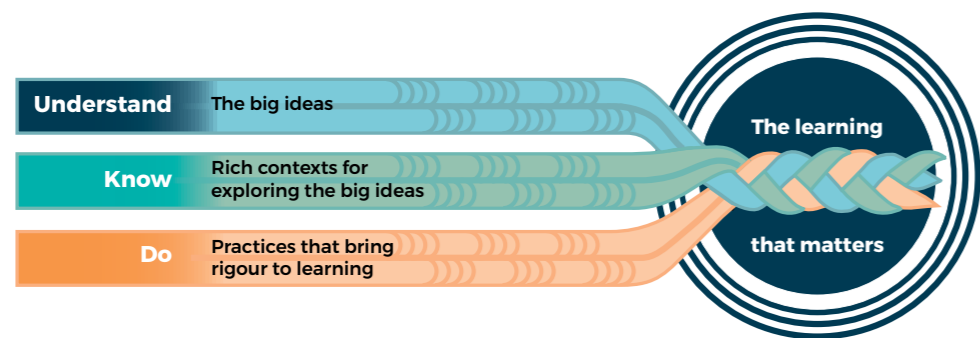


Te Mātaiaho | the refreshed  
New Zealand curriculum

# Te ao tangata | Social sciences

## *Progression in action*

Years 7-8 and 9-10



**TEACHER GUIDE** NOVEMBER 2023



**Mātairea describes the progression model and its five phases of learning. For each phase, Mātairea identifies a critical focus, drawn from national and international evidence and highlighting what is most important for teachers to give attention to.**

Each progression in action represents a slice of learning at the end of a phase (at the progress outcome) to reflect the way learning design supports pace and progress, and includes:

- a topic overview
- a task description
- student responses.

## How to use the progression in action resources

**Teachers** can compare one progression in action with another at the next/previous phase to:

- notice how the topics and tasks become broader, deeper, and more complex to support learning from one progress outcome to the next
- notice how the Understand, Know, and Do elements weave together in the learning design
- notice current student progress and respond by adjusting a unit/programme to support next learning steps.

**School leaders** can look across the progression in action resources through all phases to:

- notice the increasing depth, breadth, and complexity of learning design that supports progress through the learner pathway
- discuss how your programmes reflect high expectations for students across the phases of learning – is progression clearly planned for?

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## This progression in action is part of a larger inquiry unit exploring our rights and responsibilities related to places, resources, and environments that are of significance to different groups.

The concept of kaitiakitanga is explored through multiple contexts including conservation initiatives on Taranaki Mounga\* (mountain) and the regeneration of ancestral farmland in Māhia. Articles from the School Journal series are used by students to examine the values and perspectives that different groups of people hold towards the natural world. These contexts illustrate how place and environment can be meaningfully explored in terms of the diverse ways people connect to and value them.

In this phase of learning the critical focus shifts from expanding horizons of knowledge and collaborating (years 4–6) to seeing ourselves in the wider world and advocating with and for others (years 7–8).

The Know focus shifts from people's interactions with and use of places, resources and environments (y4–6) to rights and responsibilities that are shaped by people's connections to, and valuing of, places, resources, and environments (y7–8). In this topic, the students explore the concept of kaitiakitanga in different contexts. The Do practices move students from defining and explaining concepts, stating their own opinions, and communicating their ideas logically using examples (y4–6), to making connections between concepts in different contexts, analysing and categorising other people's values, viewpoints, and perspectives, and communicating information and conclusions supported by evidence (y7–8).

\*Mounga is a Taranaki iwi pronunciation and spelling.

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The descriptions of **Understand**, **Know**, and **Do** below are adapted from the progress outcomes to reflect the topic. Words in bold refer directly to the progress outcome.

## Understand

Students will build their understanding of the big ideas by exploring:

**E koekoe te tūi, e ketekete te kākā, e kūkū te kererū | People hold different perspectives on the world depending on their values, traditions, and experiences**

- the **values, traditions, and perspectives** of diverse groups of people that inform their relationships and shape how they view, manage, and care for the environment

**Haumi e, hui e, tāiki e! | People participate in communities by acting on their beliefs and through the roles they hold**

- how **groups participate** and hold **different roles** and responsibilities to protect areas of land in the community

**Kaua e uhia Te Tiriti o Waitangi ki te kara o Ingarangi. Engari me uhi anō ki tōu kahu Māori, ki te kahu o tēnei motu ake | Colonisation and settlement have been central to Aotearoa New Zealand's histories for the past 200 years**

- the impact of colonisation and **kaitiakitanga** on the **environment**.

## Know

Students explore the big ideas to Know:

**Te tūrangawaewae me te taiao | Place and environment**

- people's **connections to**, and valuing of, local **places and environments** can lead to **cooperation** using their **rights and responsibilities** to achieve positive outcomes.

*Within Aotearoa New Zealand's histories*

- **Māori cared for and transformed te taiao, and expressed their connection by naming the land and its features.**

## Do

Students will develop these Do practices:

**Te whakaaro huatau | Thinking conceptually**

- **make connections between the concepts** of kaitiakitanga, regeneration, and sustainability, **by exploring different contexts**

**Te tautohu uara me ngā tirohanga | Identifying values and perspectives**

- **analyse and categorise the values, viewpoints, and perspectives** that groups hold toward places, environments, and resources, for example, Taipōrutu (ancestral land in Māhia) and the mounga in Taranaki

**Te whakapuaki i ngā tautohe me ngā mā te whamahi ritenga tikanga ā-iwi | Communicating arguments and ideas using social science conventions**

- **communicate information**, provide **supporting evidence**, and **draw conclusions**.

**These Understands, Knows, and Dos weave together to create a topic at the progress outcome for this phase.**

# Years 7–8 task: *Kaitiaki of the land*

The descriptions of **Understand**, **Know**, and **Do** below are adapted from the progress outcomes to reflect the task. Words in bold refer directly to the progress outcome.

## Kaitiaki of the land

To set up this task, students will examine articles from the School Journal to compare the values, perspectives, and responsibilities of tangata whenua and other stakeholders towards the whenua (land) in different regions of Aotearoa New Zealand. This is part of a broader topic examining how peoples' beliefs and values influence their actions and perspectives in the context of land use and kaitiakitanga.

Prior to this activity, students have explored:

- Māori stories of origin, arrival, and settlement in Māhia Peninsula and Taranaki, with a focus on how Māori have cared for and transformed te taiao
- land ownership and use in Aotearoa New Zealand, including the impacts of colonisation, farming, and the return of land to tangata whenua
- the revitalisation of indigenous knowledge to support biodiversity and sustainability.

## Student task

With a partner, read one of these articles from the School Journal:

- [Rongoā for the Land](#)
- [Taranaki Views](#)

Find a pair who have read the other article and form a group of four. Discuss:

- the connections that tangata whenua and other stakeholders have to Taipōrutu and Taranaki Mounga
- people's roles, responsibilities, and perspectives in caring for and using the environment
- how the concepts of kaitiakitanga, regeneration, and sustainability are explored in the articles and how this focus contrasts with the focus of colonial farmers.

Share what you have learned.



*Rongoā and the land* School Journal text used with permission from Mere Whaanga.

## Understand

### How the task supports progress in the big ideas through the topic

Examining and comparing how different stakeholders value and care for a local place supports students to understand that people have different **perspectives on the world depending on their values, traditions, and experiences**. Students understand that people are **acting on their beliefs** when they take **roles** in environmental projects.

## Know

### How the task supports progress in the topic through the Know contexts

By identifying and comparing people's **connections to local places**, students build their knowledge of how people's values and perspectives affect their decisions and actions.

By exploring traditional uses of resources from the natural world, students know how **Māori cared for and transformed te taiao** in the past.

## Do

### How the task supports progress in the Do practices

To complete this task, students need to:

- **make connections** between the **concepts** of kaitiakitanga, regeneration, and sustainability in **different contexts**
- **analyse** and **categorise** the **values, viewpoints, and perspectives** that different groups hold towards places, environments, and resources
- **communicate information** using a graphic organiser (**social science convention**) to **synthesise ideas** and **draw conclusions supported by evidence**.

## Notice and recognise how student responses show Understand, Know, and Do working together

The students' responses show they understand that people's **connections to places can generate cooperation over rights and responsibilities (K)** and that groups hold **different perspectives** on the environment **depending on their values, traditions, and experiences (U)**.

They recognise the **impact** the environment caused by **colonisation and settlement (U)**, and they know how **Māori cared for and transformed te taiao (K)**.

Students have made connections between the **concepts** of kaitiakitanga, regeneration, and sustainability by examining how these ideas are practiced in **different contexts (D)**.

Their understanding of how **people participate in communities by acting on their beliefs and through the roles they hold (U)** is evidenced in their presentation and supported with **evidence (D)**.

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## Student response 1: Written summary

Taipōrutu sheep and cattle farm in Māhia has been in the same whānau for 20 generations. Around 2018, the whānau developed the Ahikāroa plan outlining the steps for healing their land, which was cleared for farming in colonial times. Clearing the land had resulted in erosion, loss of bird, animal, and insect life, and waterways becoming dirty. From their perspective, replanting is rongoā (medicine) for the land. The whānau see themselves as kaitiaki who are bringing back the mauri of the area. Using traditional knowledge from their ancestors, that goes back 800 years, is important to them and their plan. They are working together to manage and protect the whenua for successive generations, an important responsibility for kaitiaki. They value native trees because their ancestors got food, wood, honey, and oil from them. They believe that replanting native trees, harakeke, and toetoe will stop soil erosion and attract more native birds, insects, and reptiles. Their focus is on restoring and looking after the land so that it, and its resources can be used sustainably for future generations. They believe the starting point is to heal the land and its waters, then the health of the people will follow. This contrasts with the colonial approach of clearing the land for raising stock with a focus earning money, and not understanding what the land needs.

The Taranaki Mounga project is a collaboration between the Department of Conservation (DOC), Taranaki iwi Chairs forum and philanthropic investors NEXT Foundation, and Toi Foundation. All partners have the same goal, to protect the environment, mauri, and mana of the mountain. While all groups value conservation, they have different roles and perspectives. Iwi see the mountain as their identity, an ancestor who they look after. They employ a Kaitiaki Whenua ranger to help control predators and weeds and look after archaeological features on the mountain. The National Parks Act is a legal document that guides the responsibilities of the DOC workers. DOC work involves trapping, poisoning, and hunting predators and pests to support native species to survive. The investors provide financial support so that conservation work can be done. The community is also involved, some as volunteers and some are making money but using a sustainable approach to care for the environment.



Having a common goal of conservation unites the groups, and having an agreed plan defines people's roles and responsibilities and helps make the plan effective. Tangata whenua see the land as living and something they have a responsibility for as kaitiaki. The focus in colonial times was on clearing the land and taking from it to make a living without an understanding of what the land needed. Goats were introduced as a food source and to clear weeds on developing land, rats came from the ships, possums were introduced to establish a fur trade. Later, predators like weasels and stoats were introduced to control rabbits that were destroying sheep pasture without understanding of the damage they would do to the environment and native biodiversity. Now, there is a better common understanding of the ecosystem and how to care sustainably for the land. The values and practices of tangata whenua are recognised and appreciated.

In Māhia the whānau are united in their plan which is based on their cultural beliefs. In Taranaki, while all interested parties do not share the same cultural beliefs, they all want the land to be restored so that it can be enjoyed now and by future generations. Each group works together for their common goal. Legislation also ensures a common understanding of rights, responsibilities, and practices.

## Student response 2: Graphic organiser completed by a group of students

	Mahia	Taranaki Te Papakura o Taranaki – the Taranaki Mounga National Park
Who is involved?	Whānau of Taipōrutu.	Local iwi / Scientists working for the Department of Conservation (DOC) / Volunteer groups / Schools.
How are they connected to the place? What are their rights and responsibilities?	<p>Their family have lived on the land for 20 generations. They whakapapa to Taipōrutu. Their knowledge of the peninsula goes back more than eight hundred years. Their ancestors travelled on the voyaging waka, <i>Tākitimu</i>, with everything they needed to start life in this new land.</p> <p>The family consider themselves to be kaitiaki of the whenua. They are the rightful owners of the land and it is their responsibility to care for it for future generations.</p>	<p>Local iwi have whakapapa connections to the mounga, their ancestor. They feel responsible for taking care of their ancestor so that he will take care of them.</p> <p>DOC looks after all of New Zealand's National Parks. They are responsible for maintaining them in their natural state and preserving indigenous plants and animals.</p> <p>Volunteer groups and schools are connected to Taranaki Mounga because it is a special part of their community. People enjoy going for bush walks around the mountain and helping the native birds and animals to survive.</p>
What do they want? What actions do they take?	<p>Whānau want to heal the land and its waters to support the health of their people. They are sad about the damage to the land by farming. Using the knowledge of their ancestors to care for the land is important to them. Their traditional methods are more environmentally friendly and sustainable.</p> <p>They created the Ahikāroa plan as a whānau.</p> <p>Their plan is to plant native trees and create a wetland to regenerate the land and attract animal life.</p> <p>The plants will create fire barriers and control erosion.</p> <p>The native timber can be used by carvers.</p>	<p>Iwi want to protect the mauri and mana of Taranaki mounga. They have collaborated on the Taranaki Mounga project. A Kaitiaki Whenua ranger helps to control predators and weeds and look after archaeological features on the mountain.</p> <p>Scientists who work for DOC want to protect native plants and animals. They count birds, set traps to catch predators, and get rid of weeds.</p> <p>Volunteer groups and schools want to help to sustain the mounga. They have checked and set traps, and the students have been involved in bird translocations.</p>

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## What are the teacher and student responses that will take learning toward the next progress outcome?

Provide opportunities for students to explore how **the livability of places is influenced by natural and cultural factors and how peoples' values, perspectives, and resources influence their actions to enhance or damage the environment (K)**. This will help them gain a deeper knowledge and understanding of the more complex concept of environmental justice as they set out to identify and **describe the values behind diverse perspectives within and between groups and explain the implications of missing perspectives (D)**.

Select contexts so students can **ask challenging questions about social issues that raise contested ideas (D)**. Explore more **complex concepts through case studies that provide a range of contexts (D)** so students can deepen their understanding of how **people's beliefs, values, and perspectives influence their actions toward a sustainable environment (U)**. Use historical sources with **differing perspectives (U)**, including those that challenge students' own interpretation, giving deliberate attention to mātauranga Māori sources.



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<p><b>What values drive their actions?</b></p>	<p>Mere and her whānau have a strong connection to the land because generations of their family have lived there. They named the plan Ahikāroa, which means ‘long occupation’.</p> <p>Their ancestral knowledge of the land goes back 800 hundred years and is very important to them.</p> <p>The name of the land, Taiporutu, is important because it connects the language of the original Māori settlers to the land. The name describes the features of the land.</p> <p>The values of kaitiakitanga and sustainability are important to Mere and her whānau. They value native plants and trees because they are important in maintaining the health of the waterways, the land, and the people. They view them as rongoa (medicine) for the land.</p> <p>Many trees provided useful resources for their ancestors.</p>	<p>Local iwi value the mountain as their ancestor and a citizen, who they look after.</p> <p>“He is the heartbeat of Taranaki. The rivers and streams are like the arteries of the heart, feeding life to our community.”</p> <p>Iwi also see how the mountain supports local farming and attracts tourists which provides financial support for their whānau.</p> <p>DOC, volunteer groups, and schools value the natural environment and native species.</p>
<p><b>What similarities and differences have we noticed between the two contexts?</b></p>	<p>Iwi from Māhia and Taranaki both have strong connections to the whenua and they can trace these connections back over generations. They both share stories that explain how the land was formed and named.</p> <p>In both articles, people are cooperating in groups to be kaitiaki of the land because they believe that the whenua is important to their own health and wellbeing. They know that their work is making a difference which keeps them going. Both groups are working to restore the land, vegetation, and animal life that has been damaged by colonial farming methods, which focused on production with no consideration for conservation and sustainability. Both groups are focused on sustainability and creating an environment that can be enjoyed by future generations.</p> <p>In Māhia, Mere and her whānau feel connected to the land because their family has lived there for generations. They are kaitiaki of the land and want to restore it back to the way that it once was using their ancestral knowledge and practices. They believe that the clearing of the land made it sick. They are demonstrating kaitiakitanga by planting native trees to restore the whenua and its waters.</p> <p>Taranaki iwi feel connected to Taranaki Mounga because they believe he is their “guardian, protector and source of life”. They feel responsible for taking care of him.</p> <p>In Taranaki, all groups are working together to preserve the native environment. They have different perspectives of the mountain but a common goal. Taranaki iwi are demonstrating kaitiakitanga by trapping predators, relocating birds, and controlling the weeds. People who work for DOC get paid to take care of the mountain. The National Parks Act is a legal document that guides the responsibilities of the DOC workers. Volunteer groups and students take care of the mountain because it is an important part of their area. They look after the native plants and animals to show their appreciation for having a beautiful mountain on their doorstep and to keep it beautiful for other people to enjoy.</p>	



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The *We are not drowning, we are fighting* progression in action is part of a broader unit exploring environmental justice and ways that groups are responding locally and internationally to address unjust impacts of environmental policies and practices.

The focus on Pacific climate justice was chosen to both make connections with the social action interests of learners (many of whom have connections to the Pacific) and to emphasise the strong cultural, economic, and political links Aotearoa New Zealand has with other Pacific countries.

In this phase of learning, the critical focus shifts from seeing ourselves in the wider world and advocating with and for others (years 7–8) to having a purpose and being empathetic and resilient (years 9–10), which is developed through the context of environmental justice.

The Know focus shifts from responsibilities for environmental sustainability (years 7–8) to the need to address inequitable impacts of unsustainable use of resources – environmental justice (years 9–10). The Do practices support deeper thinking and analysis. Students move from making connections between concepts in different contexts, analysing and categorising other people’s values and perspectives, and communicating information and their evidence-based conclusions (years 7–8) to applying conceptual understandings across contexts. Through analysis of case studies, they explain the values of different groups, communicate their different perspectives, and evaluate the impact of their social actions (years 9–10).



Photo: Supplied/3-50 Pacific



Photo: Supplied/3-50 Pacific

# Years 9–10 topic: *We are not drowning, we are fighting: How can we achieve climate justice in the Pacific?*

The descriptions of **Understand**, **Know**, and **Do** below are adapted from the progress outcomes to reflect the topic. Words in bold refer directly to the progress outcome.

## Understand

Students will build their understanding of the big ideas by exploring:

**Ko te pipi te tuatahi, ko te kaunuku te tuarua | People's lived experiences have been shaped by the use and misuse of power**

- how some individuals and groups have **access to power** in relation to climate change in the Pacific and the impacts of their actions

**E koekoe te tūi, e ketekete t kākā, e kūkū te kererū | People hold different perspectives on the world depending on their values, traditions, and experiences**

- the views, **values**, and **perspectives** that underpin climate change activism in the Pacific

**Haumi e, hui e, tāiki e! | People participate in communities by acting on their beliefs and through the roles they hold**

- the **beliefs** of groups and **communities** that are lobbying for increased climate action

**Tuia i runga, tuia i raro, tuia i roto, tuia i waho, tuia te muka tangata | Interactions change societies and environments**

- how through lobbying, **connections** and **interactions locally, nationally, and globally** can reduce or increase negative impacts of climate change in the Pacific.

## Know

Students explore the big ideas to Know:

**Te tūrangawaewae me te taiao | Place and environment**

- **Climate change and environmental degradation are impacting inequitably on different communities. Groups are responding locally and internationally as they work towards environmental justice.**

## Do

Students will develop these Do practices:

**Te whakaaro huatau | Thinking conceptually**

- **explain** how the **concept** of environmental justice is understood by Pacific Climate Warriors, and how this influences their actions to **contest** what it **means** to others in the United Nations

**Te kohikohi, te tātari, me te whakamahi mātāpuna | Collecting, analysing, and using sources**

- **analyse and use sources** to understand different ways that the concept of climate justice is interpreted and applied

**Te tautohu uara me ngā tirohanga | Identifying values and perspectives**

- **use frameworks**, such as a values continuum, to analyse, organise, and communicate **perspectives**
- **analyse** Pacific climate action case studies, and identify views, beliefs, and values in relation to two or more perspectives

**Te tātari whakataua me te whakahaere mahi koringa pāpori | Analysing decisions and taking social action**

- **evaluate** the impact of **social actions** related to Pacific climate change.

**These Understands, Knows, and Dos weave together to create a topic at the progress outcome for this phase.**

# Years 9–10 task: *Climate justice case study*

The descriptions of **Understand**, **Know**, and **Do** below are adapted from the progress outcomes to reflect the task. Words in bold refer directly to the progress outcome.

This activity is part of a case study of Pacific Climate Warriors and their 2021 presentation at the United Nations Climate Change conference (COP26).

Prior to this task, students have developed an understanding of the key concepts, including environmental justice, and have unpacked the content in [Pacific Climate Change Leader Brianna Fruean's speech at COP26](#).

## Student task

Brianna Fruean is a Pacific Climate Warrior within 350 Pacific, a youth-led grassroots network working with communities to fight climate change from the Pacific Islands. In November 2021, delegates from 350 Pacific spoke at the United Nations climate change conference (COP26) in Glasgow and together presented the Youth4Pacific Declaration on Climate Change.

Use the following questions to examine Brianna Fruean's COP26 speech:

1. What led Brianna to present to world leaders at COP26?
2. In her speech, Brianna uses the Samoan alagaupu "E pala maa, 'ae lē pala upu" (Even rocks may decay but words are everlasting). How does this alagaupu reinforce her key message?
3. In relation to environmental justice in the Pacific, what are some potential short and long term impacts of Brianna's speech to the world leaders present at COP26?



## Understand

How the task supports progress in the big ideas through the topic

Students deepen their understanding of **access to power** and the **ways people participate in communities** by examining the beliefs and perspectives of a Pacific Climate Warrior on the short- and long-term impacts of climate change.

## Know

How the task supports progress in the topic through the Know contexts

The task enables students to:

- know that activists **are responding** by **working towards** climate **justice** in the Pacific region, using a variety of approaches to raise awareness and influence decision makers
- **climate change and environmental degradation** are outcomes of unsustainable use of resources and are **inequitably impacting on different communities**.

## Do

How the task supports progress in the Do practices

To complete this task, students need to:

- use the case study of Climate Warriors at COP26 to examine the **strengths and weaknesses** of a **social action campaign** and the impact of this campaign on environmental justice in the Pacific
- **apply conceptual understandings** of social action, environmental justice, and community equity in the context of climate change in the Pacific.



### Notice and recognise how student responses show Understand, Know, and Do working together

The student responses show a clear understanding of how **access to power (U)**, for example, to leaders at COP26, **can effect change (U)** if the leaders are inspired by speakers such as Brianna.

Students know that Brianna is drawing on **traditional knowledge and values** as she and Pacific 350 work towards **environmental justice (K)**.

Students can **identify the strengths of Brianna's speech** (her use of traditional knowledge expressed through an alagaupu) and the **purpose (D)** of this (to inspire world leaders to act).

They can **apply conceptual understandings of social action and environmental justice** to Brianna's actions, and they can **evaluate the potential impact** of Brianna's speech in the short and long term (D).

### Student response 1: Review of Brianna's speech in report format

Brianna has been an activist since she was 11, and was one of the founding members of 350 Pacific. COP26 is just one of many ways that she has worked to combat climate change by raising awareness.

In her speech, Brianna uses the alagaupu as a way of indicating to the leaders that they have the ability to make long lasting change. By words she meant their power to change policies in their countries about environmental justice that could then have a positive impact on rising sea levels and climate change impacts. Throughout her speech Brianna uses language and ideas to try and persuade the COP26 leaders to take action, for example, she used stories about herself to encourage them to relate to her. She drew on traditional knowledge to support her argument and show that others care about this too. She highlighted how powerful words could be to show the leaders that their words can make a difference.

Brianna's speech is very important because she is talking to the leaders of most countries of the world. At COP26 the representatives there have the power to make policies, such as carbon reduction targets, that then require countries to enforce these and collaborate together. Countries then have to go back and set their own policies that will help meet this target. A short-term impact of Brianna's speech might be that leaders are inspired to act to make change. A long-term impact is that they might take this back to their own countries to change their national environmental policies and encourage practices that will reduce the pace and extent of climate change. This could have a positive impact on people in the Pacific in the long term if climate change can be slowed.

### What are the teacher and student responses that will take learning toward the next progress outcome?

Support students to develop deeper **understandings of power and how this shapes policies**, including the **history and ongoing impacts of colonisation (U)**.

Continue to explore environmental justice in relation to other **complex concepts such as colonisation, inequality, and mana motuhake (K)**. **Analyse and explain (D)** how people's **competing ideas about control, use, and protection of natural resources (K)** influence their actions and the **impact** this has on **people and economies at local, national, and global levels (K)**.

Demonstrate greater skill in **analysing decisions and social actions by considering multiple perspectives** and analysing the extent to which these are **ethical, just, and inclusive (D)**. To **communicate** their arguments and ideas, students can **use social science conventions** (e.g., graphs, statistics), **specialist concepts and language, and increasingly complex communication tools to meet the needs of different audiences (D)**.



Student response 2: A review of Brianna’s speech using a padlet to record key ideas

# Brianna’s speech



**Her why?**

Brianna is a member of 350 Pacific, a network of young people who are fighting climate change.

*She’s from Samoa and is aware of the impacts of climate change in the Pacific region.*

She is presenting at COP 26 because she knows that world leaders are capable of making policy changes to fight climate change.

## “E pala maa, ‘ae lē pala upu”

The alagaupu made Brianna’s speech more personal as it links to her cultural heritage.

The alagaupu reinforces Brianna’s message that words are everlasting when you write policy about climate change.

The right words will lead to the right actions.

**Short term impacts:**

Leaders might feel inspired by Brianna’s speech. They might start to think about the specific words they want to use in their decision making.

**Long term impacts:**

World leaders might revise/reword their country’s policies so that better outcomes can be achieved.

A longer term impact would be that severe climate impacts in the Pacific, like flooding and the rate of rising sea levels, will be reduced.

Brianna showed the value of words by talking about the difference between 2 degrees meaning “the end” and 1.5 degrees meaning “a fighting chance”.

