

NCEA Religious Studies Level 1

Resource: Unpacking the Learning Matrix to teach Creation Narratives

Context of the Learning

This resource provides an example of how to unpack the Big Ideas and Significant Learning in [Religious Studies](#). As part of the learning, it considers how narratives influence religious and spiritual traditions. This exemplar considers the significance of the *Judeo-Christian creation narrative* from the Bible alongside the pūrākau narrative of *Te Kore, To Pō, Te Ao Mārama*.

Links to prior learning

Students should understand prior to these activities:

- what a significant narrative is
- the origin of the narrative — how historical context influences a narrative
- its place within a religious or spiritual tradition.

Religious Studies Big Ideas and Significant Learning

Big Idea: Religious and spiritual traditions are influenced by significant narratives and texts.

Significant Learning — ākonga will:

- explore Māori and Pacific understandings of religion and spirituality, including Pūrākau
- learn how historical and social contexts influence the development of significant religious or spiritual narratives and texts
- learn about different discourses on religions and spiritualities
- explore the use of significant terms in te reo Māori and Pacific languages in the context of religious and spiritual traditions, including whakapono, wairua, hāhi, vā, and tapu.

Learning outcomes:

- Explore Judeo-Christian understanding of the *creation narrative*.
- Explore Māori understanding of the pūrākau of *Te Kore, To Pō, Te Ao Mārama*.

Activity 1: Introducing the two narratives

Ask students to read the two passages below. They could highlight/underline the keywords that describe creation in these sources. They could then write a list of similar words.

In the beginning God created the heavens and the earth. Now the earth was formless and empty, darkness was over the surface of the deep, and the Spirit of God was hovering over the waters. And God said, 'Let there be light' and there was light.

Genesis 1:1-3

In the beginning Ranginui (the sky) and Papatūānuku (the earth) were joined together, and their children were born between them in darkness. The children decided to separate their parents, to allow light to come into the world. After this, the children became gods of various parts of the natural world.

Source: Te Ara — Māori creation traditions

Activity 2a: Digging deeper into the Judeo-Christian Creation narrative

Provide an extract of Genesis to groups of 4/5 students. Ask the group to highlight where they can find an example of these key messages:

- God existed before he created the world
- God is the creator
- The world was planned and supported by God
- God blessed creation, which means that creation is 'holy'
- God created everything in Heaven and on Earth, in six days
- On the seventh day, God rested.

Alternative / Additional activity

Create a storyboard of the seven days.

Activity 2b: Digging deeper into Te Kore, To Pō Te Ao Mārama

Provide an extract of a localised adaptation of Te Kore, To Pō, Te Ao Mārama to groups of 4/5 students. **Direct the group to either:**

- Retell the narrative in their own words (oral and/or written)
- Act out the creation narrative.

Provide success criteria for activities 2a and 2b. This will provide a formative assessment opportunity to demonstrate knowledge of the Judeo-Christian understanding of the creation narrative and Māori understanding of the pūrākau of Te Kore, To Pō Te Ao Mārama.

Once students have a clear understanding of a narrative, they can make connections between that narrative and the religious or spiritual tradition it informs.

These kinds of activities can also support teaching and learning that can be summatively assessed by the Achievement Standard 91917: Demonstrate understanding of how a significant narrative relates to a religious or spiritual tradition.