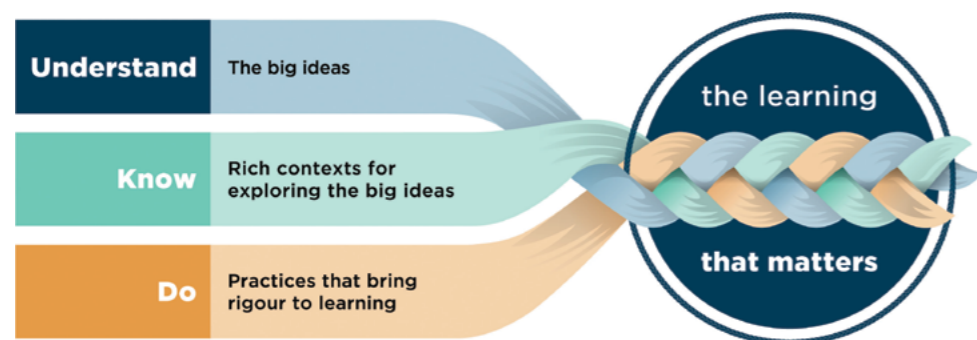


Te Mātaiaho Te ao tangata | Social sciences *Progression in Action*

Years 1-3 and 4-6



The *What happened at Waitangi?* Progression in Action is part of a broader unit exploring Te Tiriti o Waitangi, and the significance of Waitangi Day today.

The focus on Te Tiriti o Waitangi was chosen because it is explicit as a learning context in Aotearoa New Zealand's histories, which is part of Te ao tangata | Social sciences. When ākonga learn about what happened at Waitangi in 1840, they gain a deeper understanding of our foundational partnership agreement and what their responsibilities are in honouring its principles. To give effect to Te Tiriti o Waitangi, students need to recognise the perspectives of the diverse people who signed the Treaty and understand that Te Tiriti continues to live as part of Aotearoa New Zealand's past, present, and future.

In this topic, the focus is on **Te tino rangatiratanga me te kāwanatanga | Sovereignty, organisation, and government**. Ākonga will learn about what happened at Waitangi when Te Tiriti o Waitangi was signed and who was there.

The Progression in Action represents a slice of learning at the end of a phase. Topics in this phase reflect the critical focus: Thriving in environments rich in literacy and numeracy.

This Progression in Action includes:

- a **topic** overview – describing how ākonga can broaden and deepen their understandings of the big ideas through relevant Know contexts and Do practices.
- a **task** description – explaining how one task, near the end of the topic, supports ākonga progress through the Understand, Know and Do elements

- **ākonga responses** – showing how the Understand, Know, and Do elements work together, and how to recognise and respond to take learning towards the next progress outcome.

By comparing this Progression in Action with the one for the next progress outcome you can see:

- the cumulative progress, breadth, and depth of topic and task design
- what ākonga are expected to Understand, Know, and Do from one phase of learning to the next.

By viewing them as a set from Year 1-10 you can see the cumulative progression across the phases of the learner pathway.



Image attribution: https://commons.wikimedia.org/wiki/File:Busby%27s_residence_Treaty_House,_Waitangi,_East.jpg

Understand

Ākonga will build their understanding of the big ideas by exploring:

- the participation and response of **Māori** at the signing of Te Tiriti o Waitangi, as part of the **foundational** and **continuous history of Aotearoa New Zealand**
- who (individuals and groups) had access to **power** in relation to the signing of Te Tiriti o Waitangi
- views, values, and **perspectives** that underpin the relationships between Māori and Crown, and the honouring of Te Tiriti
- how **interactions** between Māori rangatira and British officials in 1840 led to a changed society in Aotearoa New Zealand.

Know

Ākonga will build their knowledge of the national context: **Te tino rangatiratanga me te kāwanatanga | Sovereignty, organisation, and government**

- People belong to groups and have roles and responsibilities that help sustain these groups.
- Waitangi Day marks the significance of the initial signing of Te Tiriti o Waitangi | The Treaty of Waitangi. We recall what happened at Waitangi at the time of the signing and who was there. This helps us understand why we have a holiday.

Do

Ākonga will develop their inquiry practices by:

- defining words and **concepts** such as roles, responsibilities, treaty, agreement, tangata whenua, rangatira, British Crown, protection, and government, and describing how these words relate to **Te Tiriti o Waitangi**
- using historical **sources** to help **answer their questions** about the signing of Te Tiriti o Waitangi
- exploring the **different stories** and **points of view** of people who signed and decided not to sign **Te Tiriti o Waitangi**
- **retelling the story of Waitangi** and **talking about how other people might tell it differently.**

Years 1-3 task:
What happened at Waitangi and who was there?

Years 1-3 task: *What happened at Waitangi and who was there?*

Who was at the signing of Te Tiriti o Waitangi?

To set up this task, the kaiako read a picture book describing what happened at Waitangi in 1840 and who was there, and selected visual language texts for ākonga to explore.

This is part of a broader topic exploring the stories, roles, and responsibilities of people involved with the signing of Te Tiriti o Waitangi, and the significance of Te Tiriti and Waitangi Day today.

Before this task, ākonga have:

- shared their understanding about what Waitangi Day commemorates and why it is an important day in Aotearoa New Zealand
- gained background information about Te Tiriti o Waitangi by watching [Nelly in Aotearoa - Te Tiriti o Waitangi](#)
- talked to mana whenua to learn if local rangatira signed Te Tiriti o Waitangi
- developed their understanding of key vocabulary and concepts, including treaty, agreement, tangata whenua, tangata Tiriti, rangatira, British Crown, public holiday, commemorate.

Individually or in pairs

Ākonga analyse the information from several visual language texts and a picture book to describe what happened at Waitangi and who was there.

Ākonga were given a range of options for sharing their thinking and ideas.

Image attribution: Mitchell, Leonard Cornwall, 1901-1971. Mitchell, Leonard Cornwall, 1901-1971 :[A reconstruction of the signing of the Treaty of Waitangi, 1840]. 1949. Ref: A-242-002. Alexander Turnbull Library, Wellington, New Zealand. /records/23184837



Understand

How the task supports progress in the big ideas in the topic

Learning about the people who were at the signing of Te Tiriti o Waitangi supports ākonga to understand the participation and perspectives of individuals and groups in Aotearoa New Zealand's histories, and how this relates to access to power.

Learning about people's different responses to Te Tiriti o Waitangi helps ākonga understand the range of views, values, and perspectives of that time.

Know

How the task supports progress in the topic through the Know contexts

The task builds ākonga knowledge about what happened at Waitangi at the time of the signing and who was there.

Do

How ākonga develop their inquiry practices

To complete this task, ākonga need to:

- use more than two **sources** to help find out about the people involved in the signing of Te Tiriti o Waitangi
- **think critically about the past** as they recognise that the story about the signing of Te Tiriti o Waitangi can be told in different ways
- think about the **values and perspectives** of people who signed Te Tiriti
- **communicate** what they have found out about the people who were at Waitangi in 1840, focusing specifically on their roles and responsibilities.

Years 1-3 Ākonga response

Notice and recognise how ākonga responses show Understand, Know, and Do working together

The ākonga show that they are beginning to **Understand** the participation, interactions, and perspectives of people involved in the signing of Te Tiriti o Waitangi, especially those who were in positions of power.

They **Know** about some of the leaders who were at Waitangi and can describe some roles and responsibilities of rangatira and representatives of the British crown.

Ākonga can **Do** the following:

Collect, analyse, and use sources

Ākonga can use picture books and historical paintings to help answer questions about the past.

Identify values and perspectives

Ākonga can describe the different values and perspectives of people who were at the signing of Te Tiriti o Waitangi.

Think critically about the past

Ākonga can retell the story of Waitangi and make observations about how different people acted.

In work sample 3, the ākonga shows an awareness that:

- the artist based his painting on other people's accounts of what happened at Waitangi
- Te Tiriti was signed in other parts of Aotearoa New Zealand.

Ākonga response 1: Tāmāti Wāka Nene - Drawing and handwritten notes

The image shows a student's handwritten response to a task. It features a central drawing of a man, Tāmāti Wāka Nene, with a blue and white face design and a brown cloak. The drawing is enclosed in a blue wavy border. Surrounding the drawing are handwritten notes in blue and black ink. The notes include: 'I am a rangitira from Hōkeanga.', 'I looked after my iwi.', 'I protected the missionaries.', 'Tāmāti Wāka Nene born in 1785 died in 1871', and 'I signed te tiriti because I thought it would stop the wars, and my tribe would get richer from selling stuff to the British.'

I am a rangitira from Hōkeanga.

Tāmāti Wāka Nene
born in 1785
died in 1871

I looked after my iwi.

I protected the missionaries.

I signed te tiriti because I thought it would stop the wars, and my tribe would get richer from selling stuff to the British.

Ākonga response 2: Captain William Hobson – Drawing and bullet points

Captain William Hobson

- ★ He is British and works for the Queen
- ★ He was the first Governor of New Zealand
- ★ He helped write the treaty
- ★ He wanted to make rules to control the settlers
- ★ He told the rangatira that he wouldn't take their land



Ākonga response 3: Annotated painting typed by the teacher

Hone Heke signed the Treaty first. He is wearing a cap and a cloak. Hone Heke thought the Treaty would make New Zealand safe.

- The artist who did this painting wasn't at Waitangi. He used people's stories to help him draw what happened.
- Te Rauparaha isn't in the painting. He signed the Treaty in Kāpiti



Captain William Hobson is shaking hands with Hone Heke. His Queen wanted him to bring laws to New Zealand and find more land for British settlers.

This man is called Marupo. He was a rangatira and warrior. He didn't want to lose mana by signing the Treaty. But then he changed his mind.

What are the kaiako and ākonga responses that will take learning towards the next Progress Outcome?

Ways that ākonga could deepen their understanding, knowledge, and inquiry practices in Years 4 to 6 include:

Understand: develop deeper understandings of **power** and **perspectives** using contemporary and Aotearoa New Zealand's Histories contexts, especially in relation to people's participation in groups and communities.

Know: that **rules** and **systems** are not always fair for all people. This will help them gain knowledge and understanding of concepts such as inclusion, power, fairness, equity, and inequity.

Do: engage with a wide range of people to understand diverse **perspectives** and discuss similarities and differences between people's views.

Demonstrate greater skill in **collecting, analysing, and using sources** by:

- gathering information from relevant sources
- using literacy and numeracy tools to sort and group findings.

Take **social action** by working with others to generate a range of ideas to solve a problem.

The *Should our kura go plastic-free?*

Progression in Action is part of a broader unit exploring how rules and laws are decided in Aotearoa New Zealand.

The focus on people's use of plastics was chosen to make connections with the environmental interests of ākonga, many of whom are aware of climate change and are concerned about the amount of rubbish at their local beach. This learning context also connects with the Government's recent banning of single-use plastic bags in Aotearoa New Zealand.

Learning is centred around **Te tino rangatiratanga me te kāwanatanga | Sovereignty, organisation, and government**. In this phase of learning, the focus shifts from people belonging to groups and the roles and responsibilities that help sustain these groups (y1-3), to the rules and systems we have for organisation and government, recognising that rules and systems are not always fair for everyone (y4-6).

The Progression in Action represents a slice of learning at the end of a phase. Topics in this phase reflect the critical focus: Expanding horizons of knowledge and collaboration.

This Progression in Action includes:

- a **task** description – explaining how one task, near the end of the topic, supports ākonga progress through the Understand, Know, and Do elements
- **ākonga responses** – showing how the Understand, Know, and Do elements work together, and how to recognise and respond to take learning towards the next progress outcome.
- a **topic** overview – describing how ākonga can broaden and deepen their understandings of the big ideas through relevant Know contexts and Do practices



Image source:
<https://www.flickr.com/photos/surveying/15122006169/in/photostream/>



Understand

Ākonga will build their **understanding of the big ideas** by exploring:

- who (individuals and groups) has access to **power** in relation to decisions about use of plastics in our local community and at a national level
- **views, values, and perspectives** that underpin people's care for the environment, especially those of mana whenua
- how people **participate** in decision making about the environment, acting on their **beliefs** and through the **roles** they hold.

Know

Ākonga will build their knowledge of the national context: **Te tino rangatiratanga me te kāwantanga | Sovereignty, organisation, and government**

- Communities create rules for belonging and systems to maintain order. These rules and systems are not always fair for all people.

Do

Ākonga will develop their inquiry practices by:

- **asking** a range of appropriate **questions** to help focus a community survey about single-use plastics.
- using graphs and a t-chart to **analyse**, sort, and group survey findings.
- identifying people's **values**, viewpoints, and **perspectives** in relation to single-use plastics and the environment.
- **stating their opinion** about single-use plastics, thinking about why they feel this way and knowing that others feel differently.
- working with others to **generate a range of ideas** in response to the survey findings.

Years 4-6 task:
Community survey

Surveying our community

To set up this task, ākonga will design and carry out a community survey to gather feedback about a proposed new school rule — to ban single-use plastic wrapping in school lunches.

This is part of a broader topic exploring how rules and laws are decided in Aotearoa New Zealand.

How ākonga develop their inquiry practices

Before this task, ākonga have:

- explored the impact of plastic rubbish at their local beach
- read [Te Pōti the vote](#), a parliament themed story
- investigated the Paris Agreement and the Government's decision to ban single-use plastic shopping bags in Aotearoa New Zealand
- developed their understanding of key concepts, including power, kaitiakitanga, kaitiaki, democracy, representation, and leadership.

This task gives ākonga the opportunity to apply democratic processes to school level decision making.

Ākonga work independently or in small groups to:

1. analyse the results of the community survey
2. consider if the banning of single-use plastics from school lunches is a fair and acceptable school rule.

Ākonga choose how to share their conclusions.



Understand

How the task supports progress in the big ideas in the topic

Identifying how people feel about banning single-use plastics in school lunches supports ākonga to understand different **perspectives**, and that people's **values, traditions, and experiences** influence their decision-making.

Ākonga will understand that their tumuaki and Board of Trustees have access to **power** for setting school rules, and that seeking and listening to feedback is one way that leaders can devolve **power** to the community.

Know

How the task supports progress in the topic through the Know contexts

The task builds ākonga knowledge about:

- the participation of people, ākonga and whānau, in school decision making
- the positive and negative impacts of rules on people's lives and how this relates to fairness.

Do

How ākonga develop their inquiry practices

To complete this task, ākonga need to:

- explore different perspectives on banning single-use plastics at school, describing similarities and differences between people's views
- state their own opinion about banning single-use plastic from school lunches, and reflect on how they formed it
- communicate survey findings into key themes
- analyse the overall results of the survey and consider if the results justify the implementation of a new school rule
- generate ideas on what to do next.

Notice and recognise how ākonga responses show Understand, Know, and Do working together

The ākonga show that they **Understand** that people hold different perspectives on single-use plastics and that democratic decision-making involves listening to everyone's viewpoints.

They **Know** that a new school rule could be implemented to support the health of their local environment, and that not all parents think that this rule is fair.

Ākonga can **Do** the following:

Identify values and perspectives

Ākonga can analyse and categorise the viewpoints and perspectives of their parents and compare them to their own.

Communicate a line of argument

Ākonga can communicate logical and reasoned arguments for what they think their kura should do next.

Analyse decisions and take social action

Ākonga have suggested innovative actions they can take to:

- promote kaitiakitanga
- make the new school rule more appealing to whānau.

Collect, analyse and use sources:

In work sample 2, the ākonga recognises the importance of gathering missing viewpoints from parents and young people before making a decision.

Ākonga response 1: Letter to school principal

Dear Mr Smith

It was sad to see all the plastic rubbish at the beach on our school trip. We know that plastic rubbish from our lunch boxes is bad for the environment but we don't think that our kura should ban single-use plastics from lunch boxes straight away. Here are our reasons-

1. Our survey shows that more than 60% of our parents disagree with the school rule. We don't think it would be fair to introduce a school rule that a lot of people don't agree with.
2. Parents find that many lunch box products at the supermarket are sold in plastic wrapping. It is hard to avoid it.

Here's what we think our school should do next-

1. Hold an information night for our parents where we show them how plastic is hurting our environment and share ideas for how to pack an "eco friendly" lunch. We could write speeches and create kaitiakitanga displays.
2. Introduce "plastic-free Wednesdays" so that we can try out the school rule to see if it is easy to follow. We have already designed a poster for this that we could stick up around the school.

We hope that you like our ideas.

Ākonga response 1: Excerpts from ākonga conversation with teacher



“I don’t think we should ban single-use plastic from lunch boxes yet because we haven’t got all the survey results back. We don’t know what everyone thinks. Plus, a lot of parents have said they don’t want the rule.

I think we should re-send the surveys to the people who still need to fill them in. I think kids should be allowed to do the survey too because our opinions are important.

So far, there’s lots of parents who don’t want the rule because they think it will make their lives hard and they don’t know about all the rubbish on our beach.

We should teach our whānau about the harm caused by plastic and tell them we need to take care of our beach. That might change their minds.”

What are the kaiako and ākonga responses that will take learning towards the next Progress Outcome?

Ways that ākonga could deepen their understanding, knowledge, and inquiry practices in Years 7 to 8 include:

Understand: develop deeper understandings of **power** and **perspectives**, especially in relation to the development of systems, rules, and laws.

Know: that community **challenges and government** actions can have a widespread impact on people’s lives and can lead to **individual** and **collective action**.

Do: engage with a wider range of people to understand diverse **perspectives** and further explore the **values** behind people’s different perspectives.

Demonstrate greater skill in **analysing decisions** and taking **social action** by:

- using decision-making tools, for example, a decision-making grid
- justifying the social action they decide to take
- evaluating the outcomes of their actions.



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