**ACTIVITY: Ake Ake - forever and ever**

**Activity idea**

In this activity, students learn about the Ake Ake model and how it was used with iwi on the Waikato River in the Huntly area. Students then explore changes in their local area from a Māori perspective.

By the end of this activity, students should be able to:

* describe the Ake Ake model and why it is used
* relate some of the early iwi stories about either their local or the Huntly environment
* explain cultural indicators
* describe some of the aspirations and hopes iwi have for their environment.

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**Introduction/background**

Part of the restoration of the Waikato River involves thinking about the future of the river. Researchers developed a model (Ake Ake, which means forever and ever) to help iwi identify cultural indicators – changes that have occurred over time on and around the river. These changes are especially noticed by iwi because they have an effect on the way they live their lives.

For example, food that iwi have relied on for centuries becomes scarce. This is a cultural indicator because it affects cultural practice. As an example, tuna (eels) are one of the foods that has become scarce, and tuna are one of the very important food for iwi.

Dignitaries were hosted in the Rāhui Pōkeka (Huntly) area because this was the home of Kīngitanga. The loss of this food resource has meant the people can’t provide optimal manaaki to their visitors and provide the visitors those special foods that they were renowned for in the past. This impacts on the mana of the marae, hapū and iwi.

The model helps iwi think about the changes from the past and the current situation within five components – environmental, economical, cultural, social, and health and wellbeing of the people. (An explanation of four of the key components (or aspects) of sustainability, the concepts within them and examples of what these aspects and concepts look like in this context can be found in the teacher resource [Aspects of sustainability](https://www.sciencelearn.org.nz/resources/461-aspects-of-sustainability-teacher-resource)).

Iwi are then encouraged to decide what they would like for the future of the river and for future generations who might live there. These ideas and aspirations are pictorially represented and archived for future generations. Common themes emerging from the pictures are used as planning ideas for the restoration of the river and the people who live there.

In this activity, students learn about the Ake Ake model and how it was used with iwi on the river in the Rāhui Pōkeka area. Students explore their local area from a Māori perspective. They learn about the past as it was for Māori in that area and explore the present – from a Māori perspective.

Students then draw the area according to how they want it to be in 50 years time – using perspectives, including values and cultural history, that local Māori have associated with this area.

Following this activity, students could work through the student activity [Mapping the future](https://www.sciencelearn.org.nz/resources/459-mapping-the-future), where students use the Ake Ake model to map the future for their own area and culture.

**What you need**

Access to the internet

**What to do**

1. Students learn about how iwi of the Waikato River view the past (1900–1970). Watch the video clips of iwi and note what they say about the past:

* [Hoturoa Kerr](https://www.sciencelearn.org.nz/videos/252-hoturoa-kerr)
* [Turanga Barclay-Kerr](https://www.sciencelearn.org.nz/videos/249-turanga-barclay-kerr)
* [Linda Te Aho](https://www.sciencelearn.org.nz/videos/251-linda-te-aho)
* [Rahui Papa](https://www.sciencelearn.org.nz/videos/246-rahui-papa)
* [Miriama Turner](https://www.sciencelearn.org.nz/videos/257-miriama-tilly-turner)
* [Karaitiana Ripaki-Tamatea](https://www.sciencelearn.org.nz/videos/250-karaitiana-ripaki-tamatea)
* [Wiremu Puke](https://www.sciencelearn.org.nz/videos/247-wiremu-puke)
* As a class or in groups, read [Model for identifying cultural indicators](https://www.sciencelearn.org.nz/resources/438-model-for-identifying-cultural-indicators) and watch [The Ake Ake model](https://www.sciencelearn.org.nz/videos/244-the-ake-ake-model) and [Cultural indicators](https://www.sciencelearn.org.nz/videos/243-cultural-indicators).

1. Discuss as a class:

* What is a cultural indicator?
* What were some examples of cultural indicators for iwi along the river?
* What are the five components considered in the Ake Ake model?
* What were some of the themes that emerged from the pictures that iwi drew?

1. Students learn about your local area from a Māori perspective. Invite a kaumātua to come to school and share with the class. Ask questions from across the five components of the Ake Ake model. For example:

* Describe the environment as it was when you were a boy or your grandfather or great grandfather was young (between 1900–1970).
* Were you well off? Describe how it was for your family economically. What jobs did your father have? Your grandfather? Was food plentiful? Was food harvested from the environment? Did you trade food with others? If so, what food and how was it transported?
* Did you feel culturally connected? Was there cultural support? Was there strong tikanga? Values?
* Did you get together socially? Were families living independently or did they meet often? Did people work together? Share housing? Share food?
* What was Māori health and wellbeing like? Did people get sick? What were common illnesses? What was the mana of the people like? How were people physically, emotionally and mentally?

1. Students then learn about how Māori view the present (1970–2013). To explore your local area, talk to your visiting kaumātua. Ask questions within the context of the five components. For example:

* What has happened to the local environment (land, bush, river, animals, plants) since you were young (since about 1970)? How may that have affected you?
* What mana do you have now, if any? (From land settlements? Use of land for gardens? Food from the environment? Kaitiaki?) What values are associated with this area for you?
* Did you feel culturally connected now? What cultural support is there?
* Do you feel socially connected? Do you share food, work and housing? Or is it just mainly at gatherings that these things are shared?
* What is the health and wellbeing of your family now? What illnesses do iwi suffer? How are they physically? Emotionally? Mentally? Do people feel they have mana?

1. Students explore the present situation for Waikato-Tainui in this context using these articles, clips and interactive:

* [Huntly Power Station](https://www.sciencelearn.org.nz/resources/422-huntly-power-station)
* [Waikato River ecology and biodiversity](https://www.sciencelearn.org.nz/resources/445-waikato-river-ecology-and-biodiversity)
* [Human impact on rivers](https://www.sciencelearn.org.nz/resources/440-human-impact-on-rivers)
* [Kaitiakitanga and mana whakahaere](https://www.sciencelearn.org.nz/resources/449-kaitiakitanga-and-mana-whakahaere)
* [Te mana o te awa](https://www.sciencelearn.org.nz/resources/448-te-mana-o-te-awa)
* [Raupatu (dispossession) and the Waikato River Settlement](https://www.sciencelearn.org.nz/resources/447-raupatu-confiscation-and-the-waikato-river-settlement)
* [Whakapapa and biodiversity](https://www.sciencelearn.org.nz/videos/258-whakapapa-and-biodiversity)
* [Reconnecting](https://www.sciencelearn.org.nz/videos/209-reconnecting)
* [Living with the power station](https://www.sciencelearn.org.nz/videos/208-living-with-the-power-station)
* [Awa and iwi](https://www.sciencelearn.org.nz/videos/245-awa-and-iwi)
* [Waikato Taniwharu](https://www.sciencelearn.org.nz/embeds/63-waikato-taniwharau)

1. Students imagine they are local iwi and draw the local area (environment) as they would like to see it in 50 years time – try to include images that relate to the five components.
2. As a class discuss common themes in all images.