to a unit on Anzac Day (see "We Will Remember Them", page 23). The class developed this structured concept overview about why Anzac Day was significant.



From this concept overview, the teacher could see that the students understood the significance that people placed on the celebration of Anzac Day and the strong sense of belonging that some Turks, Australians, and New Zealanders had to places such as Gallipoli and Anzac Cove and also to the war memorials.

Her next step was to ask her students to find evidence for using the categories in the concept overview by linking the categories to the actual quotes in which people explained why Anzac Day was important for them (see resource D, page 31).

### For example:

**Business:** So many Kiwis and Aussies come to Istanbul there is no accommodation left round April 25. We put on special shows for them. *(Turkish tour guide)*

**Place:** Gelibolu [Turkish for Gallipoli] is our battlefield, too. We also go to remember our fathers and grandfathers. We make sure they are well cared for today. *(Turkish shopkeeper)*

## ●●● Links with citizenship

Social sciences teaching and learning contributes to the wider goals of citizenship education by aiming to:

Increase the constructive participation of students in political, social and economic decision-making through:

- involvement in **meaningful decision-making experiences** that develop the skills of analysis, dialogue and self-reflection, and through
- understanding the **nature, development and functioning of human communities** at local, regional, national and global levels.

Aitken, 2005b, page 94

The contemporary view of citizenship defines it as the relationship between a person and their community. The actual nature of that relationship is highly contentious. Gilbert (1996) suggests that there are four major views of citizenship:

- citizenship as a **status** implying formal rights and duties;
- citizenship as an **identity** and a set of moral and social virtues based on the democratic ideal;
- citizenship as a **public practice** conducted through legal and political processes;
- citizenship as **participation in decision making** in all aspects of life.

A focus on citizenship issues in society enables students to develop knowledge about the concept of citizenship and also helps them to form values and beliefs about the kinds of citizens they want to be (Aitken, 2005a). The social inquiry approach promotes consideration of actions and responses by individuals and groups.

For more discussion on links between citizenship and social studies, see page 5 of *A position paper: Social studies in the New Zealand school curriculum* on Social Sciences Online at: [www.tki.org.nz/r/nzcurriculum/docs/social-studies-positions.doc](http://www.tki.org.nz/r/nzcurriculum/docs/social-studies-positions.doc)

## ●●● Bringing belonging and participating together

The ability to participate in a society or community is essentially linked to a feeling of belonging to that group. It is unlikely that you will want to participate actively in a society to which you have no sense of belonging (such as the society of a place you pass through as a traveller) or that you will know how to do so effectively. As the learning story on page 3 (from the exemplar *At Our Kura*) illustrated, responsibilities are often closely linked to belonging to a group or whānau.

In the social studies exemplar *We Need a New Hall* (see [www.tki.org.nz/r/assessment/exemplars/socialstudies/ss\\_3d\\_e.php](http://www.tki.org.nz/r/assessment/exemplars/socialstudies/ss_3d_e.php)), the students describe the importance of a community hall. Their conversation tells how the hall provides a place of identity and belonging for the Whakarongo community:

Teacher: *Why is the hall important to the Whakarongo community?*

Kate: *It brings our community together. It holds memories for people.*

Bethany: *Yeah, we'd be lost without it! There wouldn't be a community.*

Kate: *Because, to have a community you have to have a place. You have to have a place to meet somewhere. Meet all your friends.*

Teacher: *So, why would you feel lost? Why are places like a hall so important to a community?*

Bethany: *Well, they feel like a place to belong to. It's like a friend sort of thing. You can show other people to them and bring new people there.*

The students have a strong sense of the significance of the hall to the community, and so they are motivated to begin work towards getting a new hall. In the same way, a group that works together to clean up a beach or protect a natural site is motivated by a sense of belonging to a place, which encourages them to protect it – both for their own sake and the sake of others in the future.

Because it is essentially social in nature, citizenship understanding begins by recognising a **feeling of identity or community** with others. From this position develops the acceptance that the individual has **responsibilities towards others and towards the environment**. Beyond this develops the recognition that an individual is bound **by systems of organisation** – codes of formal and informal law that reflect both rights and responsibilities and that are upheld by institutions and authority structures. Finally, the development of these systems is advanced or challenged by those who are committed to **participation and involvement**.

Aitken (2005a), with reference to Heater (1999)

One way to show this is as a flow diagram (see Figure 1 on the following page).



**Figure 1: Linking belonging and participation in communities**



The examination of belonging and participating in society also links very closely to two of the key competencies identified in *The New Zealand Curriculum* – relating to others and participating and contributing.

Students who participate and contribute in communities have a sense of belonging and the confidence to participate within new contexts.

page 13

Research shows that engaged families and communities can play a significant part in determining student outcomes. School-aged children spend approximately 85 percent of their time among their families and communities. Communities can contribute to social sciences learning in many ways by helping to connect the deeper conceptual learning to real-life community contexts.

Examining concepts of *belonging*, *identity*, and *participating* may not always be plain sailing for social sciences teachers. Issues of identity can be fraught with complexity. For example, notions of a national identity will vary widely across groups within communities and society. It's unlikely that there will be one common experience of this for all (Bailey, 2005). Examining participation in society often fails to engage with the deeper issues of citizenship and with who defines “good citizens” and the way those good citizens should act. With this in mind, some basic principles that apply to this topic include:

- allowing students the opportunity to describe their own identities rather than assuming that you know these;

- encouraging freedom in student responses rather than prescription;
- allowing the opportunity for questioning and debate without the need to provide “answers”;
- establishing a social studies classroom that values and respects the diversity of its members and communities and enables all to experience equity and human rights.

## **Approaches to Building Conceptual Understandings of Belonging and Participating in Society**

This section considers two approaches that can be used to develop conceptual understandings about belonging and participating in society.

### **Choosing effective contexts of learning**

Choosing effective contexts to explore belonging and participating in society is essential to the development of strong conceptual understandings. Effective contexts are ones in which students can:

- explore aspects of local and regional communities and groups that the students belong to;
- consider who belongs to a particular community and how those individuals and groups become part of it (for example, immigrant groups within a community);
- examine and analyse people’s quotes, stories, oral histories, and opinions (such as in letters, diaries, interviews, and newspapers) – these enhance the relevance of learning and the ability for students to “see” the actual experience of belonging in society;
- observe participatory responses in others – this could include issues about people protesting or themes that explore how people work towards change in their communities;
- examine the decision making of others – such as leaders and those in power (in policy reform or in using local or national systems to bring about change in rules, laws, and practices) as well as their own peers in small-group settings (this could link to the next bullet point);

- develop their own participatory responses – such as participating in decision making within a school setting or involvement in community projects (for example, planting trees) or topics such as Fair Trade, which will lead to greater understanding of how their own actions affect others.

Using local stories about local people, places, and issues is one of the strongest ways to encourage students to think about belonging and participating in communities. As stated in the social sciences BES, making connections to students' lives through relevant and inclusive content is a key approach to enhance participatory outcomes.

The learning story below illustrates how one teacher adapted the unit outline on page 23 of this book to make it more significant for her level 5 students.

## Learning stories – linking to local identities

*A Wellington secondary teacher using the unit “We Will Remember Them” wanted to make the starting activity more relevant to her students. She selected a number of photographs from the First and Second World Wars that showed local soldiers, local places, and local memorials. She copied these, cut them into a jigsaw, distributed the sections to her students, and had them form a group with the correct pieces.*

*Many students failed to recognise well-known features (for example, the Basin Reserve) because they associated soldiers with other countries and not with New Zealand. The realisation that the photographs were of local people and places enhanced student awareness and interest.*

Using out-of-school experiences (such as field trips, visits, or purposeful surveys) has been found to be effective in making learning more authentic, memorable, and interesting for learners. Similarly, inviting guest speakers to the class enhances long-term learning for students, and when students get involved in authentic issues in their community, their participatory and active responses are greatly increased (see the social sciences BES). All these approaches bring together the concepts of belonging and participating and make for a rich teaching and learning environment in the social sciences.

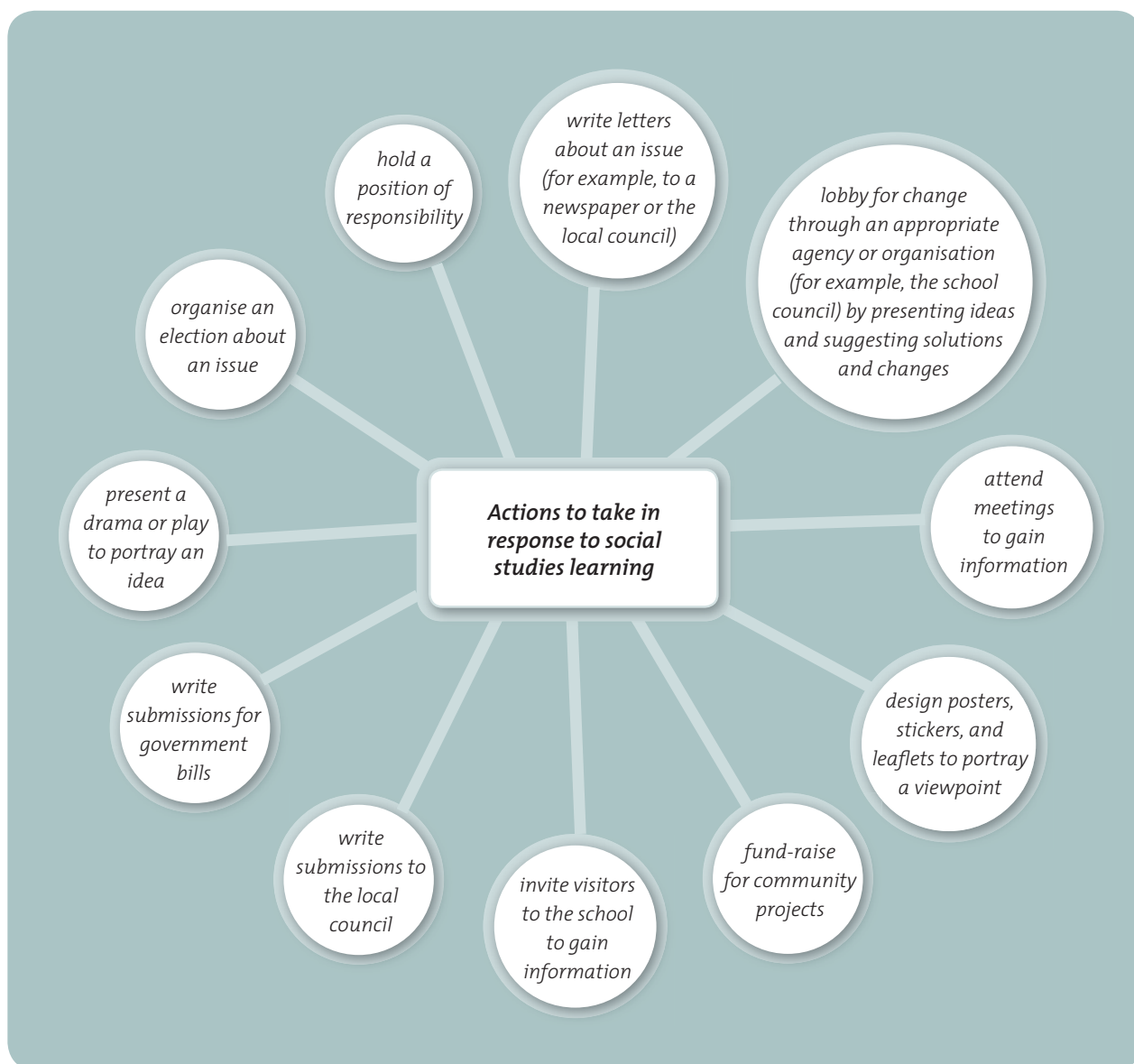
### Using a social inquiry approach

The integrated nature of a social inquiry approach allows and encourages students to explore the connections between belonging and the actions and decisions taken by individuals and groups (participating in society). Students examine belonging in society when they

explore people's values, viewpoints, and perspectives and consider the personal and social significance of the context of learning (So what?). They examine participation in society when they are considering responses and decisions.

A social inquiry approach is also an effective way of helping students to develop conceptual understandings. As students revisit concepts in a variety of contexts through the various aspects of the social inquiry process, they are more likely to understand the personal and social significance of concepts and the implications of those concepts for themselves and society. It therefore encourages students to examine their own actions and responses as well as the actions and responses of others. Figure 2 describes just a few of these social actions students could take. For more information on social inquiry, see the book *Approaches to Social Inquiry* in this series.

**Figure 2: Some actions students could take in response to social studies learning**



## Unit Outlines

This section contains three unit outlines:

- Feel the Beat: Pasifika Cultures in New Zealand (levels 2–3)
- Finding Refuge (levels 3–4)
- “We Will Remember Them” (level 5).

The unit outlines provide ideas and activities that you can use with your students to develop conceptual understandings about belonging and participating in society. They are suggestions only and should be adapted to suit the needs of your students and communities.

Each unit outline includes suggested achievement objectives, key concepts associated with the unit, a brief outline of the focus of learning, suggestions for other possible contexts and learning activities, links to the values and key competencies outlined in *The New Zealand Curriculum*, and a diagram (unit overview) illustrating a possible social inquiry approach to the unit, as well as a teaching and learning sequence and some useful resources. You will need to supplement these with further resources, strategies, and ideas.

See page 6 of the book *Approaches to Social Inquiry* for some guiding questions to consider when you are planning in social sciences.

The right-hand column of the teaching and learning sequences contains suggestions of what to look for as your students progress through the activities and also indicates how particular activities relate to the social sciences BES mechanisms.<sup>3</sup> The text in this column is colour coded as follows:

- **red** – building conceptual understandings;
- **blue** – developing critical thinking;
- **green** – developing a reflective social inquiry approach;
- **grey** – formative assessment opportunity;
- **purple** – mechanisms.

<sup>3</sup> Effective pedagogy in social sciences/tikanga ā iwi: Best evidence synthesis iteration [BES] (Aitken and Sinnema, 2008) suggests teaching strategies to enhance outcomes for diverse students specifically within the social sciences and identifies four “mechanisms” to help facilitate these outcomes. These mechanisms are:

- Make connections to students’ lives.
- Align experiences to important outcomes.
- Build and sustain a learning community.
- Design experiences that interest students.

(See page 14 of *Approaches to Social Inquiry* for more about the social sciences BES).

## Unit Outline: Feel the Beat: Pasifika Cultures in New Zealand

### Focus conceptual understanding

Pasifika people in New Zealand have customs and traditions that reflect their cultural heritage.

### Level 2–3 achievement objectives

Students will gain knowledge, skills, and experience to:

- understand how cultural practices reflect and express people’s customs, traditions, and values (level 2);
- understand how cultural practices vary but reflect similar purposes (level 3).

### Key concepts

diversity, culture, identity, participation, belonging, customs and traditions, values

### Focus of learning

These learning experiences focus on how Pasifika people express and celebrate their cultural identity, customs, and traditions in New Zealand.

By examining the identity, culture, and experience of Pasifika people in New Zealand, students will gain insight into a growing sector of New Zealand society and also gain understandings of their own and other cultures. They will also consider issues of belonging to cultural groups in general and the experience of multicultural living in New Zealand. How people express their culture is seen within the context of participating in society.

This unit would be appropriate to use at the start of a new school year as a way of making all students feel welcome and celebrating the cultural traditions that the students represent.

**Note:** The term “Pasifika” refers to a number of distinct peoples with their own distinct cultures. Be aware of the danger of making generalisations about all Pasifika peoples based on one particular group.

### Focus questions

These are questions that help to guide and explore the focus of learning. They can be developed by a teacher when planning a unit and/or co-constructed with the students. Some suggested focus questions for this unit are included in the social inquiry overview diagram on page 11.

## Other possible contexts

- Pasifika beats: Look at how Pasifika beats have merged with hip hop and R & B sounds to create a distinctive sound and flavour.
- Other cultural groups: Focus on cultural groups within your community and draw upon their experiences and traditions.

## Other possible learning activities

- Visual arts: Create a self-portrait, including symbols that represent culture, self, and family.
- Visual language: Look at how symbols are used to represent ideas and/or identity. Check out the tapa cloth patterns developed by children at Miramar North school at:  
[http://sites.tki.org.nz/wicked/stories/storyReader\\$4](http://sites.tki.org.nz/wicked/stories/storyReader$4)
- Mathematics: Look at repeating patterns and symmetry and relate them to culture and identity (see [www.tki.org.nz/r/wick\\_ed/pasifika/patterns.php](http://www.tki.org.nz/r/wick_ed/pasifika/patterns.php))
- Music – sound arts: Study New Zealand Pasifika groups and their music. The students sing, dance, and create their own blends of music.

## Developing values and key competencies within this focus of learning

### Values

A focus on cultural traditions and practices provides many opportunities to develop greater understanding of the values people hold and how they express those values in the ways they think and act. You can use these activities to encourage, model, and explore:

- respect for themselves, others, and human rights;
- diversity, as found in our different cultures, languages, and heritages;
- innovation, inquiry, and curiosity, by thinking critically, creatively, and reflectively;
- community and participation for the common good.

### Key competencies

Throughout the activities in this unit, there are many opportunities to develop the key competencies identified in *The New Zealand Curriculum*. In particular, this focus of learning develops the key competencies of:

- relating to others
- participating and contributing.

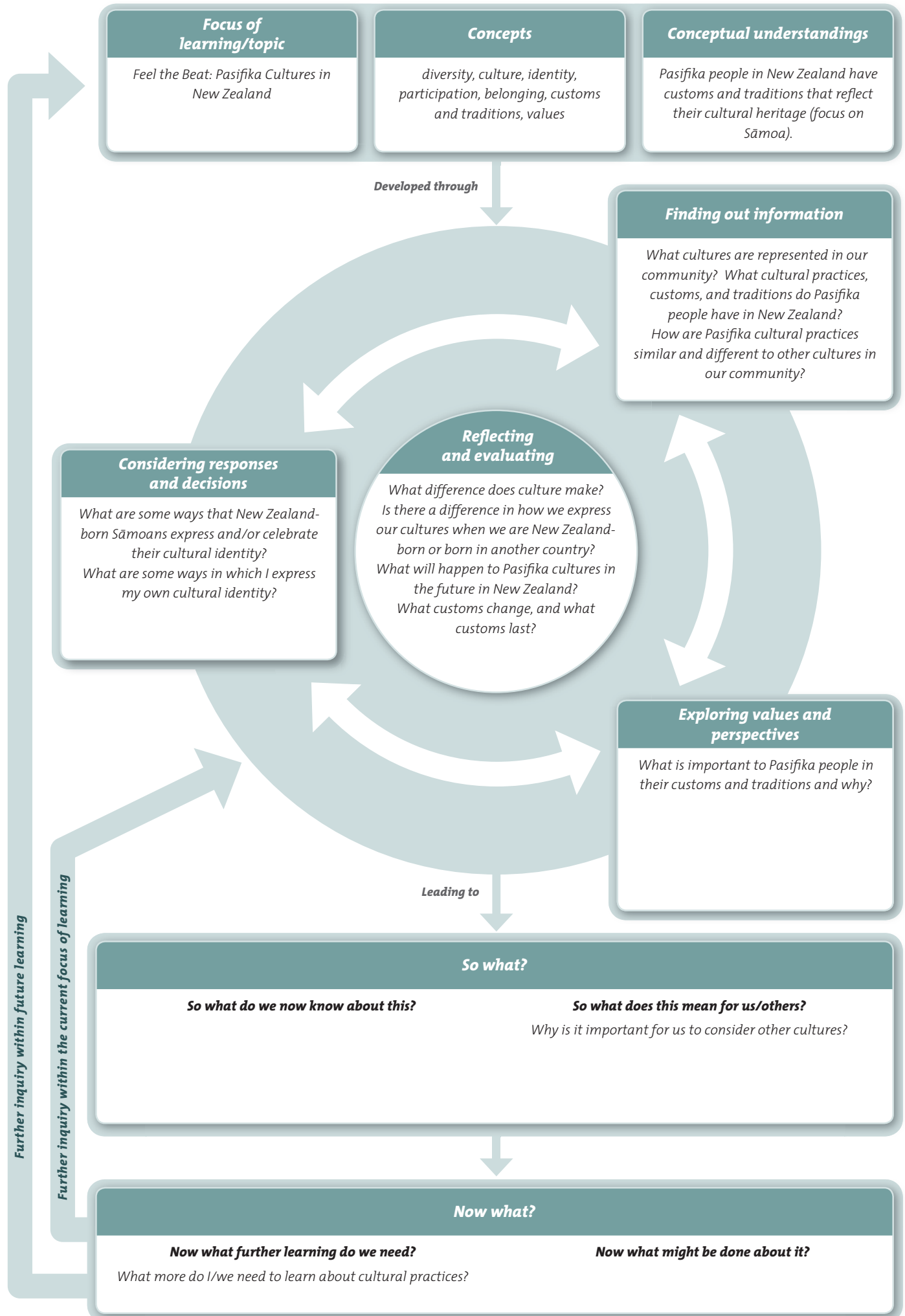
## Additional resources

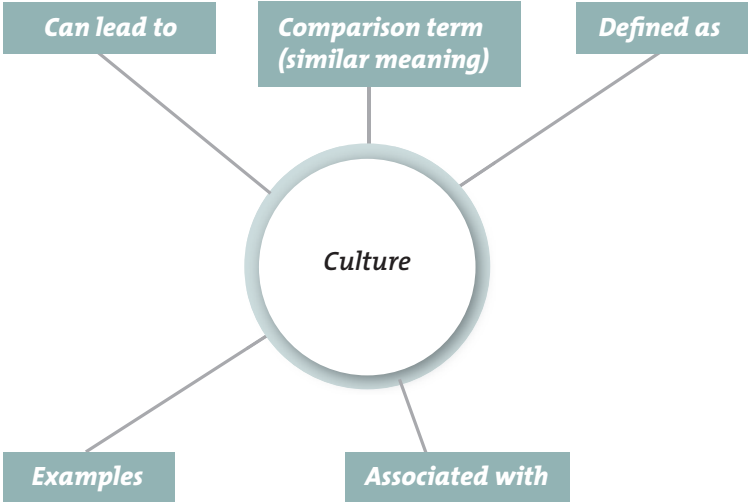
### Websites

- Sāmoans – history and migration:  
[www.teara.govt.nz/NewZealanders/NewZealandPeoples/Samoans/1/en](http://www.teara.govt.nz/NewZealanders/NewZealandPeoples/Samoans/1/en)
- Sāmoans – New Zealand-born identity:  
[www.teara.govt.nz/NewZealanders/NewZealandPeoples/Samoans/4/en](http://www.teara.govt.nz/NewZealanders/NewZealandPeoples/Samoans/4/en)
- Sāmoans – Sāmoan girls perform at Polyfest (video):  
[www.teara.govt.nz/NewZealanders/NewZealandPeoples/Samoans/4/ENZ-Resources/Standard/4/en](http://www.teara.govt.nz/NewZealanders/NewZealandPeoples/Samoans/4/ENZ-Resources/Standard/4/en)
- WickEd – Survival on Niu Island:  
[www.tki.org.nz/r/wick\\_ed/interactives/survival/index.php](http://www.tki.org.nz/r/wick_ed/interactives/survival/index.php)



## Feel the Beat: A social inquiry overview



Links to a social inquiry approach	Activities	What to look for
	<p><b>Section 1: Different cultures</b></p> <p>● ● ● <b>Activity 1: What is culture?</b></p> <p>Place the word “culture” in the middle of a piece of paper. Ask the students to complete a concept of definition (CD) map about the topic. A CD map template could look like this.</p>  <p>Then construct a class CD map about culture on the whiteboard. (For more about CD maps and other useful teaching strategies, see Approaches to Building Conceptual Understandings at: Social Studies Online.)</p>	<p><b>Formative assessment opportunity</b></p> <p>Use this information from the CD map to help identify what students already know about culture. You could repeat the activity using words like “customs” or “traditions”. Place the maps on the wall to refer to throughout the unit.</p>
	<p>● ● ● <b>Activity 2: Home learning task</b></p> <p>Have the students ask their parents/caregivers/grandparents whether they are New Zealand-born or from elsewhere. How does this affect how those individuals express their culture – for example, do they have strong links to that culture? Do they have ways in which they express and/or celebrate that culture?</p> <p>Have the students bring this information back to collate as a class.</p>	<p><b>Mechanisms</b></p> <p><i>Make connections to students' lives by checking students' prior knowledge about “culture” and people's expressions of culture.</i></p>
<p><b>Finding out information</b></p> <p><i>What cultures are represented in our community?</i></p>	<p>● ● ● <b>Activity 3: Classroom survey</b></p> <p>Ask the class: “How many different cultures do we have in our class?” “Where do we come from?” “Are we New Zealand-born or born in other countries?”</p> <p>Survey the class to find out where each student was born. (The students could do this in groups or collectively on the whiteboard.)</p> <p>Graph the information and display it prominently in the classroom.</p> <p>You could have a world map on the wall and use it to plot the connections between the other countries and New Zealand, using string and coloured drawing pins. (You could use one colour for South Island-born students, another for North Island-born, and another for students born in other places.)</p>	<p><b>Building conceptual understandings</b></p> <p><i>Check that the students identify the diversity of cultural backgrounds in the class and recognise from this that we live in a multicultural society in New Zealand.</i></p> <p><i>Look for opportunities to develop definitions of key concepts, such as diversity, culture, identity, and belonging, using prior knowledge and some new information.</i></p>

Links to a social inquiry approach	Activities	What to look for
<p><i>Exploring values and perspectives</i> What is important to Pasifika people in their customs and traditions and why?</p> <p><i>Considering responses and decisions</i> What are some ways in which I express my own cultural identity?</p>	<p>● ● ● <b>Activity 4: Family treasures</b></p> <p><b>What you need</b></p> <ul style="list-style-type: none"> <li>● “Family Treasures” in School Journal, Part 1 Number 3, 2007 or on the electronic storybook Freaky Fridge, published in 2008.</li> </ul> <p>Ask the class: “How are cultural practices of the various Pasifika peoples similar to and different from other cultures in our community?” “What are some ways in which we express our own cultural identity?”</p> <p>Explore other cultures within your community and/or class. Ask the students to bring along a cultural or family treasure. This could be anything that represents who they are, where they have come from, or what they identify themselves as (for example, they might bring a photo, an artefact, a symbol, a flag, an ornament, or a card). Ask the students to share these with the class, explaining why that particular treasure is important and saying what it illustrates about their culture.</p> <ul style="list-style-type: none"> <li>● Read “Family Treasures” from the School Journal or Freaky Fridge. Choose three family treasures in the story. For each one, identify the person who thinks it is important and explain why. <ul style="list-style-type: none"> <li>– Family treasure</li> <li>– Person</li> <li>– Why is it important?</li> </ul> </li> </ul>	<p><b>Building conceptual understandings</b> Look for developing understandings about movement of people, new and growing identities, and belonging.</p> <p>Look for developing understandings of relationships between concepts, such as between cultural expressions and identity.</p> <p><b>Mechanisms</b> Make connections to students’ lives by drawing on relevant content.</p> <p><b>Building conceptual understandings</b> Consider developing a concept map here as a whole class to show links between concepts and the students’ learning to date.</p>
<p><i>Finding out information</i> What cultural practices, customs and traditions do Pasifika people have in New Zealand?</p>	<p><b>Section 2: Exploring expressions of Pasifika culture in New Zealand</b></p> <p>● ● ● <b>Activity 1: Ways that each group of Pasifika people express their culture at the Pasifika Festival</b></p> <p><b>What you need</b></p> <ul style="list-style-type: none"> <li>● Resource A</li> </ul> <p>Copy and cut up resource A with the Pasifika Festival logo and icons. Working in groups, ask the students to examine and identify what each image says about Pasifika peoples in New Zealand.</p> <p>Still in their groups, ask the students to identify the ways each group of Pasifika people express their culture at the annual Pasifika Festival in Auckland. Then have each group design a poster using the logo, icons, and explanations to help them convey their ideas.</p>	<p><b>Mechanisms</b> Design experiences that interest students by maximising student interest, meeting diverse motivational needs, and using a variety of activities.</p> <p><b>Mechanisms</b> Build and sustain a learning community by promoting dialogue.</p>

Links to a social inquiry approach	Activities	What to look for
<p><i>Exploring values and perspectives</i> What is important to Pasifika people in their customs and traditions and why?</p> <p><i>Reflecting and evaluating</i> What will happen to Pasifika cultures in the future in New Zealand? What customs change and what customs last?</p>	<p>● ● ● <b>Activity 2: Ways that Sāmoan people in New Zealand express their culture</b></p> <p>Use a jigsaw learning approach (where students in groups become the “experts” about one topic and then report back with what they know to their home groups). Set up research groups to examine the following aspects of Sāmoan cultural expression in New Zealand.</p> <ul style="list-style-type: none"> <li>● tattooing – tataui, pe’a (men), malu (women)</li> <li>● music – musika, pese</li> <li>● patterns – manu, māmānu, tapa</li> <li>● clothing – ‘ofu, ‘ie lavalava, pea, puletasi, ‘ie fataga</li> <li>● Sāmoan artists/art – tusiata, faiva</li> <li>● family – ‘āiga</li> <li>● fine mats – ‘ie toga.</li> </ul> <p><b>Note:</b> “g” is pronounced as “ng” – therefore “toga” is pronounced “tonga”.</p> <p><b>How can we find out?</b></p> <p>Brainstorm with the class how they might access information about these topics. List their ideas on the board.</p> <p>For example, Internet, school library, school resources, public library, friends and/or family of Sāmoan cultural heritage, art galleries, museum exhibits (such as Te Papa, the National Tattoo Museum of New Zealand), Pasifika cultural-based radio stations (such as Nui FM).</p> <p>The following websites containing student work on Sāmoan culture may be helpful:</p> <ul style="list-style-type: none"> <li>● <a href="http://www.livingheritage.org.nz/schools/secondary/marcellin/samoa/index.php">www.livingheritage.org.nz/schools/secondary/marcellin/samoa/index.php</a></li> <li>● <a href="http://www.tki.org.nz/r/wick_ed/topics/pasifika/five.php">www.tki.org.nz/r/wick_ed/topics/pasifika/five.php</a></li> </ul> <p>See also the resources listed at the end of this unit.</p>	
	<p>● ● ● <b>Activity 3: Presenting the findings</b></p> <p>The students could then present their findings (and how they accessed the information) as a chart, booklet, and/or project, which could be displayed in the classroom and/or presented to the class, the school assembly, or another class.</p> <p><b>Note:</b> This activity links to the Speaking, Writing, and Presenting strand of English.</p>	<p><i>Developing critical thinking</i> Encourage students to debate ideas in a respectful way, and look for creative and critical thinking.</p>

Links to a social inquiry approach	Activities	What to look for
<p><b>Reflecting and evaluating</b></p> <p>What difference does culture make? Is there a difference in how we express our cultures when we are New Zealand-born or born in another country?</p>	<h2>Section 3: Reflecting</h2> <p>● ● ● <b>Activity 1: Thinking about culture</b></p> <p>Choose some of the guiding questions and your own “What if?” questions to debate in class. Alternatively, the students could develop their responses in written form through stories, poems, or diaries.</p>	<p><b>Mechanisms</b></p> <p>Build and sustain a learning community by promoting dialogue.</p>
<p><b>So what?</b></p> <p>Why is it important for us to consider other cultures?</p> <p><b>Now what?</b></p> <p>What more do I/we need to learn about cultural practices?</p>	<p>● ● ● <b>Activity 2: What we’ve learned about culture</b></p> <p>Look at the original CD map you developed as a class in section 1, activity 1. Using a different colour, add to this to show some of your new understandings. As a class, brainstorm some questions about Pasifika and/or other cultures that you could explore further.</p> <p><b>Follow-up ideas</b></p> <p>See other possible contexts and other possible learning activities on page 10, focusing on:</p> <ul style="list-style-type: none"> <li>● symbolism and/or music</li> <li>● designing tapa cloth.</li> </ul> <p><b>Further reflection</b></p> <p>“How do I and/or how does our class express and celebrate our diverse cultural backgrounds, and how does this affect how we work together as a learning community?”</p>	<p><b>Formative assessment opportunity</b></p> <p>Look for clearer understandings about culture and how the students apply them to the context you have been using.</p>



## The annual Auckland Pasifika Festival



### Meaning of our logo

The design combines icons and symbols used throughout the Pacific region, Melanesia, Micronesia and Polynesia, so that all peoples involved in the Festival are represented.

The design represents the family and its central linking through our ancestors down to our own lives. It suggests the journey of Pacific peoples from the early migrations to the present day and movement back and forth that has been ongoing for hundreds of years.

The symbols are significant to all Island groups and have been used in myths and legends of the Pacific and in tapa and pottery.

### The icons



The human figures (with linked hands) are a Sāmoan element, used to represent the family. The figures are a link through the design as we are linked through our families to our heritage, tradition and history.



The sun symbol is a universal icon that represents the life-giving force to all it shines on. It was a navigational aid used by Pacific peoples.



### Female and male elements

The trochus shell and the frangipani represent the male and female sides of mankind and suggest the balance and the respect of each for the other. The elements are depicted in central Polynesian siapo and lapita motifs (tapa cloth and pre-Polynesian pottery).



### The frigate bird

This represents the journey taken by the people of the Pacific to Aotearoa and acknowledges their spiritual ancestors.



The stylised cross represents and acknowledges the spiritual beliefs and ceremonies of both traditional and modern day Pacific peoples.



The vaka form and wave pattern carried the families and seafaring Pacific peoples to Aotearoa.

## Unit Outline: Finding Refuge

### Focus conceptual understanding

The movement of refugees to New Zealand affects cultural diversity and interaction in New Zealand.

### Level 3–4 achievement objectives

Students will gain knowledge, skills, and experience to:

- understand how the movement of people affects cultural diversity and interaction in New Zealand (level 3);
- understand that events have causes and effects (level 4).

### Key concepts

diversity, cultural interaction, identity, **belonging**, migration, **participation**

### Focus of learning

The teacher wanted her students to understand how and why refugees become part of New Zealand society and how they contribute to cultural diversity in communities. The following activities, which have a specific focus on belonging in society, are only one part of a wider unit of work.

A refugee is defined as:

a person who, owing to a well-founded fear of being persecuted for reasons of race, religion, nationality, membership of a particular social group or political opinion, is outside the country of his nationality and is unable or, owing to such fear, is unwilling to avail himself of the protection of that country.

The 1951 Convention and Protocol Relating to the Status of Refugees, page 16

(To see the complete document, go to: [www.unhcr.org](http://www.unhcr.org))

This focus of learning links the concepts of belonging (as experienced by refugees) and participating (as seen in the actions taken by people in New Zealand to benefit refugees in this country). It also provides opportunities to investigate how actions and decisions of individuals and groups can contribute to the sense of belonging that others feel. Students also explore belonging to communities in general and create a recipe for a welcoming community.

### Focus questions

These are questions that help to guide and explore the focus of learning. They can be developed by a teacher when planning a unit and/or co-constructed with the students. Some suggested focus questions for this unit are included in the social inquiry overview diagram on page 18.

### Other possible contexts

- Examine other groups of immigrants in New Zealand through history.
- Consider the global impact of refugees and the organisations set up to help them.

### Other possible learning activities

Investigate access to resources and other issues that influence refugee migration in other countries.

### Developing values and key competencies within this focus of learning

#### Values

A focus on refugees to New Zealand provides many opportunities to develop greater understanding of the values people hold and how they express them in the way they think and act. You can use these activities to encourage, model, and explore:

- respect for themselves, others, and human rights;
- diversity, as found in our different cultures, languages, and heritages;
- innovation, inquiry, and curiosity, by thinking critically, creatively, and reflectively;
- community and participation for the common good.

#### Key competencies

Throughout the activities in this unit, there are many opportunities to develop the key competencies identified in *The New Zealand Curriculum*. In particular, this focus of learning develops the key competencies of:

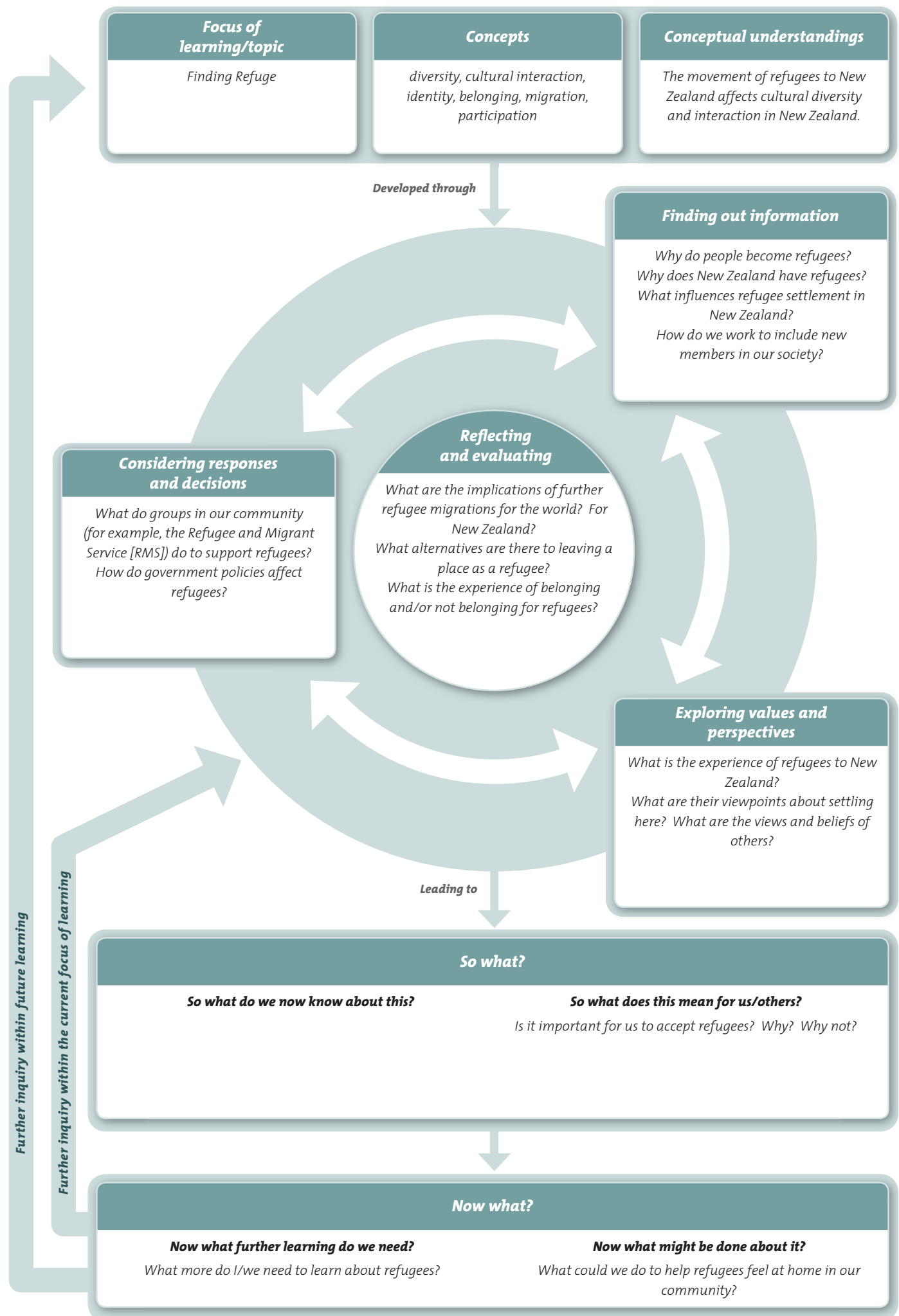
- relating to others
- participating and contributing.

### Additional resources

#### Websites

- *Global Issues*, no. 17, Refugees: Hunga Whakaruru: [www.globaled.org.nz/schools/documents/Global\\_Issues17\\_000.pdf](http://www.globaled.org.nz/schools/documents/Global_Issues17_000.pdf)
- UNHCR, The United Nations refugee agency: [www.unhcr.org](http://www.unhcr.org)
- Refugee Resettlement New Zealand (RMS): [www.rms.co.nz](http://www.rms.co.nz)

## Finding Refuge: A social inquiry overview



## ● ● ● Teaching and learning sequence

**Note:** Before starting these activities, the students should have considered the history of and reasons for refugee arrivals in New Zealand, the quota system, and the experience of a number of refugees. They should also have considered how people become part of a society and experience a sense of belonging.

Links to a social inquiry approach	Activities	What to look for
<p><i>Finding out information</i> How do we work to include new members in our society?</p> <p><i>Exploring values and perspectives</i> What is the experience of refugees to New Zealand?</p> <p><i>What are their viewpoints about settling here? What are the views and beliefs of others?</i></p>	<h3>Section 1: Building on new understandings about belonging</h3> <p>● ● ● <b>Activity 1: A welcoming community?</b></p> <h4>What you need</h4> <ul style="list-style-type: none"> <li>Resource A</li> </ul> <p>Pose the question: “What if a new group of refugees came to live in our community?”</p> <p>Read the story of Kian (page 22) to learn about her experience of settling in New Zealand. Discuss her story with the class. What helped? What was hard?</p> <p>Provide options for student response to the reading of this story. For example:</p> <ul style="list-style-type: none"> <li>Write a diary about a time you went to a new country or another new place. What was it like? How did you feel?</li> <li>Draw a flow chart or web of all the people affected by a new person in a community (you can use Kian’s example if you wish).</li> <li>Predict some of the problems New Zealand (or the world) may have in future if refugee numbers increase dramatically.</li> <li>Write down five W questions (Who, What, Why, Where, When) and one H question (How) about life for a refugee. Try to answer some by using Kian’s story.</li> </ul> <p>Draw a labelled concept map to show a community that works to include new people. In the centre, put the words “Welcoming community”. Add concepts and examples around this.</p> <p>● ● ● <b>Activity 2: Create a recipe</b></p> <p>Using their understanding from the concept map, have the students create a recipe for a successful community.</p> <ul style="list-style-type: none"> <li>What are the ingredients? (Suggest that they consider inclusion, rights, and choices if the students don’t come up with these.)</li> <li>How should the ingredients be mixed together?</li> <li>What is the final product?</li> </ul> <p>The students could create any of the following to depict their recipe:</p> <ul style="list-style-type: none"> <li>a diagram</li> <li>a static image</li> <li>a rap/jingle</li> <li>a TV advertisement</li> <li>a play to act out.</li> </ul>	<p><b>Mechanisms</b> Make connections to students’ lives by drawing on relevant content.</p> <p><b>Design experiences that interest students by</b> maximising student interest, meeting diverse motivational needs, and using a variety of activities.</p> <p><b>Building conceptual understandings</b> Look for student empathy towards the experience of belonging or not belonging, as described in Kian’s story.</p> <p><b>Formative assessment opportunity</b> Use the concept map to look for conceptual understanding of these key concepts but also for affective (emotional learning) responses to this focus of learning.</p> <p><b>Building conceptual understandings</b> Look for understanding of the terms “cultural interaction” and “diversity” within a community context and for demonstration of the links between concepts in the concept map.</p> <p><b>Developing critical thinking</b> Look for creative and critical thinking in these recipes. You may be able to use the same ideas for creating a welcoming classroom or for the basis for exploring values.</p>

Links to a social inquiry approach	Activities	What to look for
<p><i>Reflecting and evaluating</i> What is the experience of belonging and/or not belonging for refugees?</p>	<h2 data-bbox="328 197 703 248">Section 2: Reflection</h2> <p data-bbox="328 282 842 320">● ● ● <b>Activity 1: What do we know?</b></p> <p data-bbox="328 344 1117 414">Using de Bono's Thinking Hats, ask the students, in groups of about five or six, to "put on a hat" as a group and consider the following questions.</p> <p data-bbox="328 436 644 465">White hat (facts, information)</p> <ul data-bbox="344 481 1093 680" style="list-style-type: none"> <li>● What do we know about what people need in order to get a sense of belonging to a community?</li> <li>● What are the needs of refugees when they resettle?</li> <li>● What is the impact of resettlement on refugees?</li> <li>● What is the impact of refugee resettlement on a community?</li> </ul> <p data-bbox="328 705 651 734">Red hat (feelings, experiences)</p> <ul data-bbox="344 750 1045 824" style="list-style-type: none"> <li>● What experiences might refugees have had when they resettle?</li> <li>● Why do people want to belong?</li> </ul> <p data-bbox="328 848 552 878">Green hat (creativity)</p> <ul data-bbox="344 893 1059 958" style="list-style-type: none"> <li>● What are some interesting ways in which people can help others establish a sense of belonging to a community?</li> </ul>	<p data-bbox="1185 197 1310 226"><i>Mechanisms</i></p> <p data-bbox="1185 230 1468 385"><i>Align experiences to important outcomes by providing opportunities to revisit concepts and learning processes.</i></p>
<p><i>Considering responses and decisions</i> What do groups in our community (for example, RMS) do to support refugees?</p>	<p data-bbox="328 1003 810 1041">● ● ● <b>Activity 2: What can we do?</b></p> <p data-bbox="328 1066 780 1095">Blue hat (process control, the "big picture")</p> <p data-bbox="328 1113 1128 1180">What are some actions that you could take personally to enhance the sense of belonging of people new to your school and/or community?</p> <p data-bbox="328 1189 1139 1290">Create an action plan for your school community, using a computer-assisted presentation, to show the goal, actions to be taken, by whom, when, and proposed outcomes.</p> <p data-bbox="328 1314 1046 1382">(For more information on de Bono's Thinking Hats, go to: <a href="http://en.wikipedia.org/wiki/Six_Thinking_Hats">http://en.wikipedia.org/wiki/Six_Thinking_Hats</a>)</p>	<p data-bbox="1185 1003 1310 1032"><i>Mechanisms</i></p> <p data-bbox="1185 1037 1471 1126"><i>Make connections to students' lives by drawing on relevant content.</i></p>



Links to a social inquiry approach	Activities	What to look for
<p><b>So what?</b> Is it important for us to accept refugees? Why? Why not?</p> <p><b>Now what?</b> What could we do to help refugees feel at home in our community?</p>	<p>● ● ● <b>Activity 3: Community support for migrants and refugees</b></p> <p><b>What you need</b></p> <ul style="list-style-type: none"> <li>• Copies of the online publication Global Issues 17 (<a href="http://www.globaled.org.nz/globalissues/index.php?pubsPage=3">www.globaled.org.nz/globalissues/index.php?pubsPage=3</a>)</li> </ul> <p>Give out copies of Global Issues 17 for the students to read and discuss. List the main issues for refugees as raised by the interviewees on page 7.</p> <p>Then have the students gather information about groups who support refugees in the community.</p> <p>If possible, they could interview volunteers or people who work with refugees. In New Zealand, the Refugee and Migrant Service (RMS) has a special role to play.</p> <p>Then, in groups, they collate their findings into a brochure describing actions people can take to encourage a sense of belonging for people in a new society.</p> <p>Alternatively, they could complete a PMI chart (plus, minus, interesting) to consider ways in which people try to make new people feel welcome. Then consider what you as a class and/or school could do.</p> <p><b>Follow-up ideas</b></p> <ul style="list-style-type: none"> <li>• Use current media stories about refugees (local, national, or global) to explore current trends, issues, and ideas.</li> <li>• Investigate a country from which refugees have originated, to find out what caused them to leave.</li> <li>• Interview refugees in your community.</li> </ul>	<p><b>Building conceptual understandings</b> Look for understanding about participation of groups (such as RMS) in society to promote belonging and well-being for new settlers. The use of local community organisations enhances relevance for students.</p> <p><b>Formative assessment opportunity</b> Look for student knowledge of the role they can play in promoting belonging in their own communities.</p>

## Resource A: “Kian’s Story”

Source: “Kian’s Story” by Lucy Wass, a student at Wellington East Girls’ College. (Overall winner of: Talk with Me: Sharing the Voices of Refugees), Petone Settlers Museum, 2006<sup>3</sup>

A teenage girl walks into the Year 13 Common room. At first glance, she fills all the criteria for a typical teenage girl. Her make-up is perfectly applied, her hair carefully straightened, and she’s laughing and joking with friends. But appearances can deceive. Lucy Wass investigates the intriguing life of Kian<sup>4</sup>.

Kian arrived in New Zealand in 2003, as a refugee from Iraq. I distinctly remember the day Kian arrived in my Year 10 class. Words that come to mind when I think about Kian’s personality back then are: quiet, and seemingly shy, but if you made the effort to talk to her, she was friendly and sweet. Kian explains what her personality was like back when she first arrived.

“In Iraq if a teacher talks to you, you have to put your eyes down to show respect. When I first came they just thought I was shy. But I’m not a shy person. It has been very hard for me to change that.”

Initially, Kian struggled to adapt to New Zealand society. She found it hard to meld into what she felt was an unfriendly country.

“In my country, it’s not as complicated as New Zealand. Here there’s a lot of bullying and jealousy. In Iraq everything is kind of easy going, like if you say ‘Hi’ to a person they say they’re your friend now. Here it’s different, maybe they’ll think you’re weak or they’ll take advantage of you. It’s really different. And you have different cultures, different values. Being away from my family [is difficult] ... now they’re suffering and it’s really hard for me.”

Kian’s religion and nationality has always interested girls at school. People seem fascinated to hear about Islam, a religion which has attracted a lot of media attention in the last few years. A classmate remembers one particular incident which reveals a lot about Kian’s dedication to Islam.

“I remember one time in badminton, Kian decided to practice without her headscarf because only girls were there. We were having a good time playing, when all of a sudden, one of the builders came in. Kian went into a panic and hid behind one of the girls. As soon as he turned his back, she ran off to the changing rooms to get her headscarf.”

Kian agrees that she identifies herself as a highly religious or spiritual person. “I still pray every day and I still believe in God and our prophet. I celebrate Eid [the end of Ramadan] and other Muslim holidays.”

Kian made an important decision in 2005, when she stopped wearing the hijab full time. There were a range of reactions throughout the form at this radical change. “Non-Muslims got really, really happy,” Kian laughs. “They were saying congratulations, you look so pretty ... but from the Muslim side ... they rejected me, they thought that because of

what I did, the next thing I would be having a boyfriend. It was silly because that’s not why I took off the scarf.”

I ask Kian if her Muslim friends have accepted her now, and she looks away. “Some of them. That’s the reason why I don’t really have many Arabic friends. In Iraq it’s quite normal to not wear the scarf. But when you come here and they know you used to wear the scarf ... they think badly of you.”

So why did Kian make this important decision, knowing even as she did so, she would be getting a negative reaction? Kian explains how unhappy she was at making the decision.

“I’m so religious and I really, really wanted to hold onto my scarf. When I did it [stopped wearing the scarf] it was disappointing. I didn’t want to take it off. If I was living in an Arab country I never would have taken it off. I still think it’s really bad; it’s forbidden. I believe that if I take off my scarf I am less religious and therefore I won’t go to Heaven.”

So Kian made the brave decision to stop wearing the scarf, despite wanting to maintain her devotion to her religion. I asked Kian what inspired this choice, and what reactions she has got to her faith.

“I’ve gotten a lot of negative reactions from the New Zealand public, especially teenagers in school. They think you’re a weirdo, not normal, especially when I used to wear the scarf. They make such a big deal about it. It makes it harder for me because English isn’t my first language and when I was wearing the scarf nobody really wanted to talk to me. I don’t want to be left alone and isolated, that’s not the way I live my life. It was quite shocking for me when I came here, because I wasn’t expecting those kinds of reactions. A lot of girls have been really nice to me, but at the same time, you can’t ignore that I’m different. It makes everything more complicated than it already is.”

I was interested to know if Kian thinks she will ever go back to wearing the scarf in New Zealand. “No way!” she laughs. And what about moving back to Iraq? “When I get the citizenship, I want to go and live in an Arabic country and wear the scarf again.”

Kian’s choice to not wear the scarf has always interested me. I’ll admit that initially I was pleased that she didn’t wear it any more. I thought that it meant she wouldn’t be seen as so much of an enigma. I came to the conclusion that people would now want to get to know her, because they would see her as more “normal”.

However I realise now that Kian’s decision was a lot more personal than I had thought. It wasn’t simply about not wearing a piece of material; it goes a lot deeper than that. I feel that the choice wasn’t entirely her own, it was forced onto her by the reactions of my fellow classmates and New Zealanders.

New Zealand prides itself on its multicultural nature, and is proud of the fact that we supposedly accept anyone for who they are. I feel that the reality is far from this. New Zealanders need to change. If we can’t accept someone for who they are, scarf and all, how can we continue to say we are welcoming and open?

<sup>3</sup> Talk with Me was first launched in 2006 to coincide with the Petone Settlers Museum's major exhibition Walk with Me: The Refugee Experience in New Zealand. This annual secondary school writing competition seeks to raise awareness among young people about refugees living in New Zealand. The competition is organised by the Petone Settlers Museum in association with the Department of Labour. For more information on upcoming competitions, see: [www.petonesettlers.org.nz](http://www.petonesettlers.org.nz)

<sup>4</sup> The subject's real name has been changed.

## Unit Outline: "We Will Remember Them"

### Focus conceptual understanding

The ideas and actions of people in the past have a significant impact on people's lives today.

### Level 5 achievement objective

Students will gain knowledge, skills, and experience to:

- understand how the ideas and actions of people in the past have had a significant impact on people's lives.

### Key concepts

memory, identity, significant events, participation, conflict

### Focus of learning

The last fifteen years have seen an increasing interest in war and a growth in attendance at Anzac Day services by the wider public. This increase is occurring as the veterans who fought in New Zealand's major wars have been reaching the end of their lives. The sight of the descendants of veterans wearing medals on Anzac Day, the plethora of feature films and documentaries on war, and the visits to battle sites, such as Gallipoli, by young New Zealanders tell us that something important is happening regarding our perceptions of the past. The question is what?

They shall not grow old, as we that are left grow old.  
Age shall not weary them, nor the years condemn.  
At the going down of the sun and in the morning  
We will remember them.

From "For the Fallen" by Laurence Binyon (1914)

This unit explores notions of identity and involves conducting a small survey to investigate the growing attendance at Anzac Day services. The "commodification" of Anzac Day (with the increasing numbers of travellers to the Gallipoli Peninsula every year) is also touched on, and the concept of participation is explored.

The social inquiry overview (see page 25), designed by students working within this focus of learning, shows that they are developing conceptual understandings about the significance of Anzac Day for many Turks, Australians, and New Zealanders today and about the way that people's past actions (those of the Anzacs) continue to influence the feelings and actions of many people.

The timing of this unit may have more meaning for your students if you include it in your April teaching programme.

## Focus questions

These are questions that help to guide and explore the focus of learning. They can be developed by a teacher when planning a unit and/or co-constructed with the students. Some suggested focus questions for this unit are included in the social inquiry overview on page 25.

## Other possible contexts

This context builds on the level 3 AO: Understand how people remember and record the past in different ways.

- By examining the role of organisations such as the United Nations or the Red Cross in recent events, explore the ways in which groups and nations respond to conflict and war today.

## Other possible learning activities

Visit an Anzac service or memorial site as a class.

## Developing values and key competencies within this focus of learning

### Values

A focus on national identity and Anzac Day provides many opportunities to develop greater understanding of the values people hold and how they express them in the ways they think and act. Use these activities to encourage, model, and explore in particular:

- respect for themselves, others, and human rights;
- innovation, inquiry, and curiosity, by thinking critically, creatively, and reflectively;
- community and participation for the common good.

### Key competencies

Throughout the activities in this unit, there are many opportunities to develop the key competencies identified in *The New Zealand Curriculum*. In particular, this focus of learning develops the key competencies of:

- thinking
- participating and contributing.

## Additional resources

### Videos

- *Gelibolu* (Gallipoli), a Turkish documentary (See trailer at: [www.gallipoli-film.com](http://www.gallipoli-film.com))
- *Gallipoli* (1981), movie: [http://en.wikipedia.org/wiki/Gallipoli\\_\(1981\\_film\)](http://en.wikipedia.org/wiki/Gallipoli_(1981_film))

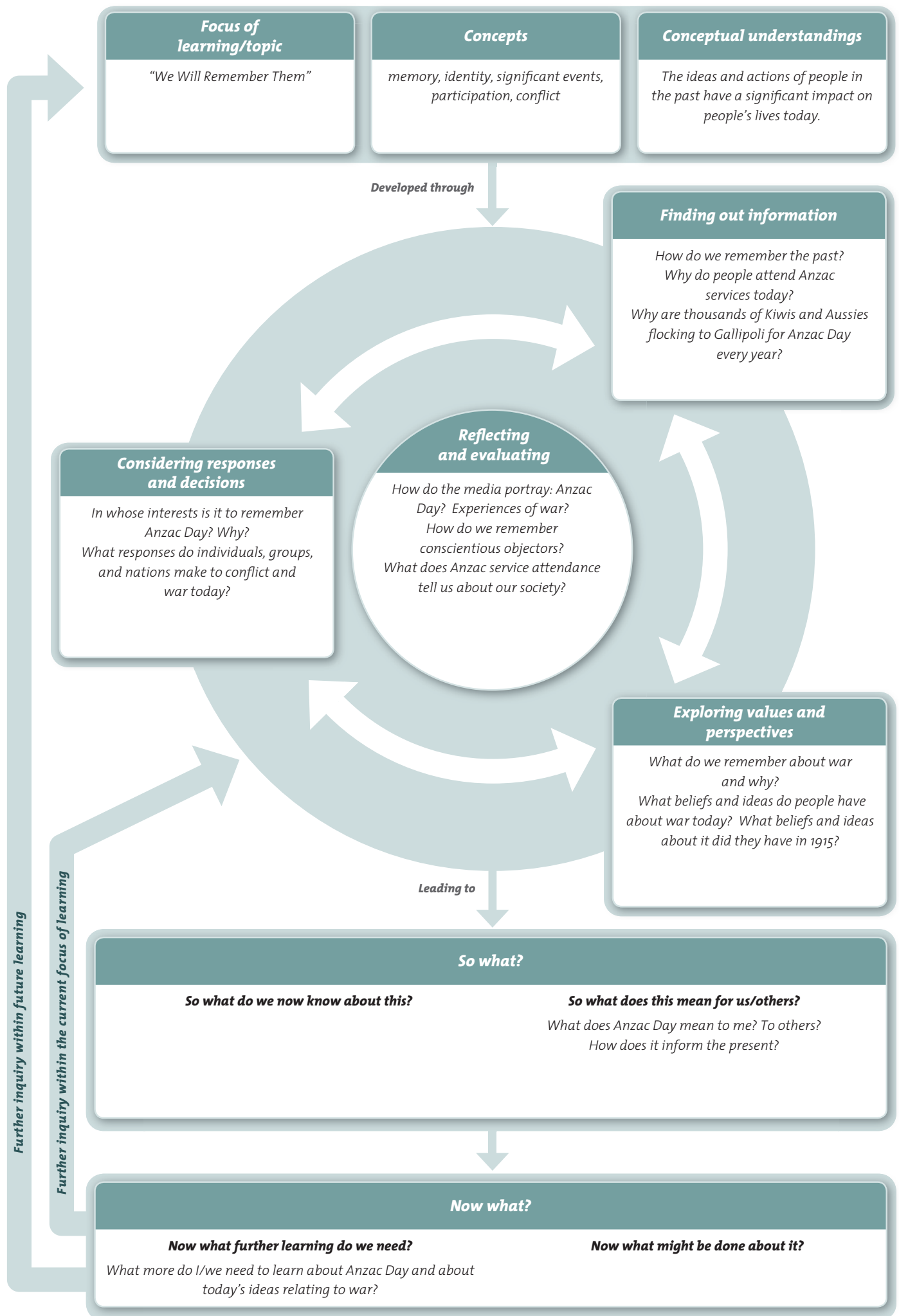
### Websites

- NZ History Online – Anzac Day: [www.nzhistory.net.nz/war/anzac-day/introduction](http://www.nzhistory.net.nz/war/anzac-day/introduction) (See various topic subheadings under this link.)
- NZ History Online – Anzac Day Media Gallery (for photos/visuals): [www.nzhistory.net.nz/media\\_gallery/tid/35](http://www.nzhistory.net.nz/media_gallery/tid/35)
- Ministry of Culture and Heritage: [www.mch.govt.nz/emblems/anzac/index.html](http://www.mch.govt.nz/emblems/anzac/index.html)
- Anzac.govt.nz (for a virtual tour of Gallipoli): [www.anzac.govt.nz/gallipoliguide/index.html](http://www.anzac.govt.nz/gallipoliguide/index.html)
- Royal New Zealand Returned and Services' Association (including lots of useful information about Anzac Day, Poppy Day, and the history of the Gallipoli campaign): [www.rsa.org.nz](http://www.rsa.org.nz)

### Books

- McGibbin, I. (2005). *Gallipoli: A guide to New Zealand battlefields and memorials*. Auckland: Reed.

## "We Will Remember Them": A social inquiry overview





Links to a social inquiry approach	Activities	What to look for
<p><i><b>Finding out information</b></i> How do we remember the past?</p> <p><i><b>Why are thousands of Kiwis and Aussies flocking to Gallipoli for Anzac Day every year?</b></i></p> <p><i><b>Reflecting and evaluating</b></i> How do the media portray: Anzac Day? Experiences of war?</p>	<p><b>Section 1: Checking students' understanding</b></p> <p>● ● ● <b>Activity 1: Concept map</b></p> <p><b>What you need</b></p> <ul style="list-style-type: none"> <li>Resources A and B</li> <li>Resource C (Photocopy enough for one per group.)</li> </ul> <p>Play "The Last Post." (A recording is available at: <a href="http://www.nzhistory.net.nz/media/sound/last-post-anzac-day">www.nzhistory.net.nz/media/sound/last-post-anzac-day</a> or there may be a student or community member who can play it live.) Ask the students what feelings and memories it evokes.</p> <p>Show the students the two photos from resources A and B. Ask them to generate some questions about the photos that they would like answered. Record these questions and display them in the classroom. They will become part of the focusing questions for the unit. Ask the students what concepts the photos invoke.</p> <p>Ask for students to contribute their own experiences of an Anzac Day service. In particular, focus on the questions:</p> <ul style="list-style-type: none"> <li>What do you think about war? Why?</li> </ul> <p>Divide the students into groups, give each group a copy of resources C and D (cut it into segments), and ask them, by sorting and labelling the segments, to categorise the reasons why the people quoted attended recent Anzac services at Gallipoli. Allow the students to generate their own categories. The groups then share the categories they came up with.</p> <p>As a class, use these categories and develop them into a concept map. (It's likely the categories will include some of the key concepts for this unit.) Show the relationships between the concepts by providing linking words. (See page 4 of this book for an example of what this concept map might look like.)</p>	<p><b>Building conceptual understandings</b> Look for students' ability to list and explain simple concepts relating to Anzac Day.</p> <p><b>Mechanisms</b> <b>Make connections to students' lives</b> by identifying prior knowledge.</p> <p><b>Building conceptual understandings</b> Look for sorting and labelling concepts showing simple relationships between concepts that relate to war, such as memories and identity.</p> <p><b>Formative assessment opportunity</b> Look for the students' prior knowledge, such as that of important places and events, and for their ability to identify some of the key concepts and understand links between concepts.</p>

Links to a social inquiry approach	Activities	What to look for																																			
<p><i>Finding out information</i> How do we remember the past? Why do people attend Anzac services today?</p>	<div><div><div></div><div></div><div></div></div><p><b>Activity 2: Asking questions and gathering information</b></p><p><b>What you need</b></p><ul style="list-style-type: none"><li>Resource E</li></ul><p>Ask the students to each interview five people to contribute to a survey about why people “do or don’t attend” Anzac Day services in New Zealand. The survey could look like this:</p><table><tr><th colspan="5">Do you try to attend an Anzac service every year?</th></tr><tr><th></th><th>yes</th><th>no</th><th>why?</th><th>why not?</th></tr><tr><td>1</td><td></td><td></td><td></td><td></td></tr><tr><td>2</td><td></td><td></td><td></td><td></td></tr><tr><td>3</td><td></td><td></td><td></td><td></td></tr><tr><td>4</td><td></td><td></td><td></td><td></td></tr><tr><td>5</td><td></td><td></td><td></td><td></td></tr></table><p>The students collate all the results into a shared table. They then count the yes and no answers and record them on a column graph; they also analyse the why? and why not? answers and categorise these into groups.</p><p>As a class, list some possible answers to the guiding questions about the growth in Anzac service attendance.</p><p>Read resource E together, and see if your results agree with the writer’s.</p></div>	Do you try to attend an Anzac service every year?						yes	no	why?	why not?	1					2					3					4					5					<p><b>Mechanisms</b> Make connections to students’ lives by drawing on relevant content.</p> <p><b>Developing critical thinking</b> Look for critical thinking about the results of the survey – for example, consider the average age of people interviewed and/or their life stage. How could this affect results? Is there a bias in the sample?</p>
Do you try to attend an Anzac service every year?																																					
	yes	no	why?	why not?																																	
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Links to a social inquiry approach	Activities	What to look for
<p><i>Exploring values and perspectives</i> What do we remember about war and why? What beliefs and ideas do people have about war today? What beliefs and ideas did they have in 1915?</p> <p><i>Finding out information</i> How do we remember the past?</p>	<h2>Section 2: Remembering war</h2> <p>● ● ● <b>Activity 1: Experiences of soldiers in the First World War</b></p> <h3>What you need</h3> <ul style="list-style-type: none"> <li>Information about the experiences of soldiers in the First World War. This could be in the form of war poems and oral histories, stories from students' families, movies, and so on. (See the list of additional resources on page 24.)</li> </ul> <p>As a class, develop some understandings of soldiers' experiences of the First World War. (Develop your own activities for this, using the suggested resources below and websites.)</p> <p>Following the class activities, introduce an individual activity for students that focuses on the soldiers' experience of war, its impact on the soldiers and on future generations of New Zealanders, and on how we remember those soldiers and/or their experiences. The students could make a folder (or a "backpack") of memoirs and memorabilia, which could include the following:</p> <ul style="list-style-type: none"> <li>diary entries (written or recorded)</li> <li>souvenirs of the country where the soldier was based during the war</li> <li>maps showing the location of battles (using online maps)</li> <li>letters</li> <li>favourite recipes from Mum</li> <li>a soldier parcel from home with authentic items</li> <li>medals</li> <li>uniforms for men and women</li> <li>newspaper clippings of that time (from either New Zealand or a country where the war was fought)</li> <li>radio transcripts</li> <li>poems and songs.</li> </ul> <p>Encourage the students to follow their interests in chosen areas.</p> <p>Allow time for them to share their memorabilia with the class, to justify their choice of items, and to explain why they are significant.</p>	<p><b>Building conceptual understandings</b> Look for identification of further examples of war experiences and developing understandings about why soldiers were willing to go to war in 1915. Consider what that willingness had to do with belonging, with identity, and with participation in society.</p> <p><b>Formative assessment opportunity</b> Consider students' links between the chosen items in their folder and their justification of why they were significant.</p>

Links to a social inquiry approach	Activities	What to look for
<p><i>Considering responses and decisions</i></p> <p><i>What responses do individuals, groups, and nations make to conflict and war today?</i></p>	<p>● ● ● <b>Activity 2: Images of war today</b></p> <p><b>What you need</b></p> <ul style="list-style-type: none"> <li>● Newspaper clippings about war and conflict from world events today</li> </ul> <p>In groups, have the students identify some beliefs and ideas about war today (considering economic, social, and political factors as well as the way the media portray war). Using strategies for developing conceptual understandings, explore concepts such as <i>beliefs</i>, <i>war</i>, <i>pacifism</i>, and <i>power</i>. (For ideas on ways to do this, see <i>Approaches to Building Conceptual Understandings</i> in this series.)</p> <p>Ask the students to write a paragraph about what beliefs and ideas people had about war in 1915 (from what they learned in activity 1) and compare them with beliefs and ideas held today. Alternatively, in pairs, they could act out a play that shows one character reflecting today's beliefs and one reflecting the beliefs held in 1915.</p> <p><b>Follow-up ideas</b></p> <ul style="list-style-type: none"> <li>● Explore in more detail a significant war or conflict (historical or contemporary). Keep the focus on how the ideas and actions of people in the past continue to influence us today.</li> </ul>	<p><b>Mechanisms</b></p> <p><i>Design experiences that interest students by maximising student interest and meeting diverse motivational needs.</i></p> <p><b>Building conceptual understandings</b></p> <p><i>Look for the transfer of understandings to new contexts: use a current issue to examine how students' understandings or beliefs about responses to war or conflict develop in a new context.</i></p> <p><b>Mechanisms</b></p> <p><i>Align experiences to important outcomes by providing opportunities to revisit concepts and learning processes.</i></p> <p><b>Formative assessment opportunity</b></p> <p><i>Look for student development of an argument using logic, reasoning, and creative thinking about concepts explored within this unit.</i></p>

### ● ● ● **Resource A: Anzac poster, Turkey**

This poster in Çannakale, near Gallipoli, Turkey, welcomes people to the Anzac Day commemorations and advertises Efes, a local beer.



### ● ● ● **Resource B: Dawn parade, New Zealand**

Source: [www.nzhistory.net.nz/media/photo/dawn-parade-picton](http://www.nzhistory.net.nz/media/photo/dawn-parade-picton)



### ● ● ● **Resource C: Words from a memorial brochure**

Source: Anzac Day order of service, 25 April 2006

Gallipoli cost Australia and New Zealand 8709 and 2721 dead respectively. A further 24 193 Anzacs had been wounded. More than 32 613 British, Indian, and French soldiers died during the campaign and 72 651 were wounded. In defence of their homeland, 86 692 Turks gave their lives and 164 617 were wounded. All around the Peninsula today, stretching from Cape Helles to Lone Pine and Chunuk Bair and northwards to Suvla Bay, are the cemeteries and memorials which honour those desperate days of Gallipoli that have become so much a part of the story of modern Turkey, Australia, and New Zealand.

● ● ● **Resource D: Typical quotes from Anzac “pilgrims”**

<b>Australian traveller</b>	<b>Member of the New Zealand Defence Force</b>
I'm from Perth, Western Australia. I'm on a one-month tour of the Middle East while working in the UK. Our tour of mainly Aussies and Kiwis was planned to coincide with Anzac Day. It means a lot to our nation.	Gallipoli is definitely part of New Zealand's identity as a nation. That is obvious for me as a member of the New Zealand Defence Force but also for us as a nation. People come to capture some of that Anzac spirit that makes us the people we are today.
<b>Australian traveller</b>	<b>Turkish shopkeeper</b>
I didn't originally plan my trip to Turkey round Anzac Day, but once I was here and realised it was going to work, there was no way I was going to miss out. It was pretty special.	The red of our flag is the blood of our sons. Gelibolu [Turkish for Gallipoli] is our battlefield, too. We also go to remember our fathers and grandfathers. We make sure they are well cared for today.
<b>High-ranking Australian official</b>	<b>New Zealand politician</b>
This event of great tragedy provided us with a unique opportunity to form our national identity. Gallipoli was the birth of our nation and also the birth of the modern Turkish nation through the emergence of an enduring leader – Atatürk.	Not only are thousands of Aussies and Kiwis making the pilgrimage to Anzac Cove each year, but we are also starting to see Turkish young people visit our nations. The sight of countries united after war is what we wish for many other nations today.
<b>Turkish tour guide – specialist in Anzac tours</b>	<b>Turkish tour guide, Istanbul</b>
Anzac Day visitors are growing in numbers – the peak was in 2005 for the ninetieth celebration with about 20 000 visitors to the dawn service. Other years average about 10 000 people – mostly Australians and New Zealanders, but also growing numbers of Turkish youth attend each year.	Anzac Day means lots of work to us. So many Kiwis and Aussies come to Istanbul there is no accommodation left around April 25. We put on special shows for them. The ones coming from working in the UK spend the most money.
<b>New Zealand traveller</b>	<b>TVNZ commentator</b>
We came over here because in New Zealand we don't have any physical scars of war – we're quite isolated. And we don't have a true picture about war's cost to life.	Making the pilgrimage is becoming an OE must-do along with the Running of the Bulls in Spain or the Oktoberfest in Germany. But there is also a sense that this has become more ... the travellers will step for the first time on this sacred site that until now they have only known about.



## Resource E: Excerpts from newspaper article: “Two sides to Anzac drama”

Source: The Wellingtonian, 3 May 2007

Every year more people are braving the small hours to attend Anzac Day commemorations.

This year, almost a century after the Gallipoli landings, more than 1000 people turned out to the Cenotaph. What is driving the resurgence of interest? Is it concern over instability following the 9/11 attacks in the US?

Peace activist Valerie Morse was arrested when she attempted to disrupt the Cenotaph Dawn Parade. She says, “There is a certain precedent for it [protesting], there were protests at Anzac Day ceremonies [during the Vietnam War] ... what I hope is, that despite people being angry, it will give people pause for thinking about what nationalism is about, and why New Zealand is involved in all these wars right now.”

Royal New Zealand Returned Services Association official historian Stephen Clarke says the 9/11 attacks had some

effect on the rising popularity of Anzac Day commemorations, but the phenomenon was already happening, triggered by a complex array of factors: Anzac Day is an opportunity for New Zealanders to express a sense of identity; there is a growing awareness of history and family history and large numbers of people interested in genealogy ...

Another is simply that Anzac Day’s time has come. It is driven by the young ... the children have been talking to Grandad or Great-grandad. When they came back from the war, there was a great silence, but it’s coming out now.

“It’s really interesting now we are nuclear-free and the most non-aligned country in the South Pacific ... there’s more attention on Anzac Day. People are in awe that 100 000 young men went away to war,” he says. “That could never happen today and will probably never happen again. Governments and the RSA have been no less guilty of politicising Anzac Day than protestors,” he says.