

## EXPLORE – How do we live in harmony with te taiao?

*Indigenous knowledges provide signposts for the future*



*Herbal mixture II, 2001, by Areta Wilkinson. Te Papa (2001-0039-1)*

### Big ideas

- Mātauranga Māori has developed through a practised relationship with the land here in Aotearoa
- Mātauranga Māori is not something that can be read about, and understood, as it is knowledge that develops from practice.
- The vitality of hapū and iwi is reliant on a deep, woven understanding of the environment
- Mātauranga Māori and te reo Māori differ widely around the motu as they reflect the hapū and iwi relationship to whenua and te taiao
- Mātauranga Māori recognises the integrated and interdependent position of human beings in the web of life.
- Tangata whenua have a connection to the land as kaitiaki that is enduring and permanent.

## Social Sciences

### Understand

#### **E kore au e ngaro; he kākano i ruia mai i Rangiātea.**

We know who we are and where we come from; therefore, we can move forward with confidence.

#### **Māori history is the foundational and continuous history of Aotearoa New Zealand.**

Māori have been settling, storying, shaping, and have been shaped by these lands and waters for centuries. Māori history forms a continuous thread, directly linking the contemporary world to the past. It is characterised by diverse experiences for individuals, hapū, and iwi within underlying and enduring cultural similarities.

#### **Haumi e, hui e, tāiki e!**

We are lashed together, we gather together, we grow together.

#### **People participate in communities by acting on their beliefs and through the roles they hold.**

People participate in groups ranging in size and complexity to meet the need to belong, to affirm individual and collective identity, to fulfil obligations, and to survive and flourish.

### Know

### Do

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

This context focuses on the place of Aotearoa New Zealand in Te Moana-nui-a-Kiwa and the world. It explores the economic, cultural, recreational, spiritual, and aesthetic significance of

#### **Phase One (Year 1-3)**

Places and environments are often significant for individuals and groups.

People express their connection to places in different ways.

#### **Within Aotearoa New Zealand's histories**

Tangata whenua are deeply

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

Drawing on a broad range of diverse sources, particularly mātauranga Māori sources, provides a fuller and layered understanding of the context of an investigation.

Critiquing authorship and purpose and identifying missing voices

#### **Phase One (Year 1-3)**

– Use at least two different types of information from a variety of sources.

– Use historical sources, giving deliberate attention to mātauranga Māori sources, to help answer my questions about the past.

#### **Phase Two (Year 4-6)**

Define and explain concepts that are

<p>places for people, and how communities seek to enhance liveability and wellbeing within the resources they have available. It considers the interrelationships between human activity and the natural world and the consequences of competing ideas about the control, use, protection, and regeneration of natural resources.</p>	<p>connected to the local area. Naming places was key to establishing and maintaining mana and tūrangawaewae.</p> <p><b>Phase Two (Year 4–6)</b> People interact with places, resources, and environments for personal, social, cultural, economic, and spiritual reasons. People’s actions can have long-term positive and negative environmental impacts on places, the people who live in them, and the wider world.</p> <p><b>Within Aotearoa New Zealand’s histories</b> People adapted their technologies and tools to the new environment of Aotearoa New Zealand</p> <p><b>Phase Three (Year 7-8)</b> People’s connections to places, resources, and environments can generate cooperation or lead to disputes over rights and responsibilities, with differing consequences.</p>	<p>ensure breadth, depth, and integrity in research.</p> <p><b>Te whakaaro arohaehae mō ngā wā o mua   Thinking critically about the past</b> Constructing narratives about the past helps to sequence events and identify historical relationships. Narratives about historical experiences may differ depending on who is telling the story.</p> <p>Judgements about past experiences, decisions, and actions</p>	<p>relevant to what I am learning about, using relevant examples.</p> <p><b>Phase Three (Year 7-8)</b> Make connections between concepts by exploring different contexts.</p> <p><b>Phase Four (Year 9-10)</b> – Use historical sources with differing perspectives and contrary views (including those that challenge my own interpretation), giving deliberate attention to mātauranga Māori sources. I can recognise that the sources available may not capture and fairly represent the diversity of people’s experiences.</p> <p><b>Phase One (Years 1-3)</b> Make observations about how people have acted in the past and how they act today.</p> <p><b>Phase Two (Year 4-6)</b> Identify the attitudes and values that motivated people in the past and compare them with attitudes and values of today.</p> <p><b>Phase Three (Year 7-8)</b></p>
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	<p><b>Within Aotearoa New Zealand's histories</b> Māori cared for and transformed te taiao, and expressed their connection to place by naming the land and its features.</p> <p><b>Phase Four (Year 9-10)</b> The liveability of places is influenced by natural and cultural factors. The ways in which people and communities enhance or damage this liveability is influenced by the resources they have available to them and by their values and perspectives.</p>	<p>need to take account of the attitudes and values of the time and people's predicaments and points of view. By critiquing these interpretations and reflecting on our own values, we can make evidence-based, ethical judgments about the past.</p>	<p>Make informed ethical judgements about people's actions in the past, basing them on historical evidence and taking account of the attitudes and values of the times, the challenges people faced, and the information available to them.</p> <p><b>Phase Four (Year 9-10)</b> make informed ethical judgements about people's actions in the past, basing them on historical evidence and giving careful consideration to the complex predicaments people faced, what they knew and expected, the attitudes and values of the times, and my own attitudes and values.</p>
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Health and PE		Level 1	Level 2	Level 3	Level 4
Personal health and physical development	A4 Personal identity		Identify personal qualities that contribute to a sense of self-worth.	Describe how their own feelings, beliefs, and actions, and those of other people, contribute to their personal sense of self-worth.	Describe how social messages and stereotypes, including those in the media, can affect feelings of self-worth.
	C2. Identity, sensitivity and respect	Demonstrate respect through sharing and cooperation in groups	Describe how individuals and groups share characteristics and are also unique.	Identify ways in which people discriminate and ways to act responsibly to support themselves and other people.	Recognise instances of discrimination and act responsibly to support their own rights and feelings and those of other people.
Relationships with other people	C3 Interpersonal skills	Express their own ideas, needs, wants, and feelings clearly and listen to those of other people.	Express their ideas, needs, wants, and feelings appropriately and listen sensitively to other people and affirm them.		

Health and PE		Level 1	Level 2	Level 3	Level 4
<b>Healthy communities and environments</b>	<b>D3 Rights, responsibilities, and laws</b>  <b>D4 People and the environment</b>	Take individual and collective action to contribute to environments that can be enjoyed by all.		Plan and implement a programme to enhance an identified social or physical aspect of their classroom or school environment.	Specify individual responsibilities and take collective action for the care and safety of other people in their school and in the wider community.

Science		Level 1	Level 2	Level 3	Level 4
<b>Understanding about science</b>	<p><b>How do we live in harmony with taiao?</b>            Considers mātauranga Māori as a knowledge system: the features of this knowledge and the processes by which it is developed. and learn about the ways in which mātauranga has contributed to society.</p>	Appreciate that scientists ask questions about our world that lead to investigations and that open-mindedness is important because there may be more than one explanation.		Appreciate that science is a way of explaining the world and that science knowledge changes over time.	
<b>Living world - ecology</b>	<p><b>How do we live in harmony with taiao?</b>            explores how living things interact with each other and with the non-living environment.</p>	Recognise that living things are suited to their particular habitat.		Explain how living things are suited to their particular habitat and how they respond to environmental changes, both natural and human-induced.	