



# Painting Stories

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This set of supporting materials provides suggestions for using *Painting Stories* with ākonga in years 1 to 3. The learning experiences include activities to help ākonga find out more about the Teviot Valley and to also make connections with people, events, and changes in their own rohe.

The learning experiences are arranged in sets. Each set includes:

- » a summary of Understand, Know, and Do progress outcomes supported by the activities
- » key considerations for kaiako in terms of background knowledge and preparation
- » learning experiences based on the Do inquiry practices
- » suggestions for ways to make connections with your rohe.

Before introducing ākonga to the activities, consider which key concepts you want them to explore. Examples of key concepts related to the activities in this resource include whakapapa, identity, belonging, manaakitanga, and tūrangawaewae. Defining, explaining, connecting, and revisiting these concepts supports ākonga to deepen their understanding of the big ideas.

Like any rich resource, *Painting Stories* can be used as a springboard for multiple areas of investigation, including exploration of local and national issues.



## Set One: Exploring the meaning of place names

### Understand

Learning about place names builds ākonga understanding that **Māori history is the foundational and continuous history of Aotearoa New Zealand.**

Ākonga could start to explore concepts such as **whakapapa** and **tūrangawaewae.**

### Know

By exploring place names, ākonga build their knowledge about **ways that tangata whenua are deeply connected to the local area** and that **naming places established and maintained mana and tūrangawaewae.**

### Do

In these activities, ākonga use maps and place names as **sources of information** to learn about the past and **retell stories from the past.**

### PREPARATION AND KEY CONSIDERATIONS FOR THIS SET OF ACTIVITIES

If you are unfamiliar with the history of Ngāi Tahu, read the [Who We Are](#) page of the Ngāi Tahu website, taking note of whakapapa connections, migration stories, and food sources of the people of Tahu to share with ākonga. Spend time exploring the [Ngāi Tahu values](#) and consider ways to unpack and discuss these with ākonga, for example, by making connections with your school's values. Note that [Ngāi](#) is a common prefix for iwi with ancestral names that begin with T (for example, Tahu). “Kāi” is the same word but spelt in a way that reflects southern iwi pronunciation. The southern pronunciation (Kāi) is used for the rest of the resource.

If possible, source a piece of pounamu to show ākonga. Use this [Te Reo Māori Web Map](#) to identify Māori place names in your rohe.

Familiarise yourself with the [Te Kāhui Māngai map](#), identifying iwi that hold authority in the rohe of your school. Visit the websites of these iwi to identify their maunga, awa/moana, and key ancestors.

### SUGGESTED LEARNING EXPERIENCES

Reread pages 10 and 11. Spend time exploring the maps on page 11 and page 3, supporting ākonga to identify Te Waipounamu, Roxburgh, Mata-au, and Ōtākou.

Check that ākonga understand the meaning of Te Waipounamu. If possible, show them a piece of pounamu and provide the opportunity for them to carefully hold and examine the stone, sensing its weight, texture, and patterns.

Explain that Kāi Tahu are the main iwi of Te Waipounamu, that Te Waipounamu has been their home for over 800 years, and that they are the kaitiaki of pounamu. You may like to discuss the [values of Kāi Tahu](#), making connections with your school's values and/or ways that ākonga can demonstrate these values in their school community.

Explain that tangata whenua knew where to find gold, but pounamu was far more precious. Ask: Why do people have different ideas about what is valuable or precious? What are some things that are valued or precious in our community?

You may like to explore whakataukī related to pounamu, for example, “Ahakoa he iti, he pounamu” (Although it is small, it is greenstone) or “taku kuru pounamu” (my precious adornment), which both use pounamu as a metaphor for something of great value.

### MAKING CONNECTIONS WITH YOUR ROHE

Display this [Te Kāhui Māngai map](#) and support ākonga to identify the rohe that their school is in. Use the website to identify which iwi and/or hapū have authority in their rohe, noting that some places in Aotearoa have overlapping authorities. Encourage ākonga to share any connections they have to these iwi and hapū.

Identify the maunga, awa/moana, and key ancestor of iwi that have authority in your rohe, acknowledging any of your ākonga who whakapapa to these iwi.

Explore the meaning of Māori place names in your rohe, especially those that refer to physical elements in the environment. Provide materials for ākonga to create a display of these place names, using illustrations to explain the meaning of the names. Check that ākonga know how to correctly pronounce each name.

### EXTENSION

Explore this [1793 map of Aotearoa New Zealand](#), drawn by northern rangatira Tuki, identifying “the lake where stones for hatchets are got” and the name “Poenammo”. You can read more about the context of this map using these National Library links:

- » [Polynesian Navigation and Tuki's Map | National Library of New Zealand](#)
- » [A history of Aotearoa New Zealand in a single frame.](#)

Use this web series to learn about [Kāi Tahu mahinga kai](#).

## Set Two: Exploring ways that people express their culture through stories about the past

### Understand

Learning pūrākau about creation builds ākonga understanding that **Māori history is the foundational and continuous history of Aotearoa New Zealand.**

Ākonga could start to explore concepts such as **culture, tūrangawaewae, and identity.**

### Know

By exploring the significance of pūrākau, ākonga build their knowledge about **ways that relationships, language, and culture shape identity.**

### Do

In these activities, ākonga **use different types of information from a variety of sources and retell stories from the past.**

Provide ākonga with strategies and tools to support them with storytelling, for example:

- » using the 5Ws and an H questioning technique to review key parts of the story
- » drawing key moments in a story or using props or objects to help with sequencing.

### MAKING CONNECTIONS WITH YOUR ROHE

Provide opportunities for ākonga to learn about a creation story of a geographical feature in your rohe, if possible, through visiting the site. Alternatively, you may like to work with families and whānau to learn about creation stories from other countries.

Choose a story to retell, for example, using drama, a chant, or a comic strip.

### PREPARATION AND KEY CONSIDERATIONS FOR THIS SET OF ACTIVITIES

Download and read the *School Journal* story [Kōpūwai and the Clever Girl](#) (SJ L3 2017).

Select an online image of the 26-metre tall Kōpūwai rock to show ākonga, ideally one with a person or vehicle nearby to provide a sense of scale.

Familiarise yourself with the Kāi Tahu cultural mapping atlas [Kā Huru Manu](#), using the search function to locate Kōpūwai. Searching for “wēkā” and “tuna” will provide examples of sites where there were rich sources of kai.

If your school has an established relationship with local Māori whānau, hapū, or iwi, identify a story about a local landmark or geographical feature that ākonga could explore in class or on site.

### SUGGESTED LEARNING EXPERIENCES

Read aloud the *School Journal* story [Kōpūwai and the Clever Girl](#) (SJ L3 2017). Support ākonga to make connections between the pūrākau and the symbols at the bottom of the mural in *Painting Stories*.

Show ākonga a photograph of the Kōpūwai obelisk.

Show ākonga how to locate Kōpūwai using [Kā Huru Manu](#), reading the description of the pūrākau in the text panel on the left-hand side of the webpage. Zoom out to show ākonga how many stories and place names are recorded in the atlas, a reflection of the hundreds of years in which Kāi Tahu explored and settled Te Waipounamu.

Support ākonga to work together to retell the story of Kōpūwai using drama, puppets, images, or oral storytelling.

### EXTENSION

Explore the range of ways that pūrākau can be shared, for example, through oral storytelling, waiata, whakairo, artworks, books, drama, and digital animation.

## Set Three: Exploring ways that people use symbols to express their connections with a place or culture

### Understand

Learning about the significance of various symbols builds ākongā understanding that **people hold different perspectives about the world depending on their values, traditions, and experiences.**

Ākongā could start to explore concepts such as **culture, heritage, and identity.**

### Know

By exploring the significance of plants, animals, and patterns that hold cultural significance, ākongā build their knowledge about **ways that people express their culture through their daily lives and ways that culture shapes identity**, as well as their understanding that **people in Aotearoa come from a variety of places and some retain connections to those places.**

### Do

In these activities, ākongā **use different types of information from a variety of sources and talk about how people do things in different ways.**

- » the golden boat representing Chinese migrants (page 14).

Use a globe or online map to locate each of these countries and trace the journeys these groups of people took to reach Aotearoa New Zealand.

### MAKING CONNECTIONS WITH YOUR ROHE

Research examples of patterns, plants, animals, foods, and colours that have symbolic meaning in places ākongā feel connected to.

Provide opportunities for ākongā to create an artwork based on these symbols, for example, by filling an outline of a local landmark or geographical feature with patterns, plants, animals, or foods that have special meaning to them. Place the artworks on the wall and create a gallery tour with ākongā describing the meaning of the symbols in their artworks.

### EXTENSION

Explore examples of ways that people maintain their connections to places through symbols and art, for example, see [Ngatu: Keeping the Tradition Alive](#) (School Journal, Level 2, June 2018).

### PREPARATION AND KEY CONSIDERATIONS FOR THIS SET OF ACTIVITIES

Read the mural artists' statement to familiarise yourself with the purpose and symbolism of the [mural](#).

If available, source a set of objects that are decorated with patterns or symbols for ākongā to examine.

Locate images of tapa or other art forms from Vanuatu and the Solomon Islands that ākongā can use to identify patterns and symbols used in the bird images on page 7 of *Painting Stories*. Examples include:

- » [Nemasitse \(tapa cloth\) | Collections Online - Museum of New Zealand Te Papa Tongarewa](#)
- » [Lepau \(Tapa\) | Collections Online - Museum of New Zealand Te Papa Tongarewa](#)
- » [Solomon Islands | Collections Online - Museum of New Zealand Te Papa Tongarewa](#)

Identify sources of information that ākongā can use to research plants, animals, foods, and symbols associated with different places.

### SUGGESTED LEARNING EXPERIENCES

Reread page 3 of *Painting Stories* and remind ākongā that a symbol is an image that stands for something else. Explain that sometimes symbols can give you information about what people value or feel connected to.

Explain that you have a collection of items for ākongā to investigate and that their task is to work together like detectives or social scientists to look carefully at the symbols and patterns on them.

Ask ākongā to look closely at the items, describe the symbols or patterns, and suggest what they might stand for. Encourage ākongā to make connections with other symbols and patterns they know about.

Ask ākongā to identify symbols in *Painting Stories* that relate to groups of peoples, for example:

- » the patterns in the birds representing migrant workers from the Solomon Islands and Vanuatu (pages 8 and 9)
- » the thistle representing Scottish migrants (page 13)

## Set Four: Exploring changing ways that people have lived and worked in a rohe

### Understand

Learning about reasons that people live and work in a rohe supports ākonga to understand that **colonisation and settlement have been central to Aotearoa New Zealand's histories for the past 200 years.**

Ākonga could start to explore concepts such as **decisions, needs,** and **wants.**

### Know

By exploring stories of people that have lived and worked in an area, ākonga build their knowledge that **people make decisions based on what they have, their needs and wants, and to provide for themselves and others.**

### Do

In these activities, ākonga **listen to other people's stories and generate rich questions that reflect their curiosities about people and communities that can't be answered by a simple yes or no.**

### MAKING CONNECTIONS WITH YOUR ROHE

Remind ākonga that tangata whenua were the first people of Aotearoa and review local stories that relate to origins and arrivals of iwi that have authority in your rohe.

Using reference points such as historical photographs, street names, or names of buildings or industries, identify some of the groups of people who have lived and worked in your rohe. Make connections between decisions people made so that they could provide for themselves and others.

Support ākonga to develop questions to ask their families or whānau about when they (or their tūpuna) first came to the rohe of the school or to Aotearoa New Zealand. Use the **5Ws and an H** questioning technique to brainstorm questions they could ask, for example:

- » What places and/or countries are our whānau connected to?
- » Where are these places on a map?
- » When did our whānau first come to this rohe?
- » Why did they come here? (What needs or wants did they have?)
- » How did they come here?

Alternatively, invite members of the community (or members of staff) to share their origin or migration stories with the class, focusing on needs, wants, and providing for themselves and others.

### PREPARATION AND KEY CONSIDERATIONS FOR THIS SET OF ACTIVITIES

Identify the changing ways that various groups of people have lived and worked in your rohe, focusing on how people met their needs and wants. Look for examples of ways that the presence of these groups is reflected in your rohe, for example, in names of places, streets, shops, or industries.

Research the arrival stories of hapū and iwi that whakapapa to your rohe.

Search [DigitalNZ](#) for useful images of your rohe that show how it has changed over time. (Filtering images by date is helpful if there are a lot of images to choose from.)

### SUGGESTED LEARNING EXPERIENCES

Ask ākonga to identify the communities that are represented in the mural (tangata whenua and people from the Solomon Islands, Vanuatu, China, and Scotland).

As a class, develop some questions to ask about the stories of these communities, for example:

- » Why did people from these communities come to the Teviot Valley?
- » What needs and wants they might have?
- » What challenges did they face?

Note that not all these questions are fully answered in *Painting Stories*, but the text provides information that ākonga can use as a starting point for further inquiry.

Identify similarities between the groups, for example, ways that resources in the Teviot Valley helped people to provide for themselves and others.

### EXTENSION

Identify the diverse ways that people retain connections with the places they are from, for example, through traditions, values, and technology. Build financial capability skills by supporting ākonga to identify what people need to spend money on when they move to a new place, e.g., food, clothing, shelter.

## Set Five: Working with others to create a social action plan

### Understand

Planning a social action builds ākonga understanding **of ways that people in communities can participate**.

Ākonga could start to explore concepts such as **decisions, needs, and wants**.

### Know

Planning a social action provides an opportunity for ākonga to consolidate and demonstrate the knowledge they have gained about **Ngā ahurea me ngā tuakiri kiritōpū / Cultures and collective identities**.

### Do

In these activities, ākonga **work with others to create a social action plan and explain the actions they think are best**.

### MAKING CONNECTIONS WITH YOUR ROHE

Working in groups, brainstorm ways to celebrate places people feel connected to, and support all people in the (school) community to feel welcome and valued. This could be something small, such as planning how to welcome new ākonga to the class, or a bigger endeavour such as designing a mural for the classroom wall or school that reflects and celebrates diverse arrival stories. Encourage ākonga to come up with a range of ideas.

Before asking groups to share their ideas with the class, remind ākonga of strategies they can use when listening to and sharing ideas, for example, listening with their “eyes, ears, and hearts” (looking at the person speaking, paying attention, and being respectful). You could provide sentence starters that ākonga can use to respond to or build on the ideas of others, for example:

- » I like that idea because ...
- » Can you tell me more about ...
- » I heard you say ... This made me think about ...

### PREPARATION AND KEY CONSIDERATIONS FOR THIS SET OF ACTIVITIES

Note that taking social action can be something very simple. Encourage ākonga to think about what problem they are trying to solve and to describe the impact of their proposed action(s).

If available, take photos of a local mural that tells a story about people, places, or events that have significance to your rohe.

If you would like ākonga to design a mural for the classroom wall or another area of the school, explore online examples of school murals, for example, using the [Resene Mural Masterpieces gallery](#).

### SUGGESTED LEARNING EXPERIENCES

Explain that a social action involves people working together to address a community challenge, for example, ensuring that everyone in a community feels welcome and respected.

Ask ākonga to share their ideas about why Hayley and Ross created the mural, for example:

- » to help migrant workers feel welcome and to give them a sense of belonging
- » to share rich stories of the valley so that people can learn about its history
- » to celebrate various cultures that have visited or settled in the valley.

If there is a relevant mural in your rohe, show a picture of it to the class and ask them to tell you what they can see and what stories about your place they recognise. Encourage them to think about the choices the artist(s) made when they designed the mural.