

# HE PĀ HARAKEKE LEARNING MAP



[PLEASE MAKE A COPY] This template is designed to support planning for a sequence of learning for the Te Ao Tangata and refreshed NCEA Histories curriculums using NZHTA / ASSEN's He Pā Harakeke. To complete this map as it was intended you will need: Access to the learning matrix for your curriculum, access to previous units you may have taught, access to input and suggestions from your learning community.

## <SEQUENCE TITLE>

<b>WHENUA   PAKIAKA   TUAKA   RITO   AWHI RITO: PREPARING FOR AN INCLUSIVE LEARNING JOURNEY</b> TE PIKO O TE MĀHURI - Connecting learning to each learner / RANGAPŪ MANA TAURITE - Building power-sharing partnerships			
<b>LOCAL CURRICULUM WITH A CRITICAL LENS</b> What opportunities does this context present to be responsive to the priorities, preferences, and issues of our community and our people?	<b>TE TĪRITI HONOURING</b> 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?	<b>LEARNERS &amp; THEIR WHĀNAU</b> How will we facilitate power sharing? How will this learning provide an experience that is <b>active   relevant   empowering   authentic for ākonga and their whānau</b> ? How will learner agency, metacognition, collaboration and self-regulation be facilitated?	
<b>KŌRARI: THE FLOWER STALK: UNDERTAKING AN INCLUSIVE LEARNING JOURNEY</b>			
<b>CONTEXT:</b> 1. What context will our unit centre around? 2. What specific ideas do we have for lessons? 3. Is there a natural sequence of learning occurring? 4. Duration: How long will this sequence of learning take?		<b>KNOWS / SIGNIFICANT LEARNING:</b> What Knows or Significant Learning statements have we chosen to drive our unit in this context?	<b>BIG IDEAS:</b> What Big Ideas align with our Knows or Significant Learning in this context?
<b>LITERACY AND NUMERACY:</b> What literacy and/or numeracy skills are you explicitly teaching in this unit? The following 'I can' statements could support this: <a href="#">Reading</a> <a href="#">Writing</a> <a href="#">Numeracy</a>		<b>UNIVERSAL DESIGN FOR LEARNING - KAUAWHITANGA - Designing for inclusion</b> 1. What are the foreseeable barriers for ākonga? 2. How can we overcome those barriers?	
<b>PUĀWAI: FLOWERS: THE LEARNING PRODUCT / OUTPUT - KAUNEKETANGA - Being urgent about progress</b>			
<b>STANDARD or "DO"</b>	<b>BREAKING DOWN THE STANDARD / DO</b> 1. What knowledge does the standard or DO require to be taught to ensure ākonga understanding? 2. What skills does the standard or DO require to be taught? 3. What experiences do ākonga need to have?	<b>CONDITIONS OF ASSESSMENT</b> What specific conditions must we create in our classroom to ensure authentic, accessible and inclusive assessment for learning?	<b>POSSIBLE MODES OF ASSESSMENT</b> What are the different ways we could capture "of the moment" assessment for learning of our ākonga's developing knowledge, understanding and skills?
<b>TIPUNA: OUTER LEAVES</b> EXPERTS / TĀNGATA WHENUA / MENTORS RANGAPŪ MANA TAURITE - Building power-sharing partnerships		<b>PĀ HARAKEKE: WHOLE PLANTATION</b> BROADER LEARNING COMMUNITY RANGAPŪ MANA TAURITE - Building power-sharing partnerships	
<b>AUTHENTIC LEARNING PARTNERS</b> Who could our authentic learning partners be? What opportunities might there be to support local tangata whenua aspirations? How will we facilitate mentoring and access to community experts?		<b>COMMUNITY CONNECTIONS</b> 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?	
<b>HAENGA WHAKAWHITI: CROSS POLLINATION</b> INTEGRATED LEARNING, CONNECTED CURRICULUM		<b>KĀKANO: SEEDS</b> INSPIRING NEW LEARNING & INQUIRY	
<b>CONNECTED AND INTEGRATED LEARNING</b> 1. What natural connections could be made to learning in other subjects? 2. Is there the opportunity for integrated learning and assessment? 3. How do we support ākonga to make connections, transfer, and apply new knowledge between new learning and across contexts?		<b>NEW LEARNING</b> 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 might this learning promote a future focus? 4. How could this learning develop planetary betterment?	
<b>TIKANGA: CULTURAL PRACTICES: CULTURALLY RESPONSIVE AND SUSTAINING PEDAGOGIES -</b>			
HOW DO WE FACILITATE THE FOLLOWING IN OUR CLASSROOM WHILE UPHOLDING THE MANA MOTUHAKE AND MĀTAURANGA OF OUR MANA WHENUA?			
<b>TIKANGA:</b> our ways of <b>doing</b> things.	<b>TE REO MĀORI</b> our ways of <b>saying</b> things.	<b>MĀTAURANGA MĀORI</b> our ways of <b>knowing about</b> things.	<b>AKO:</b> Our ways of <b>learning</b> .
USING THE <a href="#">PACIFIC VALUES FRAMEWORK</a> , HOW COULD WE EXEMPLIFY THESE VALUES IN OUR CLASSROOM?			
<b>ALOFA: LOVE DIGNITY &amp; RESPECT</b>	<b>VĀ: RELATIONSHIP RECIPROCITY</b>	<b>FONUUA: BELONGING, CONNECTEDNESS</b>	<b>VAKA: COLLECTIVISM / SHARED JOURNEY</b>
<b>KULEANA: RESPONSIBILITY</b>			