

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 ?	TE TĪRITI HONOURING How will this learning support the aspirations of our Kura and our Te Tiriti partner? How will we support the tino rangatiratanga of tangata whenua over their taonga?	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?
- Supporting the building of strong sense of belonging and cultural identity - Supports the shared Ngāti Whakaue and RLC’s priority to restore Te Arikiroa and protect the taonga species within - Supports a Hauora and Mauri ora approach to learning	- 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	- ACTIVE - Place based and experiential - 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 kōrero. 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.
KŌRARI: 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 <u>Term 1: Puawai- Literacy and Inquiry (7 weeks)</u> 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 Tūkōhu 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). <u>Term 3: Puawai - Presentations/gifting of a rourou of student-made products to their pakeke or key learning support person.</u> 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 Hikoī (8 weeks)</u> Students design an eco-tour/heritage hikoī 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 whānau Option 2: Design, facilitate and guide eco-tour / heritage hikoī (Hitori me a ratou mahi hei tiaki i nga taonga o Te Arikiroa) 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.	<i>Overarching: Te aro atu ki te ao whānui me te kōkiri kaupapa hei hāpai tahi i ētahi atu</i> <i>Seeing ourselves in the wider world and advocating with and for others.</i> 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 Rangiatēa. 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 tūi, 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, tuia 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? <u>Te tūrangawaewae me te taiao Place and environment</u> 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. <u>Ngā ahurea me te tuakiri kiritōpū Culture and collective identity</u> People use different ways to sustain and evolve their culture and identity. <u>Te tino rangatiratanga me te kāwanatanga Sovereignty, organisation, and government</u> People respond to community challenges or government actions, sometimes acting individually and sometimes organising themselves collectively.		

CONTEXTS FOR LEARNING PUTAIAO		Nature of science: - Learning to work scientifically - Carrying out investigations - Gathering and interpretation of data Living world: - Living things and how they connect with each other in the natural environment of Te Arikiroa - Recognise that Te Arikiroa has unique fauna and flora and is a distinct geothermal ecosystem - Understand and explain the living things in Te Arikiroa and how they respond to environmental changes both natural and human-induced Planet Earth and Beyond: - Develop an understanding of the Interconnecting and interdependent systems and process of Earth and other parts of the solar system - Recognise that planet Earth provides all resources to sustain life and we need to act as guardians of these resources Physical World: - Develop explanations of physical phenomena including heat and sources of energy Material World: Develop understanding - of the properties and changes of matter - of the fundamental properties of chemistry and how 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	
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 Term 3: Puawai - Student made gift to Pakeke Maramataka and Rongoa Maori - Harakeke, Kawakawa, Manuka - Whakapapa, Karakia - Plant identification, harvesting, preparation - Soap making, kawakawa balm, manuka insect repellent Term 4: Puawai - Sharing Ākonga Guided Eco-Heritage Hikoi (8 weeks) 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					
LITERACY AND NUMERACY: What literacy and/or numeracy skills are you explicitly teaching in this unit? https://curriculumprogressstools.education.govt.nz/lpf-tool/		UNIVERSAL DESIGN FOR LEARNING - KAUAWHITANGA - Designing for inclusion 1. Engagement / Representation / Expression 2. What are the foreseeable barriers for ākonga and how can we overcome those barriers?			
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		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 other visual aids - 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 1. What knowledge does the S/SL require to be taught to ensure ākonga understanding? 2. What skills does the S/SL require to be taught? 3. What experiences do ākonga need to have?	CONDITIONS OF ASSESSMENT What specific conditions must we create in our learning spaces to ensure an authentic product?	POSSIBLE MODES OF ASSESSMENT What are the different ways we could 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 ideas. → 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. In class. → 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. → 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)	

TIPUNA: OUTER LEAVES EXPERTS / TĀNGATA WHENUA / MENTORS RANGAPŪ MANA TAURITE - Building power-sharing partnerships		PĀ HARAKEKE: WHOLE PLANTATION BROADER LEARNING COMMUNITY RANGAPŪ MANA TAURITE - Building power-sharing partnerships		
AUTHENTIC LEARNING PARTNERS Who could our authentic learning partners be? How will we facilitate mentoring and access to community experts?		COMMUNITY CONNECTIONS 1. What connections could be made to initiatives in our community? E.g. community service? 2. How might we support effective interactions and connections between ākonga and their whānau , with supporting people and agencies outside of school?		
- Ngā Uri o Maui Trust / Te Kura Taiao Collective / Eco Warriors Field Staff and support persons - Fostering relationships with Ngāti Hinemihi for marae based wānanga. - Te Taumata o Ngāti Whakaue - Drawing on materials and learnings from their Te Ahu o te Reo programme.		1. This programme is designed to support the community and Council’s Sanitorium Reserve Restoration Project 2. Akonga and Whanau connections will be facilitated throughout the programme from planning to the hikoi. Other potential community connections: Te Whare Taonga o Te Arawa; Te Aka Mauri, Tribal Historians; School Iwi Liasion person.		
HAENGA WHAKAWHITI: CROSS POLLINATION INTEGRATED LEARNING, CONNECTED CURRICULUM		KĀKANO: SEEDS INSPIRING NEW LEARNING & INQUIRY		
CONNECTED AND INTEGRATED LEARNING 1. What natural connections could be made to learning in other subjects? 2. Is there opportunity for integrated learning and assessment?		NEW LEARNING 1. How can ākonga use this learning to participate as a critical member of society? 2. What connections could be made to future pathways, learning or work? 3. How could this learning develop planetary betterment?		
• Te Ao Tangata, Pūtaiao, Outdoor Education • Maturanga Maori, Te Reo Maori me ona Tikanga, Pāngarau (esp. Statistics) • English, History, Art and Design, Music, Performing Arts, Te Ao Haka • INTO Yr 10 preparatory mahi for supporting Tūhourangi in their “Te Mana o Te Wai” project withKoro Stu		Share with whānau, other akonga. Supports positive cultural identity and affirming mana motuhake Maori. Modelling expressions of Tino Rangatiratanga. Modelling expressions of Te Tiriti honouring teaching and learning. Scaffolds into NCEA Environment Māori, OE Te Ao Maori, Maori Tourism, History, Environmental Sustainability, and Environmental Management. Many occupation pathways - eg. Manaaki Whenua, DOC, Pest Management and Control, Council, Iwi PSEs, Māori Tourism.		
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?				
TIKANGA: our ways of <u>doing</u> things.	TE REO MĀORI our ways of <u>saying</u> things.	MĀTAURANGA MĀORI our ways of <u>knowing about</u> things.	AKO: Our ways of <u>learning</u> .	
Ākonga will learn and use appropriate Karakia. We will uphold Ngāti Whakaue Tikanga in Te Arikiroa. We will conduct ourselves in accordance with Ngati Whakaue values and aligned with their self-determined aspirations.	Te Reo Maori me ona tikanga will be normalised in our learning. Glossaries will be built into the field journal and akonga will expect to be able to accurately pronounce and speak to each term within a real life context.	Maturanga Maori views, values and beliefs will inform the programme content and delivery. Ngati Whakauetanga and Te Arawatanga matauranga will be prioritised across the programme as much as possible.	WHANAU - WHAKAPAPA - KAUPAPA Cultural Relationships: we recognise, value and celebrate who our akonga are and what they bring to the learning. We maintain high expectations. Power sharing and the promotion of learner agency is essential. AKO - MAHI NGATAHI - WANANGA Responsive and Sustaining Pedagogy: We facilitate learning that is interactive, 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	FONUUA: BELONGING, CONNECTEDNESS	VAKA: COLLECTIVISM / SHARED JOURNEY	KULEANA: RESPONSIBILITY
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.	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 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.