This planner uses the NZHTA / ASSEN's He Pā Harakeke - socio-ecological metaphor to support a Te Tiriti honouring approach to implementing a programme based on the refreshed Te Ao Tangata and Pūtaiao curricula at Rautāwhiri - Rotorua Girls' High School. Contact Kārena kngata@rghs.school.nz or Geraldine gcunningham@rghs.school.nz with queries.

[RGHS EXEMPLAR] Manaaki Mauri in partnership with Te Kura Taiao Collective

WHENUA | PAKIAKA | TUAKA | RITO | AWHI RITO: PREPARING FOR AN INCLUSIVE LEARNING JOURNEY

HE PĀ HARAKEKE LEARNING MAP



TE PIKO O TE MĀHURI - Connecting learning to each learner / RANGAPŪ MANA TAURITE - Building power-sharing partnerships

LOCAL CURRICULUM WITH A CRITICAL LENS

What opportunities does this context present to be responsive to the priorities, preferences, and issues of our community and our people?

Supporting the building of strong sense of

Supports the shared Ngāti Whakaue and

RLC's priority to restore Te Arikiroa and

belonging and cultural identity

protect the taonga species within

Supports a Hauora and Mauri ora

approach to learning

TE TĪRITI HONOURING How will this learning support the aspirations of our Kura and our Te Tīriti partner?

How will we support the tino rangatiratanga of tangata whenua over their taonga? Supports Ngāti Whakaue Education

- Strategy priorities 1 and 2 regarding Te Reo o Ngāti Whakaue me ōna tikanga, sharing whakapapa, creating leadership opportunities
- We are guided through a relationship with Te Kura Taiao Collective in Te Arikiroa
- We are guided by the Ata Haere guide when working with Taonga Tuku Iho
- Supports all 3 of our school's strategic goals

HONONGA AKO: LEARNERS & THEIR WHĀNAU

How will we facilitate power sharing? How will this learning provide an experience that is active | relevant | empowering | authentic (AREA Learning) for ākonga and their whānau?

- ACTIVE Place based and experiential $\hbox{- RELEVANT-Culturally and environmentally indigenising local curriculum in central city location}\\$
- EMPOWERING Student/ whānau chosen narratives, student/whānau designed and led hīkoi, leadership opportunities created specific to Ngāti Whakaue ākonga, confidence building, identity affirming, explores and engages students in responses to ongoing colonialism, JIGSAW tasking the historical narratives means that students become "experts" in their element of the hīkoi and will be teaching fellow students. invitations extended to parents and whānau so they can share the learning and observe their tamariki in leadership roles
- AUTHENTIC Place based history and korero. Karakia and tikanga are practised in context. Kaitiakitanga is practised, experienced and outcomes are measured. Explicit learning of key concepts of WHANAUNGATANGA * AROHA * KŌRERO TUKU IHO * MANA * TAPU *NOA * MAURI in relation to how Māori interact with Te Taiao, is learned about, expressed and engaged with.

KÖRARI: THE FLOWER STALK: UNDERTAKING AN INCLUSIVE LEARNING JOURNEY

KNOWS/CONTEXT:

- What context will our unit centre around?
- What specific ideas do we have for lessons?
- Is there a natural sequence of learning occurring?
- Duration: How long will this sequence of learning take?

DOs/SIGNIFICANT LEARNING:

What significant learning statements have we chosen to drive our unit in this context?

UNDERSTANDS/ BIG IDEAS:

What big ideas align with our significant learning in this context?

CONTEXTS FOR LEARNING TE AO TANGATA

Term 1: Puawai- Literacy and Inquiry (7 weeks)

Creation stories - drawing from Te Rangikaheke's work.

Traditional Narratives mai i Hawaikinui (inc. Hekenga waka - Te Arawa) Settlement Narratives - Mai i Maketu ki Tongariro (inc. Mapping and Geography)

Te Tiriti o Waitangi (Te Arawa context).

Taotahi Whakapapa (aligning colonisation, establishment of Rotorua City me te Auetanga o Ngati Whakaue against one's own whakapapa)

- New Zealand Settlements Act, Native Lands Act, Tohunga Suppression Act
- Thermal Springs District Act, Fenton Agreement, Wai 262

<u> Term 2: Puawai - Te Tūkohu Ngāwhā Science Science Fair & Koha mo Matariki (10 weeks)</u>

Supporting Taonga species to thrive in Te Arikiroa.

Student selected focus: Pekapeka, Tarāpuka, Taonga plant species, the role of Conservation Dogs Para Kore Design and implement a Science and Social Action Inquiry

Presentations for TE TUKOHU NGAWHA SCIENCE AND DESIGN FAIR (and then exhibition at Te Aka Mauri). Matauranga Matariki (drawing from resources provided by Ngati Whakaue).

Term 3: Puawai - Presentations/gifting of a rourou of student-made products to their pakeke or key learning support person.

Follow up action mahi on Science Fair Inquiries in Te Arikiroa. Eg: Installation/distribution of Pekapeka roosts, Weeding, Para Kore, Planting, Trapping and Monitoring mahi. EOTC Maungatautari and Hinemihi

Maramataka, Harakeke and Rongoa Maori

- Harakeke, Kānuka, Manuka Whakapapa, Karakia
- Plant conservation, identification, harvesting, preparation
- Soap making, kawakawa balm, manuka insect repellent, kānuka oil making and applications

Design work - product labels

<u> Term 4: Puawai -Ākonga Guided Heritage Hikoi (8 weeks)</u>

Students design an eco-tour/heritage hikoi that centres around the Histories and Taonga species of the whenua known as The Sanitorium Reserve - Paepaehakumanu Motutara and Te Arikiroa

Option 1: Set up an "Amazing Race" in 2 locations of Paepaehakumanu Motutara for fellow students and

Option 2: Design, facilitate and guide eco-tour / heritage hikoi (Hitori me a ratou mahi hei tiaki i nga taonga Design work: promotional and invitational print and digital rauemi (Funders, Trust, Whaanau, Kaiako and

other Akonga).

Both Options will:

- Centre around the Histories and Taonga species of the whenua known as The Sanitorium Reserve and Government Gardens - Paepaehakumanu Motutara and Te Arikiroa
- Present an overview of the biosecurity mahi Te Kura Taiao is responsible for that the akonga have supported and learned about.

Overarching: Te aro atu ki te ao whānui me te kōkiri kaupapa hei hāpai tahi i ētahi atu

Seeing ourselves in the wider world and advocating with and for others.

Te ui pātai whaihua hei ārahi tūhuratanga whaitake | Asking rich questions to guide worthy investigations. I can: > ask a range of questions that support meaningful investigations into social issues and ideas.

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

I can:> gather information from primary and secondary sources, considering their reliability and identifying their limitations

- > use historical sources with differing perspectives on the past, giving deliberate attention to mātauranga Māori sources.
- > recognise that the sources may not fully answer my questions, and that my answers are themselves interpretations
- > use literacy and numeracy tools (e.g., graphic organisers) to sort and group findings.

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

I can: > communicate information, using social science conventions (e.g., graphs and maps), synthesising ideas, making claims supported by evidence, and drawing conclusions

> communicate with an audience and purpose in mind > reflect on the strengths and limitations of the communication process I have used and how effectively I have communicated.

E kore au e ngaro; he kākano i ruia mai i Rangiātea. Māori history is the foundational and continuous history of Aotearoa New Zealand.

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.

E koekoe te tūī, e ketekete te kākā, e kūkū te kererū. People hold different

perspectives on the world depending on their values, traditions, and experiences.

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

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

TE AO TANGATA CURRICULUM KNOWS - What SPECIFIC KNOW statements have we chosen to drive our planning in this context?

Te tūrangawaewae me te taiao | Place and environment

People's connections to places, resources, and environments can generate cooperation or lead to disputes over rights and responsibilities, with differing consequences.

Within Aotearoa New Zealand's histories Māori cared for and transformed te taiao, and expressed their connection to place by naming the land and its features.

Ngā ahurea me te tuakiri kiritōpū | Culture and collective identity

People use different ways to sustain and evolve their culture and identity.

Te tino rangatiratanga me te kāwanatanga | Sovereignty, organisation, and government

People respond to community challenges or government actions, sometimes acting individually and sometimes organising themselves collectively.

CONTEXTS FOR LEARNING PUTAIAO

Term 1/2: Puawai- Whakapapa Taiao - Te ao Turoa (7 weeks)

CONTEXTS FOR LEARNING - Exploring Te Arikiroa

Understanding the natural world from the perspective of the Maori Gods

Understanding the natural world from a western science perspective

Exploring the biodiversity of Te Arikiroa

Exploring the Te Arikiroa ecosystem and native species

Term 2: Puawai - Te Tūkohu Ngāwhā Science Science Fair (10 weeks)

- Identify threats to the Te Arikiroa ecosystem and how to limit the impact of these threats
- Understanding biosecurity from the perspective of Matauranga Maori
- Understanding biosecurity from a western science perspective
- Enhancing biodiversity and biosecurity in Te Arikiroa

<u> Term 3; Puawai - Student made gift to Pakeke</u>

Maramataka and Rongoa Maori

- Harakeke, Kawakawa, Manuka Whakapapa, Karakia
- Plant identification, harvesting, preparation
- Soap making, kawakawa balm, manuka insect repellent

<u> Term 4: Puawai - Sharing Ākonga Guided Eco-Heritage Hikoi (8 weeks)</u>

Geothermal environment

- Exploring earth systems of geosphere, hydrosphere, atmosphere and biosphere within Te Arikiroa
- Exploring geothermal as an energy source
- Investigating earth's resources of water, rocks and soil within Te Arikiroa
- Taking action to educate others about the natural environment of Te Arikiroa and preserve and restore the taonga of Te Arikiroa

Material World: Develop understanding - of the properties and changes of matter

Physical World:

resources

Nature of science:

Living world:

- Learning to work scientifically

- Gathering and interpretation of data

in the natural environment of Te Arikiroa

and is a distinct geothermal ecosystem

changes both natural and human-induced

- Living things and how they connect with each other

- Recognise that Te Arikiroa has unique fauna and flora

- Develop an understanding of the Interconnecting and

- Recognise that planet Earth provides all resources to

sustain life and we need to act as guardians of these

- Understand and explain the living things in Te

Arikiroa and how they respond to environmental

interdependent systems and process of Earth and

- Carrying out investigations

Planet Earth and Beyond:

other parts of the solar system

- of the fundamental properties of chemistry and how

- Develop explanations of physical phenomena

including heat and sources of energy

this can help make sense of the world and understand environmental sustainability, and

- consider the properties and behaviour of atoms, molecules and ions in Te Arikiroa

Understanding about science

- Will appreciate that science is a way of explaining the world
- Identify ways in which the natural world of Te Arikiroa can be explained from the perspectives of both Maori matauranga and western science

Investigating in science

- Ask questions, find evidence, explore models and carry out appropriate investigations to develop explanations of Te Arikiroa.

Communicating in Science

- Use a range of scientific symbols, conventions and vocabulary to explain the natural environment of Te Arikiroa and make decisions about possible actions to preserve and restore the taonga of Te Arikiroa.

Participating and contributing

- Use their growing science knowledge when considering environmental issues in Te Arikiroa
- Explore aspects of the Te Arikiroa restoration project and make decisions about possible actions

LITERACY AND NUMERACY:

What literacy and/or numeracy skills are you explicitly teaching in this unit? https://curriculumprogresstools.education.govt.nz/lpf-tool/

UNIVERSAL DESIGN FOR LEARNING - KAUAWHITANGA - Designing for inclusion

1. Engagement / Representation / Expression

READING

- 1. Making sense of text: Vocabulary Knowledge
 - Develop understanding of the meanings of words in text
- 2. Reading to organise ideas and information for learning
 - Identify the important information in text
 - Develop expertise in selecting, noting down and organising ideas and information using appropriate formats
- Collate, analyse and classify reading content for different curriculum tasks
- 3. Acquiring and using information and ideas in informational texts
 - Evaluating ideas and information for curriculum related reading purpose
 - Using information to answer specific questions.

WRITING

- 1. Writing meaningful text Vocabulary Knowledge
 - Develop ability to use vocabulary specifically for writing
- Identifying and selecting vocabulary that is specific to curriculum tasks 2. Using writing to think and organise ideas
 - Develop ability to use writing to clarify, develop ideas and reflect on learning Develop expertise in selecting, noting down and organising ideas and information using
 - appropriate formats
- · Collate, analyse and classify content they need for a variety of curriculum writing tasks
- 3. Creating texts to communicate current knowledge and understanding Demonstrating knowledge and understanding about topics and themes
 - Develop writing expertise to reveal what they know
 - Selecting and using text features including text structure and language features that are increasingly topic or subject specific

MATHEMATICS

- 1. Measurement Sense
 - Develop understanding of measurable attributes including units, systems and processes used in measuring
- 2. Statistical Investigations
 - Develop understanding of the statistical inquiry cycle that includes posing questions, collecting data, displaying data and discussing results
- 3. Understanding Statistical and chance situations
 - Interpreting and gaining information from statistical evidence presented by others
 - Critically evaluating the quality and arguments being presented on the basis of that evidence

- 2. What are the foreseeable barriers for ākonga and how can we overcome those barriers?

REFLECTION JOURNALING and PLANNING will support facilitating learner agency, focus, scaffolding and metacognition. TASK DESIGN and a SHARED UNDERSTANDING OF KAUPAPA AND TIKANGA will be a priority to

ensure collaboration and self-regulation skills are intentionally developed. AKONGA and WHANAU input, feedback and feedforward with be intentionally sought and used to

iteratively develop and improve the programme.

Oral histories presented onsite may not be retained

- Seek permission to record sessions. Students practice listening, transcribe key information and note take key learning.
- Multiple media used. Back up onsite learning with written narratives, photographs and
- Repetition and waiata used as strategies to embed maatauranga in long term memories Cooperative JIGSAW approach where pairs of students choose an aspect of the outcome to
- be expert in and are responsible for that part of the production process or hikoi.

Fear of Public speaking and Judge interviews at Science Fair

- Deliberate desensitising to a kaikorero role in all group work across all akonga.
- Pre-recorded presentation options, notes, visual aides supporting the korero.
- Multiple expressions for presentation students are supported to compose waiata or design the gamification of their research findings and use these methodologies to engage with others and communicate their research.

Group work and attendance

- Field journals capture experiences for non-attending participants to access
- Learning Logs capture evidence of methodical progression (not reliant on a single learning experience for assessment)

Te Reo Maori Trauma

- Repetitive reclamation korero Te Reo Maori and Matauranga Maori use as an expression of mana and empowered response to ongoing colonisation.
- Deliberate desensitising normalising Te Reo Maori

PUĀWAI: FLOWERS: THE LEARNING PRODUCT / OUTPUT

KAUNEKETANGA - Being urgent about progress

STANDARD / **SIGNIFICANT LEARNING**

BREAKING DOWN THE STANDARD / SIGNIFICANT LEARNING

- What knowledge does the S/SL require to be taught to ensure ākonga understanding?
- What skills does the S/SL require to be taught?
- What experiences do ākonga need to have?

learning spaces to ensure an authentic product?

CONDITIONS OF ASSESSMENT

What are the different ways we could What specific conditions must we create in our capture our ākonga's knowledge, understanding and skills to ensure their best outcome?

- I can ask a range of questions that support meaningful investigations into social issues and
- *I can* gather information from primary and secondary sources, considering their reliability and identify their limitations. *I can* use historical sources with differing perspectives on the past, giving deliberate
- attention to mātauranga Māori sources. *I can* recognise that the sources may not fully answer my questions and that my answers
- are themselves interpretations. I can use literacy and numeracy tools (e.g., graphic organisers) to sort and group findings.
- I can participate in karakia timatanga and whakamutunga. Daily practice.
- I can transmit traditional narratives accurately and in accordance with tikanga. Regular practice.

Individual summative assessment of source analysis, and reading and writing about a familiar context is conducted in class. This will happen over 2 periods allowing time for self review.

Visual presentation and oral communication skills will be evidenced in the collaborative Science Fair Presentations and in the Heritage Hikoi Guide presentations.

Learning Logs will capture naturally occurring evidence of increasingly sophisticated indicators created for the selected DO progressions in Te Ao Tangata as well as selected literacy and numeracy indicators.

→ Assessment for Learning practices will include benchmark reading activities and samples of writing that facilitate self, peer and mentor review processes.

POSSIBLE MODES OF ASSESSMENT

- FIELD JOURNAL a portfolio of learning tasks for collection of "naturally occurring evidence" of
- progression → Inquiry work and source analysis or evaluation (templates)
- → Science Fair Presentations
- → Guided Tour Presentations (in accordance with tikanga)

PĀ HARAKEKE: WHOLE PLANTATION **TIPUNA: OUTER LEAVES** EXPERTS / TĀNGATA WHENUA / MENTORS BROADER LEARNING COMMUNITY RANGAPŪ MANA TAURITE - Building power-sharing partnerships RANGAPŪ MANA TAURITE - Building power-sharing partnerships **AUTHENTIC LEARNING PARTNERS COMMUNITY CONNECTIONS** What connections could be made to initiatives in our community? E.g. community service? Who could our authentic learning partners be? How might we support effective interactions and connections between akonga and their How will we facilitate mentoring and access to community experts? whānau, with supporting people and agencies outside of school? Ngā Uri o Maui Trust / Te Kura Taiao Collective / Eco Warriors Field Staff and 1. This programme is designed to support the community and Council's Sanitorium **Reserve Restoration Project** support persons Fostering relationships with Ngāti Hinemihi for marae based wānanga. 2. Akonga and Whanau connections will be facilitated throughout the programme Te Taumata o Ngāti Whakaue - Drawing on materials and learnings from their from planning to the hikoi. Te Ahu o te Reo programme. Other potential community connections: Te Whare Taonga o Te Arawa; Te Aka Mauri, Tribal Historians; School Iwi Liasion person. HAENGA WHAKAWHITI: CROSS POLLINATION **KĀKANO: SEEDS** INTEGRATED LEARNING, CONNECTED CURRICULUM INSPIRING NEW LEARNING & INQUIRY **CONNECTED AND INTEGRATED LEARNING NEW LEARNING** What natural connections could be made to learning in other subjects? How can akonga use this learning to participate as a critical member of society? What connections could be made to future pathways, learning or work? Is there opportunity for integrated learning and assessment? How could this learning develop planetary betterment? Te Ao Tangata, Pūtaiao, Outdoor Education Share with whānau, other akonga. Supports positive cultural identity and affirming mana motuhake Matauranga Maori, Te Reo Maori me ona Tikanga, Pāngarau (esp. Statistics) Maori. Modelling expressions of Tino Rangatiratanga. Modelling expressions of Te Tiriti honouring English, History, Art and Design, Music, Performing Arts, Te Ao Haka teaching and learning. Scaffolds into NCEA Environment Māori, OE Te Ao Maori, Maori Tourism, INTO Yr 10 preparatory mahi for supporting Tuhourangi in their "Te Mana o Te Wai" History, Environmental Sustainability, and Environmental Management. Many occupation pathways eg. Manaaki Whenua, DOC, Pest Management and Control, Council, Iwi PSEs, Māori Tourism. project withKoro Stu TIKANGA CULTURAL PRACTICES: CULTURALLY RESPONSIVE AND SUSTAINING PEDAGOGIES: HOW DO WE FACILITATE THE FOLLOWING IN OUR LEARNING WHILE UPHOLDING THE MANA MOTUHAKE AND MĀTAURANGA OF OUR MANA WHENUA? AKO: Our ways of learning. MĀTAURANGA MĀORI our ways of knowing about things. TIKANGA: our ways of doing things. TE REO MĀORI our ways of saying things. Ākonga will learn and use Te Reo Maori me ona tikanga will be Matauranga Maori views, values and beliefs will inform the WHANAU - WHAKAPAPA - KAUPAPA appropriate Karakia. normalised in our learning. programme content and delivery. Cultural Relationships: we recognise, value and celebrate who our akonga are and what We will uphold Ngāti Whakaue Glossaries will be built into the field journal they bring to the learning. We maintain high Ngati Whakauetanga and Te Arawatanga matauranga and akonga will expect to be able to expectations. Power sharing and the Tikanga in Te Arikiroa. will be prioritised across the programme as much as possible. accurately pronounce and speak to each promotion of learner agency is essential. AKO - MAHI NGATAHI - WANANGA term within a real life context. We will conduct ourselves in Responsive and Sustaining Pedagogy: We accordance with Ngati Whakaue values and aligned with their facilitate learning that is interactive, self-determined aspirations. collaborative, responsive and culturally sustaining. We recognise that learning is a reciprocal undertaking with mutual benefits for all involved. USING THE PACIFIC VALUES FRAMEWORK, HOW COULD WE EXEMPLIFY THESE VALUES IN OUR LEARNING? **ALOFA:** LOVE DIGNITY & RESPECT **VĀ:** RELATIONSHIP RECIPROCITY **KULEANA:** *RESPONSIBILITY* FONUA: BELONGING, **VAKA:** COLLECTIVISM /

CONNECTEDNESS

This highlights the importance of

belonging and connectedness to

both the people and place of

learning, as well as the learner's

own journey as a Pacific person.

We recognise that a sense of

belonging and connectedness is

critical tosuccess in education. We

will endeavour to make meaningful

connections to one's culture,

language, histories or land is

critical in shaping a positive

learning experience.

We will maintain high expectations

of our Pacific learners, their whānau

and communities.

Pacific learners know they have a

voice in how and what they learn and

can participate in decisions which

impact them.

We will acknowledge the

knowledges, experiences, skills, and

values of Pacific learners, their

whānau and communities as being

inherently valuable to their learning

and this kaupapa.

We recognise the importance of

sharing, giving, creating and

navigating the spaces between us.

We recognise that while our

cultural differences may be many,

we share a humanity which allows

us to connect through our hearts

and our heads. We understand

the importance of nurturing

relationships with each other,

with our families and in our

communities.

SHARED JOURNEY

We will nurture innovation and

creativity as we support our Pacific

Learners to determine their own

pathways, journeys, and stories as

much as possible.

We will facilitate learning that

supports our Pacific Learners to

understand who and where they

come from in order to inform how

they move today to influence

tomorrow.

We recognise that we have an individual and

collective responsibility to create inclusive

learning opportunities for our Pacific

Learners.

We will endeavour to support our Pacific

Learners to identify opportunities to build

the skills and knowledges necessary to give

back to their communities and whanau in

the future.