

6 SCAN

SCAN  
(TRIAL)

PROGRAMME ON RACISM  
CONFERENCE OF CHURCHES IN AOTEAROA  
NEW ZEALAND  
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TE KETE RAUKURA

TAHA MAORI IN SOCIAL STUDIES

AN INTRODUCTION FOR A PILOT SCHEME  
IN SELECTED PRIMARY AND SECONDARY SCHOOLS

DEPARTMENT OF EDUCATION, WELLINGTON, 1981

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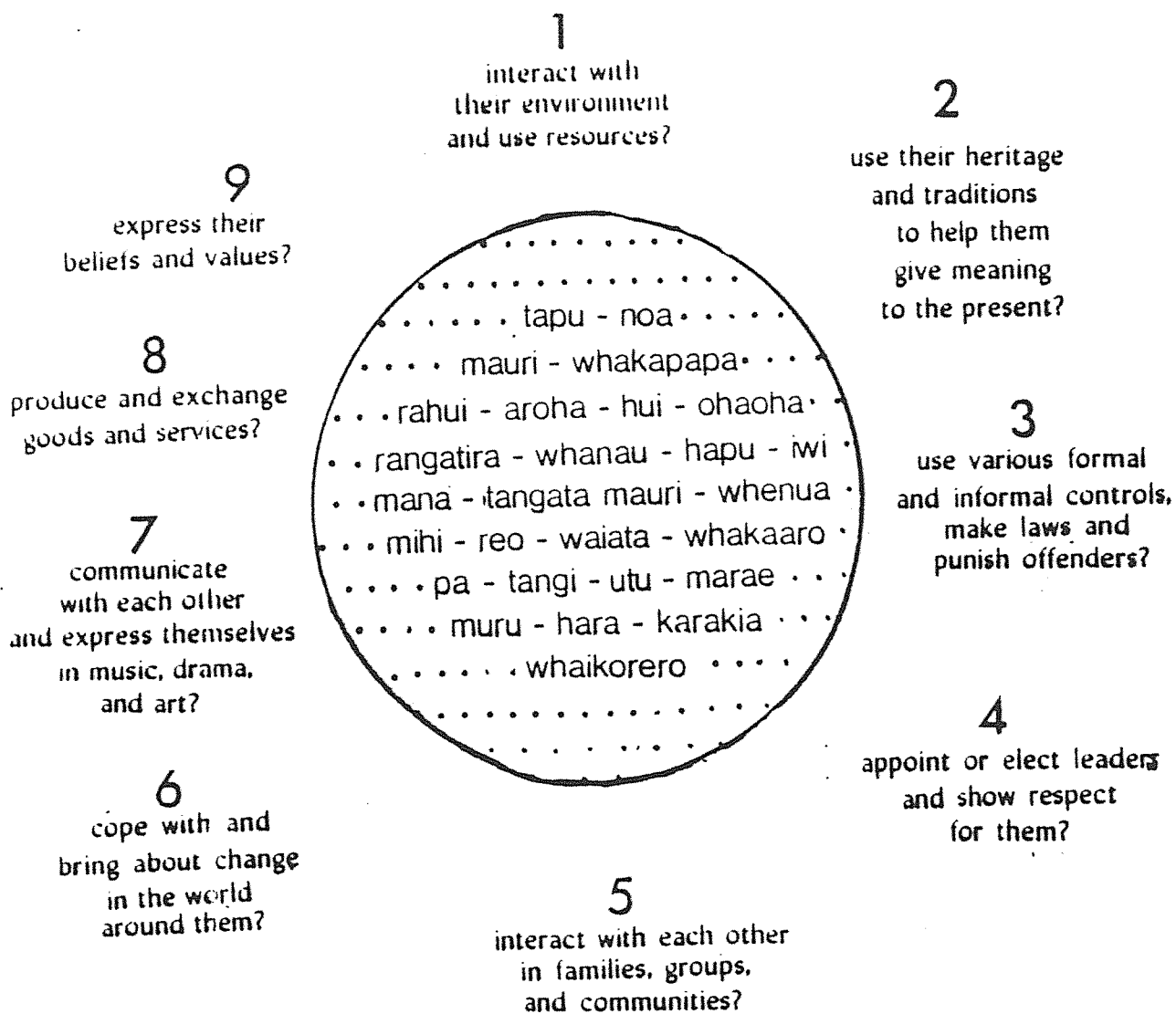
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HOW DO PEOPLE IN DIFFERENT CULTURES AND COMMUNITIES:-



Social studies is concerned with how people in different cultures think feel and act. One approach to the study of culture and society is set out above. As students pursue the questions on this chart they will come to know more of their own and other cultures. We hope their increasing knowledge of and sensitivity to Maori tribal cultures will help them improve their skills in learning about other cultures different from their own. Their studies will help them see more deeply into the meaning of the Maori concepts in the centre of the chart.

At all levels in the F1-4 syllabus students are expected to develop and practise their skills in cross-cultural awareness, even though the focus changes between F2 and F4 from interaction to controls, to social changes.

## INTRODUCTION

The intention of social studies is to investigate how people think, feel and act in various situations, and should include New Zealand - and Maori - content. During 1978 and 1979 a group of teachers from Waikato schools met to discuss what was being done and what could be done to ensure that Maori perspectives - taha Maori - were being incorporated into social studies programmes. Following this, an advisory group was set up to provide a sounding board for Maori viewpoints and to comment on the quality of the teaching material available.

In 1980 a national in-service course was held at Lopdell House. There it was agreed to set up a project to be known as Kete Raukura with the following objectives:

- 1 To help teachers and students understand Maori values and beliefs, life-style and culture.
- 2 To help teachers and students, through their studies of taha Maori, to appreciate that studies of people in society should involve considering their spiritual, emotional and aesthetic experiences as well as their material culture.
- 3 To help teachers include appropriate Maori dimensions in social studies. All studies should have some New Zealand content - and this New Zealand content should include Maori content.

These objectives could be achieved by:

- 1 Providing support materials in the important concepts behind Maori culture, for teachers' in-service courses.
- 2 Providing resources for pupils that can be used in a variety of lessons and units of work. These materials should be regarded as starter resources around which teachers should develop their own resources and programmes.

3 Suggesting ways the community can be involved.

In 1980 Bob Penetito was seconded from teaching to develop units of work for trial in a number of schools. He found that the opportunities for teachers to discuss their aims and ideas helped in giving them confidence in the teaching of taha Maori, and pupils responded favourably when lessons were under way. The units include activities, excerpts from publications, slides and tapes.

These form the basis for Scan 6 which the Development Division is trying out in 1981 in a selected number of schools associated with resource centres.

This trial programme is a preliminary step in the development of a set of published resources for Forms 1-4 social studies.

## MAKING CONTACT WITH THE LOCAL MAORI COMMUNITY

In developing and organising a social studies programme which reflects taha Maori, it is imperative that members of the local Maori community are contacted in the early stages of planning. There are a variety of ways in which effective lines of communication can be established. The following points outlined by Ian Stewart of Opotiki College could be helpful for teachers in working with a Maori community.

## GETTING STARTED

Try to find out:

- the names and locations of all local marae
- who is the secretary of each marae committee
- who are the local kaumatua
- the history of the local area, including any sensitive issues

To help in finding out, contact all or any of the following:

- the Maori Affairs Department
- the Maori Women's Welfare League
- tribal trust boards
- marae committees
- the local library

the local historical society  
 ministers of religion  
 others who you think might be able to help.

## TALKING WITH THE MAORI COMMUNITY

Show an interest in the life of the Maori community. Approach the people in the Maori community with courtesy. Arrange to meet people in their own places, not only in the school. Try to be a good listener and learner. Allow time for mutual confidence to grow; do not expect instant results.

## THE MARAE

The marae is a focal point in the life of the Maori community and teachers and pupils will gain more insight into Maori attitudes and values from participating in marae life than from any simulated experience. But remember, a marae is not a holiday camp, cheap accommodation, a museum piece or a tourist attraction.

A marae is:

- the spiritual and ancestral home of the people who belong to it;
- a vital link with the past;
- an important unifying force in the life of the people who belong to it;
- a place to share joys and sadnesses;
- a place to learn;
- a place to reaffirm Maori values in a changing world.

Remember too that every marae is unique. It has its own history, ancestors, associations, and ways of doing things.

## VISITING THE MARAE

If teachers wish to visit a Marae with their students, they should first discuss it with their principal. The principal should then make the first approach to the marae committee. Any letters should be kept simple, and plenty of time should be allowed for the committee to discuss the request. The committee could be encouraged to respond verbally or by telephone rather than making a written reply.

Ensure that the Maori language teacher is fully involved in planning and preparing for the visit. Notify parents of the planned visit, explaining its purpose. Work out the local politics: who appears to be the local leader? Is he or she really the leader?

Make a preliminary visit to the marae to meet the tangata whenua. Look on the marae and its surroundings as a learning environment and consider what the children can learn from it. Explain to the tangata whenua what the group wants to see, hear and study, and if possible give them a copy of the pupils' study guide.

Find out about the local protocol. Note any do's and don'ts. How many speakers are the hosts likely to have? (The visitors should if possible have the same number to reply to the speeches of welcome).

Check arrangements about the supplying of food. Do the tangata whenua want to supply the first meal? This is a common pattern, but not universal. Remember that marae running costs are high, and groups should ensure that their koha is adequate.

Ensure that the timing of the visit will suit the hosts. There are times, e.g., during harvesting, a celebration or memorial occasion, when visitors throw a heavy load on the tangata whenua.

Before the children visit the marae ensure that they are fully prepared: study the history of the local area, both Maori and Pakeha. If possible, invite speakers to the school.

Learn at least two waiata.

Study marae etiquette; invite the Maori language teacher or a local elder to talk with the children about this.

Thoroughly brief all staff participating in the visit.

## SOME ESSENTIAL MAORI TERMS

This section is offered as a brief introduction to certain things Maori, as a glimpse of a heritage that is available, at least in part, to all people in New Zealand. It is based on work done by Rose Pere and was drawn together by a group which met at the Arney Road Teachers' Resource Centre, comprising Rose Pere, Tilly Reedy, Mary Whata, Don Rameka, Joe Malcolm, Ian Stuart, Bob Penetito and Michael Keith.

It contains some terms in Maori, with brief comments in English on each, and notes on their relevance to the school setting.

Most of the terms are in common use among people who identify as Maori, and represent values and beliefs fundamental to their various ways of life. They are not offered as any kind of definition of taha Maori, or as applying equally to all Maori people.

Maori people are made up of tribal and sub-tribal groups, urban groups, groups who choose to identify with other sub-cultures, and so on. Each group will usually favour its own identity when underlying philosophies or the practical application of ideas are discussed. Maoris today prefer to avoid making broad generalisations about Maori culture and Maoritanga.

Often, the terms are peculiarly Maori and cannot be rendered into exact English equivalents. A full understanding of them can be developed only through a growth in knowledge of the culture and language of the Maori people.

Our dawning conscience about Maoritanga and Maori language is causing many New Zealanders to understand for the first time what is meant by the cultural significance of language. The language of a people enshrines its living spirit, and whoever would seek to understand that people must start to understand their language... And so far as Maori is concerned, it is not a foreign language but the other language of New Zealand.

W L Renwick

25 January 1975



Many Maori people would consider it a particular quality of their culture that it is less prone to compartmentalise facts and figures than the "western" world that impinges on it. They would believe that to experience the culture of the Maori is to be involved in a series of cohesive, interconnected elements, each important in its own right, but being less in itself without the support of the other elements. The following terms are given in alphabetical order for ease of reference.

Aroha (giving, caring and sharing)

Aroha can be understood as love in the broadest sense - for one's family, for one's fellows. It is a quality essential to the survival of the Whanaungatanga or extended family. (Refer to the separate entry.) People who have the same ancestors have responsibilities towards each other. These responsibilities are expressed through giving, sharing and caring, not only within but beyond the kinship group. Individuals who make up the kinship group are particularly sensitive to the needs and aspirations of those who have the same genealogical ties as themselves, and will express their aroha for them by providing emotional, physical and social support if they have problems or are in distress. It is in the kinship group that aroha is sustained and given its full meaning. Here the element of reciprocity is understood: you do not stay on a marae, for example, without some form of return, though this may be at a later time. Hospitality is reciprocated.

#### Aroha in the School

Aroha can reach beyond the kinship group to encompass those in a school, for example, the class can become a family or whanau. Not all children have parents or guardians who can provide for all their physical, emotional, psychological and spiritual needs. Through cultivating the qualities of aroha in themselves and their students, teachers can help to meet the needs of children who are disabled, disadvantaged or difficult. Are they given care and understanding? Is there a warm, secure climate in the classroom which enables all the children to share good times as well as bad as an extended family? The elements of giving, caring and sharing in a classroom can help to develop aroha in the school as a whole.

### Hakari (feast)

The hakari is a feast to mark an important occasion. Its preparation and presentation involves much effort and cooperation on the part of the hosts. Although the hakari relates to the physical world, it also links up with other dimensions of a person's existence, eg, the hakari held at the end of a tangihanga is put on mainly for the benefit of the kirimate (the immediate bereaved family) to help bring them back to the realities of living after a time of fasting and open grief - Maori people put hours of work into a hakari, because they want to make sure that they retain their own mana and that they give proper recognition to the mana of their guests.

### Hakari in the School

If the class or school is involved in any important occasion, then it is appropriate to have a hakari. Every participant in a hakari is expected to make some contribution to it, whether it be in money, food or work. Any children who have difficulty in bringing money or food can contribute equally through helping with decorations, preparing and serving food, and cleaning up later. Each child must feel involved, or the spirit of the hakari is lost. Good hosts wait for their guests to have first choice of foods before they themselves eat.

### Hui (gathering, meeting)

Hui is the term given for any gathering or meeting called together for a purpose. Even in its simplest form it will usually start off with a round of mihi (greetings), followed by a prayer and handshakes. Every member has to be acknowledged and known; if there are any strangers discreet inquiries are made to find out who they are. The qualities of conduct important at a hui are respect, consideration, patience and cooperation. People need to feel they have the right and the time to express their point of view. If they disagree with what a speaker is saying, they await their turn to comment when the speaker has sat down. People often speak very frankly about other members in a hui but it is important for them to do so in such a way that the person can stand up afterwards with dignity in order to reply. Once everything has been fully discussed and the members have come to some form of consensus, the hui usually concludes with a prayer and kai. Much can be resolved using this approach.

### Hui in the School

Teachers may wish to incorporate features of the hui in their class and school meetings. For instance, it will make visitors feel welcome to have someone greeting them at the door, introducing them to other people, and ensuring that they have someone to sit and converse with. A class meeting to decide how to organise a school camp, or a meet-the-parents night could be held in the form of a hui.

### Kai (food)

Kai plays an important part in manaa kitanga (hospitality). It affords people opportunities for caring for their guests and for giving to and sharing with them the best they have to offer. This not only recognises the mana of the guests, but also upholds that of the hosts. In many houses, when visitors arrive, regardless of the time, they are given food and drink. It is courteous to accept something offered, for hosts could be offended by a refusal. The sharing of kai is usually associated with enjoyment and warmth.

### Kai in the School

The sharing of kai enables children to extend hospitality to others and to include them in their group. They could organise a day when they share their food as a class, by setting up a long "family" table and perhaps having someone say grace before eating. Or they could invite others from the school or community to share kai with them.

### Mahi A Ringa (arts and crafts)

Most New Zealanders are familiar with Maori arts and crafts such as wood carving, flax weaving, tuku tuku and kowhaihai, and regard these as "Maori culture". However, while these forms of expression are important, they can only be meaningful in the context of the total framework of Maori concepts, such as the language, the land and the kinship group.

### Mahi A Ringa in the School

The learning of traditional Maori arts and crafts, such as flax weaving and

wood carving, can help to foster in children an awareness of the Maori culture, and help them to appreciate yet other cultures and art forms. In teaching the traditional forms, it is important that teachers gain guidance from Maori people with knowledge of the skills, for there are certain disciplines in the gathering, preparation and use of materials. Flax, for example, should be cut at a certain time of the year. Traditional motifs symbolise aspects of Maori life and their use can be an education in itself.

#### Mana (prestige, power, respect)

A person may be accorded prestige or have mana through ancestral descent, or may achieve the respect of the group through having certain gifts or by some achievement. A person who gains mana outside heredity rights can only be given it by the group. In the "western" world, one can achieve status through various institutions, such as some professions or businesses, but in the Maori world no such institutions exist. Mana is not the same as status; for Maori people it means far more. A Maori who achieves status in the "western" world does not automatically gain mana in Maori society. Some do have both, but many Maori people who have mana in their own society have little status in the eyes of the "western" world. Mana can be acquired through a commitment to uphold the welfare and interests of the group. The way in which this is done is very important. People who have a great deal of mana may nevertheless be very humble, and be known to do very mundane tasks around the Marae and community.

#### Mana in the School

All pupils should be regarded as having mana. This will help to provide them with the self esteem and confidence necessary to play their part in the school community. Parents too can be encouraged to support the life of the school if it is recognised that they each have particular qualities; these can be inner qualities as well as the obvious outer ones. Teachers may find it interesting to observe who the pupils bestow mana on among themselves, among the staff and in the community. Are they the ones the teacher would choose? Why have they gained it? Pupils need to recognise the mana of teachers and of other leaders in the community.

### Marae

The marae is the focal point of a Maori community. It is an institution from classical Maori society that has survived the impact of "western" civilisation and provides facilities enabling Maori people to continue with their way of life according to their own terms and values. The marae proper is the open courtyard in front of the meeting house, and marae and meeting house together with dining and recreation hall, play a complementary role in serving the local community. There, in the words of one Maori:

We may rise tall in oratory

" " weep for our dead.

" " pray to God

" " house our guests

" " have our feasts

" " " " weddings

" " " " reunions

" " sing

" " dance

And know the richness of life

And proud heritage which is truly ours.

The marae is the one tangible institution that enables people from other cultures to meet with Maori people on Maori terms.

### Marae in the School

The marae and the school have some similar elements: both have educational and social purposes. Some aspects of the marae concept can be highlighted in the school, for example, visitors to a school could be given a formal welcome in front of the school with speeches and replies according to local Maori custom. Local elders should be consulted to ensure that protocol is understood. The pattern of welcome should be kept simple for the children; only adults are expected to carry out the formalities in depth. The tradition is centuries old and should be treated with respect.

### Mauri (the vital principle, life force)

Mauri is the life force or spirit that permeates all things in the natural world and by which all things in nature cohere. There is no exact equivalent for it in English. Every person has a mauri which remains throughout his or her physical existence; it is that quality in each one of us that commands respect. All other living things have a mauri, as does the natural environment of air, sea and mountain, and buildings such as meeting houses, and marae. The mauri of these too is to be appreciated and respected.

### Mauri in the School

How carefully do you look at and consider the mauri of each child in your care? Consider, for example, the mauri of a child who has failed continuously at school. Have you done everything to build up that child's mauri? The mauri of students - and of teachers - can easily be upset by the thoughtless words or actions of others or by an unwelcoming atmosphere. What can you as a teacher do to develop your student's awareness of the mauri of the school and its environment? Do the children respect and appreciate the mauri of other living things in and beyond the classroom? Do they appreciate the interdependence of living things in the environment?

### Nga Tikanga

Nga tikanga are the rules on how to behave and act on a marae. They are based on each tribe's values, beliefs, customs and traditions, and therefore differ from marae to marae. It is impossible to learn all the variations, so one must check out the local nga tikanga if in an unfamiliar tribal area. Nga tikanga are handed down without explanation; children are expected to behave in acceptable ways in various social situations without asking for reasons. Later, however, they may come to understand the validity of the protocol.

### Nga Tikanga in the School

If teachers and students want to learn about marae protocol they should involve themselves with the local Maori tribal group. Only through first-hand experiences can these disciplines be taught. As a practical extension of such learning, teachers and students could establish nga tikanga for the school marae.

### Ohaoha (economics, domestic affairs)

All people in a Maori community know what is expected of them to sustain that community, whether it be work, food or clothing. They know how the community functions and the politics underlying the system. In a group project, for example, they will make every effort to make their contribution, for the mana of the community is reflected in the way in which each member shares the overall responsibility. The concept of aroha, of caring, giving and sharing is evident in ohaoha - the term "economics" and "domestic affairs" inadequately describe the cooperative elements implicit in the term. In relation to communal living, every possible resource must be fostered to ensure the survival of the group.

### Ohaoha in the School

Cooperative participation and group endeavour in the classroom community can do much to develop positive attitudes among students and teachers. They could discuss how the economy and domestic affairs of the class and school are organised. Can responsibilities be shared? Does everyone feel he or she is making a contribution? (Remember, this contribution may take various forms, and not every student may be able to make monetary contributions).

### Te Reo (language and communication)

Language is the life blood and sustenance of a culture. To fully appreciate and understand the culture of the Maori, and to be conversant with the philosophy and the mythology of Maori heritage, one needs to be fluent in the language. Every possible means should be used to encourage and foster the use of the Maori language to transmit the culture of the Maori.

### Te Reo in the School

Few schools have Maori-speaking teachers or children. But even in schools with no Maori language programme, every effort should be made to introduce at least the correct pronunciation and understanding of Maori words that children encounter, eg, in publications and place names. If there are no local people who can help, teachers can approach an itinerant teacher of Maori or an adviser on the education of Maoris and Pacific Islanders.

### Tangata mauri (politics)

The ways in which groups of people govern themselves vary immensely and even the smallest group has its own customs and organisation. Each group in Maori society will have its own patterns, but in general each member feels part of the group and that he or she has a contribution to make/ Each has the right to approach on an equal basis anyone else who can provide support or guidance in a particular situation. The emphasis is on eyeball to eyeball communication, with each person having a right to their say but the final intention is to reach a consensus decision. Adequate time needs to be given for discussion and challenge so that all participants can understand what is going on/<sup>and</sup> have opportunities to express their views. Some individuals have sufficient mana that in an emergency they can make a decision on behalf of their group. However, in doing this, they must be completely in touch with the feelings of the group, and apply their negotiating skills with humility, never making demands. The aim in tangata mauri is to benefit and uplift the mana of the group, not to reap personal gains.

### Tangata mauri in the School

Children who are involved in organising their class and participating in the running of their school are likely to feel they are worthwhile members of the school community, who can make their contribution to it. Their knowledge of their role in the school and their close identification with it can be extended to the wider community. How is the neighbourhood built up? Where are its recreation facilities, maraes, work places? Who are the local leaders?

### Tangihanga (funeral rites)

"So in death, drawn by the ties of love, respect and sorrow, the people come to mourn. This is the tangihanga". Harry Dansey in Te Ao Hurihuri  
Hicks Smith, 1975.

The tangihanga includes most, if not all, the traditional elements with which Maori people identify. It enables Maori people to come together as a group, and as a group to provide support to one another in their bereavement. The tangihanga is therapeutic in that it does much to help people face up to the trauma of death. The family appreciates people coming to share their grief



with them, for often they must commit considerable time and effort and travel long distances to attend. Many Maori people, influenced by aroha, may attend the tangi not only for one of their own group but also for a member of another tribal group with which they interact. This may cause conflict with employers or teachers who may feel that the employee or student is taking time off for the funeral of someone who is not even a close relation. But, while there is a small minority who abuse this tradition, on the whole it is a feeling of total commitment to their own institutions that makes people attend a tangihanga.

### Tangihanga in the school

One of the greatest contributions teachers can make to taha Maori is to understand why Maori students are absent from school during a tangihanga and to help others in the school understand these reasons. Before any teacher attends a tangi, he or she should contact a person from the tribe concerned who can explain the required nga tikanga.

### Tapu (holy, sacred, protective)

In pre-European times the institution of tapu, by which something was regarded as sacred, enabled communities to develop a high level of self-imposed social control and discipline. Very strong spiritual connotations ensured that tapu was sacrosanct, and non-observance of it was tantamount to disaster. Today the term tapu is often abused and mis-used. In modern Maori society tapu is used as a protective measure, as a means of imposing social disciplines of developing an understanding and awareness of spirituality, and of developing respect for people.

### Tapu in the school

The human body, particularly the head, is regarded as tapu or sacred. Maori (or Pacific Island) children can be offended if a teacher pats them on the head, particularly the crown. Note too that Maori children may be upset and their parents may complain: if things which have contained food are put on children's heads, eg, masks made from food cartons; if boys put female clothing over their heads when dressing up; if a bed sheet is used to cover a hangi or dining table; if objects are passed over students' heads; or if

someone sits on a table which also has food on it. Tapu can be used to promote conservation, eg, after discussion of tapu, students could decide to make a badly worn section of lawn in the playground tapu to allow it to grow again.

### Turangawaewae

Turangawaewae is the ancestral marae or home area of Maori people, where they feel they have a right to stand with confidence and a sense of belonging. It enables people to walk on to other maraes sure in the sense of their own identity and footing. (The land confiscations after the Anglo-Maori wars left many Maori people with a sense of utter desolation, and implications of this loss are still with us today.)

### Turangawaewae in the school

Teachers should ask themselves whether every child in the class or school can feel that the school is their turangawaewae. Can each child stand tall with confidence and a sense of belonging to the turangawaewae of the school? When children have this enhanced group and self image they will develop an affinity with the school, resulting in an enthusiasm for learning and a full attendance record.

### Wairua (the spirit, spirituality)

Maori people, along with many other people in the world, have a belief in a dimension beyond the material and physical realm. The word wairua denotes two waters - the pure and the polluted, representing the inner or spiritual forces which affect how people feel and how they respond. The pure or the polluted water may influence a person's day: it is the pure which needs to be sustained. Those brought up in Maori institutions absorb the concepts of wairua from early childhood and respect and understand its meaning. In modern Maori society, wairua is outwardly expressed in karakia (prayer) and it influences people's attitudes and behaviour to one another. Wairua in the school. All teachers will have their own ways of developing the spiritual dimension in the children they teach, but whatever methods they use the attitudes they reflect are important. Some schools may begin and end the

day with a hymn, while others encourage unity through song. Essentially, the aim is to develop students' and teachers' belief in their worth as members of the school community. If pupils are to visit a marae, it is important that they discuss and understand the forms in which wairua may be observed: prayers may be said and hymns sung as a natural part of all proceedings, and grace is usually said before meals.

#### Whanaungatanga (kinship ties, the extended family)

Whanaungatanga is the bond or feeling of family that influences the way Maori people live and react to one another in their kinship group. It is based on ancestral, historical, traditional and spiritual ties; it is therefore important for Maoris to know their genealogical ties, although some Maoris, particularly young ones, who have migrated to cities or grown up in cities have severed or lost these. The kinships network gives those who belong a feeling of security and value. The group comes together during times of stress, need, for special occasions or for anything that concerns one or more of its members. Each person feels certain obligations towards the group, and within the group the concept of aroha - of giving, caring and sharing - is tested to the fullest extent. Whatever affects the group affects the individual. Whanaungatanga poses many challenges for those who live in two worlds, one basically Polynesian, the other basically "western".

#### Whanaungatanga in the School

Teachers can promote the feeling of whanaungatanga, of extended family, in the classroom and in the school as a whole. They can help the children to have a feeling of security and of belonging through ensuring that they know each child as a person. To engender family feelings of care and respect, teachers could encourage the class to share the occasional lunch, to celebrate together special occasions such as birthdays, to work cooperatively on a project, or to go on a visit. Children who feel they belong to the extended family of the school, doing things together and being useful and helpful, are likely to develop a sense of unity and confidence.

### Whenua (the land)

The placenta embracing the foetus in the mother's womb is called whenua, and to many Maori people the land, which is also called whenua, offers the same feeling of warmth, security and nourishment. Some Maori people feel they are only caretakers of their ancestral lands and have no right to sell. Their obligation is to care for it and pass it on. The loss of ancestral land can be and has been traumatic for many Maori people.

### Whenua in the school

Maori tradition emphasises the need to live as closely as possible with nature, to learn about it, to understand it. The students should be encouraged to respect, conserve and appreciate the natural environment, particularly that of the school and its surroundings. They should be given the opportunity to learn the history of the land the school stands on, to study the plants and living things, and to take part in activities such as gardening, landscaping the grounds, or having hangis or barbecues. Where students feel they have an important role to play in the school environment they are likely to respect and care for it.