

TŌKU TŪRANGAWAEWAE

YOU ARE WHO YOU ARE, BECAUSE OF WHERE YOU STAND

Rationale:

This course is designed to use the freedom provided by the NZC and the decontextualized external achievement standards and apply some of the suggestions in the Teaching and Learning Guide. It provides studies in depth that are of high interest to students. A New Zealand context is evident throughout the year's work. This course can be used for both external and internal assessment requirements while providing students with a new and rich context for studying historical developments over a range of time and place.

NZC Achievement Objectives require students to	The course provides opportunities for students to
<p>Understand how the causes and consequences of past events that are of significance to New Zealanders shape the lives of people and society.</p> <p><i>Using a range of historical evidence and methodologies, students will:</i></p> <ul style="list-style-type: none"> describe and explain a range of causes of past events that are of significance to New Zealanders; describe and explain a range of consequences of past events that are of significance to New Zealanders. 	<ul style="list-style-type: none"> study long term developments and short term issues related to whakapapa <ul style="list-style-type: none"> examples of this could include: <ul style="list-style-type: none"> long term - changes in attitude, growth of acceptance of fikanga alongside tauwi interest in an individuals whakapapa, changes in whakapapa due to intermarriage, short term – issues around accessibility of information, cultural sensitivities around whakapapa, the inability to access evidence develop historical understandings such as how cultural, economic, political and social factors combine to produce outcomes and how those outcomes reflect the nature of the society they occur in <ul style="list-style-type: none"> Loss of identity due to urbanization; cultural displacement Māori renaissance and growth of identity Whakapapa and what it means in different contexts Decline of Te Reo and the impact this had, and continues to have on whakapapa Impact of governmental policies on Māori culturally and socially Place of Māori in NZ society develop an understanding of the varying rate of change, why change happened, when it did, its varying effects on individuals and groups, whether change brought progress and whether or not it lasted. <ul style="list-style-type: none"> Important concepts such as causation, continuity and change and significance could be covered in this unit of work and covered in a variety of ways which relate directly to the students in the class, not of all whom may be of the local iwi – the personalisation/individualization of this unit will allow all students to have a voice and to develop their understanding of their cultural locatedness as well as that of the rohe they live in

Understand how people's perspectives on past events that are of significance to New Zealanders differ.

Using a range of historical evidence and methodologies, students will:

- describe and explain the different perspectives of people living around the time of past event(s) that are of significance to New Zealanders.

- Develop chronologies to provide access to context and concepts: personal chronology, iwi chronology, local chronology, national chronology
- Develop understanding and insight into key issues of the hapū and iwi, people and developments and how these were perceived at the time and since
- Examine a range of attitudes towards whakapapa and family history
 - Personal, individual, whanau, hapū, iwi, Pākehā, Pasifika
- Identify and describe perspectives different groups hold about whakapapa and family history

DRAFT

TŌKU TŪRANGAWAEWAE

YOU ARE WHO YOU ARE, BECAUSE OF WHERE YOU STAND

He kākano ahau i ruia mai i Rangiātea

I am a seed which was sown in the heavens of Rangiātea¹

Year Level: 11

Curriculum Level: 6

Achievement Objective(s): Level 6

- Understand how the causes and consequences of past events that are of significance to New Zealanders shape the lives of people and society
- Understand how people's perspectives on past events that are of significance to New Zealanders differ

Achievement Standard(s):

Level 1

AS91001

Carry out an investigation of an historic event, or place, of significance to New Zealanders

AS91002

Demonstrate understanding of an historical event, or place, of significance to New Zealanders

AS91003

Interpret sources of an historical event of significance to New Zealanders

AS91004

Demonstrate understanding of different perspectives of people in an historical events of significance to New Zealanders

Teacher Instructions:

Local protocols and tikanga are important to acknowledge and observe in this study. Some initial learning around these will ensure that students remain engaged with the learning in an appropriate cultural context. Adaptation in the class must also take place in this study as migration has seen Māori students move about New Zealand and our students are not necessarily from the iwi of the rohe we are teaching in. This needs to be acknowledged and links/connections with whānau will be important for this to progress. The tikanga of local iwi must be paramount, however other iwi, as present in the class need to be acknowledged.

Getting to know the students in the class will be very important in ensuring that this task is authentic and relevant to them. Recognising the predominant ethnicity, predominant iwi, local iwi and rohe will also set teachers at ease. Using the runanga/runaka will also be crucial in ensuring that the task has integrity. Relating the learning back to the cultural background of each student will help ensure effective teaching

Undertaking some self led PLD might also help teachers develop a greater understanding of tikanga Māori. There are excellent courses available through the [Open Wānanga](#), these being [Mauri Ora](#) and [He Papa Tikanga](#)

Some readings on culturally responsive pedagogy are below:

<http://www.teacherscouncil.govt.nz/content/tātaiako-cultural-competencies-teachers-of-māori-learners>

<http://www.education.govt.nz/ministry-of-education/overall-strategies-and-policies/the-māori-education-strategy-ka-hīkitia-accelerating-success-20132017/>

http://www.tlri.org.nz/sites/default/files/projects/9268_cowie-summaryreport.pdf

<http://educationcouncil.org.nz/sites/default/files/Tataiako%20Cultural%20Competencies%20for%20Teachers%20of%20Māori%20Learners%20A%20resource%20for%20use%20with%20the%20Graduating%20Teacher%20Standards%20and%20Practising%20Teacher%20Criteria.pdf>

<http://www.ascd.org/publications/educational-leadership/sept95/vol53/num01/A-Framework-For-Culturally-Responsive-Teaching.aspx>

Why Whakapapa/Family History?

Maori children have the right to:

- Know their Whakapapa and their [whānau](#), [hapū](#) and [iwi](#) connection
- Know their [marae](#) and [waka](#) and the [kawa](#) of both; know their korero tawhito (history)
- learn and be taught in [te reo rangatira](#)
- Know the [tikanga](#) of their [tūpuna](#) (values and philosophies)
- Be valued and respected as [Tangata Whenua](#) in [Aotearoa](#)
- Know the concepts of [oranga](#) for the wellbeing of their [taha wairua](#), [hinengaro](#), whānau and [tinana](#)
- Expect the [Treaty of Waitangi](#) to be honoured for the benefit of the mana of their Tūpuna and the future of their [mokopuna](#)
- Expect safety, protection, love and hope;
- Know they are descendants of [Ātua](#).²

This is equally true for children of Pākehā descent. They also have the right to know who they come from, where they fit in to their genealogy and know and explore their other cultural heritages.

All students and ethnicities benefit from the intellectual processes they develop and apply in the search for knowledge. Undertaking family history allows people to learn new skills, to engage in a research methodology, create resources and share knowledge with others in the family. Professor Ronald D. Lambert, University of Waterloo, states that "...genealogy and family history deeply engage [those undertaking it] in terms of personal identity, self-esteem and motivation".³

Purpose of Family History

To maximise children's learning experience through

- the inclusion of cultural content
- reflecting cultural values
- utilising culturally preferred ways of learning
- affirming cultural identity

Kaupapa Principles⁴:

Tino Rangitiratanga – Self-determination

Allow students to control their own aspirations, and what they get out of this unit of work, without overlaying Pākehā values on these. All Māori students, regardless of iwi, need to have the chance to explore their whakapapa and share their understandings of these with the class and wider community. This concept also gives students the means of co-constructing their assessment with their teacher and to determine the way in which they will approach this.⁵

Taonga Tuku Iho – Cultural Aspirations

Acknowledge the importance of Te Reo Māori in the construction of each student's whakapapa and observe tikanga practices around this, including acknowledging the importance of whakapapa as taonga and providing other means for completion of the summative assessment should whānau decide to retain this taonga within the confines of the hāpu/iwi

¹<http://unitec.researchbank.ac.nz/bitstream/handle/10652/1900/Ritchie%20%20Poipoia%20te%20tamaiti.pdf?sequence=1&isAllowed=y>

² This statement was developed in 2010 and is now taught as part of the [Mauri Ora wānanga](#).

³ <http://blog.myheritage.com/2011/11/genealogy-why-family-research/>

⁴ These principles come from <http://rangahau.co.nz/research-idea/27/> accessed 6/01/16

⁵ This aligns itself with the view of Graham Smith, Leonie Pihama and Sheilagh Walker whose view of Kaupapa Māori Theory is more Kaupapa Māori praxis – where the approach cannot exist without practice, hence the action based approach, in this assessment and unit of work, of co-construction between students and teacher. (Mane, J. (2009) Kaupapa Māori: A Community Approach, MAI Review <http://www.review.mai.ac.nz/index.php/MR/article/viewFile/243/282>)

Ako Māori

Utilising the idea of the learner as a teacher and the teacher as a learner in order to promote an understanding that knowledge belongs to the classroom community as a whole. By doing this people's individual strengths are acknowledged. This must occur in a culturally sound classroom where learners and teachers feel safe and valued by all. In this way learning becomes a joint venture and knowledge is created together, not simply given in a teacher discourse and in this way in individual need is recognised and addressed.

Whānaungatanga

To know one's relationship with people and land is of high significance to Māori, and is apparent in protocol and cultural gatherings.⁶ This is present in all powhiri, mihi whakatau and hui where relationships with people, other iwi and the land are recited in order to determine links. This concept also covers the building, consolidation and maintenance of relationships built on reciprocity, mutual respect and accountability for both teacher and student. Building enduring relationships based on these values are central to Kaupapa Māori.⁷

Ata

The building and nurturing of relationships is important in order to ensure the continued wellbeing of all students. This principle works to create safe spaces with negotiated boundaries. We need, as teachers, to ensure that students and teachers have:

- Quality space of time and place
- Give of their best
- Be respectful of each other
- Work and learn together
- Reflect on what they learning and achieved
- Be disciplined in their approach
- Plan their work and strategize accordingly.

Kaupapa – Collective Philosophy

In undertaking this research it is important that teachers and students interact with the Māori community in order to ensure that the vision, aspiration and purpose of the community is met. The building of a programme of work centered around whakapapa needs to be co-constructed, between teacher and student, with advice from the local Māori community

Perspectives

- Maori perspective on concepts of whanau and whakapapa⁸
- Waka stories of the rohe
- Iwi/hapū stories of the rohe and accounts of physical/geographical features as related to family
- Pākehā on concept of family, heritage and ancestry – sociologist to speak about this? Local genealogists invited?

Essential Questions

- Why is whakapapa/family history important to families/people/communities, and how does it help us to understand our place in our community/society?
- What are the differences and similarities between whakapapa and family history?
- To what extent does whakapapa/family history provide people with a sense of belonging?
- How significant is whakapapa/family history to people?

⁶ Mane, J. (Mane, J. (2009) Kaupapa Māori: A Community Approach, MAI Review <http://www.review.mai.ac.nz/index.php/MR/article/viewFile/243/282> p3

⁷ Ibid p4

⁸ Sourced from <http://www.hearingvoices.org.nz/index.php/different-perspectives/maori-perspective/32-the-importance-of-whakapapa-an-explanation-by-egan-bidois>

Key Concepts:**Cause and Effect**

Causation centers on investigating the reasons leading to an event and the resulting consequences of the event. How this affected people's lives and communities is also revealed through the study of relationships between events.

Perspectives

Multiple perspectives are held on the past and are often contested. People in the past may have held very different views on an event to how it is seen presently or will be seen in the future. These perspectives are the result of a number of factors including age, gender, life, experiences, social position, political outlook, values beliefs, ethnicity etc.

Continuity and Change

Change over time and continuity in changing times is examined in history by placing events in context. Debates centre on what has changed, what has remained the same and what the impact of the changes have been.

Significance

Establishing the historical significance of an event, theme or issue through debate and evaluation against specific criteria enables historians to use the past as a means of explaining the present.

Reliability and Usefulness

All sources need to be evaluated for their usefulness and reliability. Establishing who wrote it, why it was written the perspective of that person etc. will help to ascertain how reliable and useful it is. Corroborating sources with other evidence will also help with this.

Bias or Propaganda

Establishing if a source is biased or contains propaganda is another concept used by historians. This allows them to establish reliability and also to determine people's perspectives.

Limitations of evidence

Discussion around the limitation of the source is also important and contributes to the overall usefulness and reliability.

These concepts all need to be taught explicitly in the unit of work and the students made aware of them and how they are learning about them. Discussing these, defining the, and explaining them in the context of a unit or activity is the best way to approach this. This can be done as a class, as individuals as groups etc. as you proceed with the research. Some strategies for this will be placed in a resources folder to complement this unit of work. It would be worth getting hold of Peter Seixas's book *The Big Six* and Sam Wineberg, Daisy Martin and Chauncey Monte-Sano text *Reading like an Historian* for some additional information and ideas for strategies as well.

Pedagogy

- Culturally responsive pedagogy that emphasizes discussion, seminars, oral history, speakers, starters (whakatauki)
- Consultative approach recognizing the need to ensure protocols are followed as per the community traditions(?)
- Personalize the programme for students. Not all students will be of the iwi of the rohe. This unit will need to be personalized to meet the needs of all students so they can appropriately connect with the history of both the iwi of the area and their own iwi
- Student voice: seek to encourage all students to actively contribute to the class when and where comfortable. Look to build the capacity of those students who are not as confident as others
- Inclusive – ensure the learning environment is constructive, welcoming and friendly for all students. Look to promote an inclusive environment where all must feel valued and respected members of the class
- What does my classroom look like for Māori students? Is it welcoming? First impressions
- Who are my students?
- One to One conferencing: what role will it play in our programme and how will I / the students use it?
- Peer-to-peer conferencing
- Group work and associated whole-class plenaries
- My role – balance of instructor / mentor / learner?
- Negotiated programmes

<p>Links with New Zealand Curriculum</p> <p>High Expectations – The curriculum supports and empowers all students to learn and achieve personal excellence regardless of their individual circumstances by encouraging students to reach their potential through individualized programmes of learning, feedback and feed-forward and the provision of additional relevant resources if necessary.</p> <p>Cultural Diversity - The curriculum reflects New Zealand's cultural diversity and values the histories and traditions of all its people. This topic allows students to engage with a high interest topic in their history and encourages them to think about the local and national context in which this occurred.</p> <p>Inclusion - The curriculum is non-sexist, non-racist, and non-discriminatory; it ensures that students' identities, languages, abilities, and talents are recognised and affirmed and that their learning needs are addressed. Support student to acknowledge the importance of histories outside of their area, or in their area. They should be supported to look at this topic from a variety of perspectives including Māori.</p>	<p>Links with NZC Values</p> <p>Excellence – the very nature of working with primary documents and the difference in language and text of years gone by will see student need to persevere with understanding and comprehension. Working with others and using literacy strategies will ensure they engage with these document successfully.</p> <p>Innovation, Inquiry and curiosity Critical thinking is an integral part of the study of study. Analysing sources and determining their significance, the perspectives they contain, their reliability and usefulness all allow student to think creatively and reflectively.</p> <p>Equity By pooling resources and engaging in collaborative studies students are able to further their understanding of the context.</p> <p>Integrity Acting ethically when using primary documents and undertaking research is an important skill in history. Ensuring confidentiality, full disclosure and maintaining people's trust in you will ensure the integrity of your work.</p>
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BEST EVIDENCE SYNTHESIS

Aligning experiences to important outcomes:

Build on what your student already knows about their family history / family tree case, consider using conversations, interviews, questionnaires and other activities to ascertain the existing level of understanding. Further align the learning activities and resource so that they help develop conceptual knowledge and understandings. Ensure all activities and resources align with the desired learning outcomes, make the purpose of the tasks clear to students so they know what they learning and why.

Design experiences that interest learners:

Student interest will ensure engagement, motivation and ultimately learning. This unit of work focuses on a learning opportunity that is real and related to authentic issues and contexts and will give student an understanding the importance, personally and historically, of family and ancestry in providing a sense of self. It also provides the opportunity to explore social and cultural contexts past and present and the role of place and identity in New Zealand society. Using speakers, illustration, picture, newspaper article and video are all ways in which this engagement can be fostered.

Key Competencies: How will these be developed in this unit?

<p>Thinking</p> <ul style="list-style-type: none"> Using creative, critical, and metacognitive processes to make sense of information, experiences, and ideas. Developing understanding, making decisions, shaping actions, or constructing knowledge. 	<ul style="list-style-type: none"> Applying knowledge acquired to new scenarios Determine strategies to use when confronted with new information Defending a point of view with evidence
<p>Using language, symbols, and texts</p> <ul style="list-style-type: none"> Working with and making meaning of the codes in which knowledge is expressed. Representing and communicating information, experiences, and ideas. Producing texts of all kinds: written, oral/aural, and visual; informative and imaginative; informal and formal; mathematical, scientific, and technological. 	<ul style="list-style-type: none"> Applying appropriate strategies to unpack resources Develop communication skills in different modes – written, verbal Use ICT effectively and appropriately to communicate, interpret or unpack sources Able to unpack visual sources
<p>Managing self</p> <ul style="list-style-type: none"> Self-motivating, seeing themselves as capable learners. It is integral to self-assessment. Establishing personal goals, making plans, managing projects, and setting high standards. Meeting challenges. 	<ul style="list-style-type: none"> Able to focus, complete tasks, meet deadlines Set goals and strategies as to how to meet these Shows resourcefulness and determination Practices reflective observations Evaluates their work

<ul style="list-style-type: none"> Knowing when to lead, when to follow, and when and how to act independently. 	<ul style="list-style-type: none"> Ability to suggest new ideas and approaches and to accept others ideas and approaches.
<p>Relating to others</p> <ul style="list-style-type: none"> Interacting effectively with a diverse range of people in a variety of contexts. Showing the ability to listen actively, recognise different points of view, negotiate, and share ideas. Being open to new learning and able to take different roles in different situations. Knowing when it is appropriate to compete and when it is appropriate to co-operate. Working effectively together to come up with new approaches, ideas, and ways of thinking. 	<ul style="list-style-type: none"> Engaged in individual work, collaborates in group work, contributes to discussion Shows initiative in activities Works well with others and gets on well in groups Gives new roles a go when working in groups Displays leadership when needed Listens to other group members and takes on board their suggestions
<p>Participating and contributing</p> <ul style="list-style-type: none"> Being actively involved in communities (family, whānau, school, common interest or culture, local, national, or global). They may be drawn together for purposes such as learning, work, celebration, or recreation. Contributing appropriately as a group member, making connections with others, and creating opportunities for others in the group. Balancing rights, roles, and responsibilities and contributing to the quality and sustainability of social, cultural, physical, and economic environments 	<ul style="list-style-type: none"> Works well with other adults and students outside of the school grounds Contributes to class discussion and is inclusive and accepting of others opinions Listens to visiting speakers and asks appropriate and pertinent questions Creates opportunities to engage with others in the study being undertaken
<p>Specific Learning Outcomes</p>	
<p>Students will:</p> <ul style="list-style-type: none"> have an understanding of the role and importance of whakapapa in Maori society and the role and importance of genealogy for many other New Zealanders from other cultural traditions. be able to use the library to find information about a certain event be able to describe the difference between primary and secondary sources use appropriate strategies to interpret, examine or analyse evidence 	<ul style="list-style-type: none"> be able to annotate in depth be able to evaluate a sources usefulness and reliability use evidence to substantiate generalisations be able to source sources accurately according to the APA method be able to explain the significance whakapapa / genealogy.
<p>INTEGRATION WITH OTHER SUBJECTS:</p> <p>There is a possibility to integrate this study with Te Reo Māori, English, Media Studies, Art, Drama and Geography. It could also be linked to Science with a studier on genetics and what makes us us. Examples of how it could be used in the other learning areas are still being developed, and schools themselves will have some ideas how to link these in their unique context.</p> <p>This could link to English AS90855 where a visual text is to be constructed by students. The creation of a visual whakapapa or mihi might allow for some students to use their research in another way and across the learning areas. The research conducted in this unit might also be able to be used to inform a speech in English and be assessed against English AS90857. The use of the research that comes out of the assessments attached to this unit of work could be used in Drama and Media Studies departments where students could write scripts e.g. Drama AS90997, Drama AS91519, or Media 90996.</p> <p>There are also Te Reo Māori standards and Tikanga standards where some of this work could be used to inform some of the learning, these include Tikanga US 27106, US16038 (L2). There are caveats on the inclusion of these Standards though and that is that they can only be done appropriately in Māori Medium schools or Kura as this is who they were written for. There needs to be considerable korero around the inclusion of these and how they could possibly be used alongside this unit which is really designed for English Medium schools.</p>	
<p>Vocabulary</p>	<p>RESOURCES</p>

Comparison Visuals Causation Reliability Usefulness Copyright Context Factors	Causes Sources Annotation Significance Criteria Strategy Describe Identification	<ul style="list-style-type: none"> • Tātaiako • Angela Wanhalla – <i>In/visible Sight and Matters of the Heart</i> • Angela Ballara (1998) – Iwi Victoria University Press • Judith Binney <i>Oral History and Making Memories in Stories without End</i> • https://natlib.govt.nz/researchers/guides/family-history • https://natlib.govt.nz/researchers/guides/starting-with-family-history • https://www.youtube.com/watch?v=jGHAA5xF1nU • http://www.radiolive.co.nz/Dr-Rose-Pere-Teaching-our-kids/tabid/506/articleID/20997/Default.aspx • Kenneally, C (2014) <i>The Invisible History of the Human Race</i> (Black Inc. Books, Australia) • Mahuika, Te Rangimarie (2014) <i>The Value of Oral History in a Kaupapa Māori Framework</i> (http://tepouherekorero.org.nz/wp-content/uploads/2014/05/The-Value-of-Oral-History-in-a-Kaupapa-Maori-Framework.pdf) • Dictionary of New Zealand Biography http://www.teara.govt.nz/en/biographies • Grace, P (2015) <i>Chappy</i> Penguin Books NZ • Grace, P (2005) <i>Tu</i> University of Hawaii Print • Ihimaera, W (2014) <i>Maori Boy: A Memoir of Childhood</i> Random House • Seixas, P <i>The Big Six</i> • Wineberg, S., Martin, D., and Monte-Sano, C. <i>Reading Like and Historian: Teaching Literacy in Middle and High School History Classrooms</i> Teachers College Press 2011
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TEACHER READINGS

- 'Introduction', from Ballara, Angela *Iwi*
- For South Island teachers "Hapu Migration" from Anderson, A (1998) *The Welcome of Strangers* University of Otago Press
- Taonui R, "Canoe Traditions" and "Tribal Organisation" in Phillips, J (Ed, 2006) *Māori Peoples of New Zealand: Ngā Iwi o Aotearoa* (Te Ara – the Encyclopedia of New Zealand, David Bateman Ltd). The following chapters of this book have information about every iwi in Aotearoa, depending on where schools and teachers are based, this could provide a good starting point for an understanding of the iwi history of the rohe.
- "Emerging Societies 1500 – 1800", in Anderson, A., Binney, J., and Harris, A. (2014) *Tangata Whenua, An Illustrated History* Bridget Williams Books
- Graham, J *Nā Rangi tāua, nā Tūānuku e takoto nei: Research methodology framed by whakapapa* <http://ojs.review.mai.ac.nz/index.php/MR/article/view/199/226>
- Barlow, C (1991) *Tikanga Whakaaro: Key Concepts in Māori Culture* Oxford University Press pp171 - 175

ASSESSMENT

Formative	Summative
Naturally occurring evidence – could be documented through running record on Chalk.com or in the teacher's planbook; or through video (using iMovie, or video on a smart phone), or pictures – includes: <ul style="list-style-type: none"> • One to one conferencing • Negotiating personalized research component • Discussion • Analysis of documents in group • Paragraphing • Source interpretation • Appropriate use of strategies for difficult words etc. • Application of Significance criteria • Think Alouds • Four Reads • Podcasts • Video-journals • Others? 	Could lead into AS1.1, 1.2 and 1.4 or a combination of these, e.g. 1.1 and 1.4, 1.1 and 1.2 or 1.1 and 1.2/1.4

IN order o accelerate the achievement of Māori students the following need to be taken into consideration when planning a unit of work and co-constructing assessment:

- Integrating elements of the students' identity language, and culture into the teaching and learning
- Using student achievement data to target resources for optimal effect

- Providing early intensive support of those students at risk of falling behind – this could take the form of one to one conferencing, online help and support via email, establishment of a study group led by the teacher
- Creating/establishing partnerships with parents, whanau, hapu, iwi, communities
- Retaining high expectations of students to achieve as Māori

DRAFT

Lesson Sequence

Learning Outcome	Lesson Structure
<p>Introduction to whakapapa, family history and the rope of mankind and make their own meaning of this</p> <p>Formative Assessment</p> <p>Discussion strategies</p> <p>Perspective identification</p>	<p>Starter</p> <p>What is family? Pictures of different family groupings - describe what they see, how different is this for them? Clips of family (there's quite a few on YouTube under 'what is family') discuss how different cultures see family e.g. Pasifika, Indian, Chinese, Turkish - see who is in your class and get them to give a definition if comfortable. Create a star diagram / mind map showing these the different ideas</p> <p>Think about how Hollywood portrays family, is this accurate? This is an interesting review of family portrayal by Hollywood http://www.theguardian.com/theobserver/she-said/2014/mar/28/hollywoods-family-life-airbrushed</p> <p>This clip could be useful, but watch it right through first http://youtu.be/quW6bO1ZN3E</p> <p>What is whakapapa/family history/rope of mankind?</p> <p>Read and discuss the following quotes – you could do this in small groups, in ability groups or it could be teacher led. You may need to scaffold students into these quote, by:</p> <ul style="list-style-type: none"> o Making them shorter o Putting them into your own words o Giving the definitions of some words <p>Allow students to share and examine their own perceptions and perspectives on whakapapa/family history</p> <p>Quote 1</p> <p>Whakapapa provides a continuum of life from the spiritual world to the physical world, from the creation of the universe to people past, present and future. While whakapapa permits Māori to trace descent through to past generations, it also</p>

allows movement and growth into the future. Furthermore, the literal translation of whakapapa is “to place in layers”. The multiple layers of whakapapa involve interpretations that are fundamental to Māori values, beliefs and ways of knowing.⁹

Quote 2

Family history is about knowing who we are and where we come from, where we stand, why we stand there and who also stands alongside us. European family history is often seen merely as writing names on pieces of paper, however for those that undertake family history it is more than that. It is placing forebears in a context and understanding why the made the decisions they made. It is also about knowing the area in which we live, others that live near and among us and how this has shaped us.

Quote 3

Te Here Tangata – The Rope of mankind

The term, “Te Here Tangata”, literally The Rope of Mankind, is also used to describe genealogy. Visualise yourself with your hand on this rope which stretches into the past for fifty or so generations that you can see, back from there to the instant of Creation, and on into the future for at least as long. In this modern world of short term political, social, economic and business perspectives, and instant consumer gratification, “Te Here Tangata” is a humbling concept. From the concept of “Te Here Tangata”, one can establish their place in the universe. You are the essence of all that has gone before you and all that is to come.

The recitation of “whakapapa” is a critical element in establishing identity – and the phrase Ko (enter name) au’ (I am [enter name]) is in fact the personal statement that incorporates (by implication) over 25 generations of heritage. Experts in “Whakapapa” are able to trace and recite a lineage not only through the many generations in a linear sense, but also between such generations in a lateral sense.

It’s this that makes us a tribal people, we share the same stories as well as the same genealogy – and that’s what “whakapapa” is all about. - Atarangi Katene Clothier, 9.7.2010

⁹ Rameka, L (2012) Whakapapa: Culturally valid assessment in early childhood in Early Childhood Folio Vol 16 No 2 (2012) <http://www.nzcer.org.nz/nzcerpress/early-childhood-folio/articles/whakapapa-culturally-valid-assessment-early-childhood>

<p>Describe DNA, and how this links us to our ancestors (use DNA book here)</p> <p>Formative Assessment Participating and Contributing Managing Self</p>	<p>What is DNA (maybe get the Biology teacher in to talk about this)</p> <p>There is a cool experiment in the DNA book that you could do if you feel up to it, you'll find it on pg 9 – 10, you will need to ask permission from your principal or use the science lab to do this in as it involves using alcohol; the steps are as follows: Materials – salty water, 4 parts to 1 of salt, alcohol (eg gin), green liquid (3 parts water, 1 part detergent)</p> <ol style="list-style-type: none"> 1. Swirl a mouthful of salty water around your mouth for about 30 seconds – this allows the saline to collect the cells from the mouth and weakens the cell walls 2. Spit the salt water into the green liquid – the detergent will burst the cell walls and the nucleus allowing the DNA to float free 3. Carefully stir the mixture – this should be foggy coloured now and have a white foam on top 4. Add the alcohol by dropping it onto the back of a teaspoon and running into the glass; this will create a clear layer between the green and the foam, scoop the foam off carefully. DNA does not break down in alcohol so this stage separates it from the other bits of cell still floating in the solution 5. Watch as small white clumps appear, which should then be followed by spidery white lines on the surface – this is DNA, the hereditary code of each person <p>You could also look at the ideas of Mendel and his peas here as well – quite interesting – there are references to this here http://anthro.palomar.edu/mendel/mendel.1.htm or https://www.youtube.com/watch?v=Mehz7tCxjSE</p> <p>Genetics is the branch of science concerned with genes, heredity, and variation in living organisms. It seeks to understand the process of trait inheritance from parents to offspring, including the molecular structure and function of genes, gene behaviour in the context of a cell or organism (e.g. dominance and epigenetics), gene distribution, and variation and change in populations.</p>
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	<p>Build a DNA double helix http://www.yourgenome.org/activities/yummy-gummy-dna</p> <p>This wee activity could be amended for use here and it looks superficially at heredity and what we get from our parents etc. – sensitivity will be needed with this http://printables.familyeducation.com/tv/printables/0876281390_127.pdf</p>
<p>Define genealogy and family – to be able to describe who they are and where they come from</p>	<p>Define genealogy – what is it? What do Pākehā mean by genealogy and family? What is family history?</p> <p>You could use this extract as a starter for discussion around family history, along with finding out whose family has some research already done.</p> <p>The term 'genealogy' is the study of family ancestors with documentation of birth, marriage and death dates through parents, grandparents, great grandparents, as far back as possible. Whereas, 'family history' is more an in-depth study of the lineage in a family including the life stories of individuals; like their education, occupations, medical conditions, military service, residences, etc.</p> <p>For many people who are just beginning in genealogy, they may only be familiar with their parents' names, date of birth and possibly a marriage date. There is so much more that can be added just to that parental generation. Dates and location of events go hand-in-hand. Add with that the parents' full legal names. An individual referred to as 'Bill' or "W. F.:" their whole life, when in reality their full legal name was William Franklin Smith, is crucial information.</p> <p>Today, there are numerous reasons to research one's genealogy and expand it as a full family history. First, is for a medical family history. With the knowledge of genetics, medical science needs to know an individual's family history; what one's parents, grandparents, aunts or uncles suffered or died from assists the doctors to better know how to prevent and treat you, the descendant, as an individual today.</p> <p>Secondarily, discovering the geographical and historical time periods of ancestors provides a better perception of what shaped their lives. If one was living in the rural English countryside of the Lake District in the 1880s, their farm life focused on the four seasons. It would be a different lifestyle for those living in west central England and working in Manchester's industrial factories.</p> <p>There are diversities between genealogy and family history, yet both are dependent on each other. The main lineage of a family is the heart of genealogy. You need a listing of the ancestors; names, places and dates. This creates the facts from which to build. Then, learning about each ancestor as a person; their strengths or their weaknesses, their abilities and their achievements, in a sense, puts a real face to that ancestor's name. You might not have an image, but you can get an impression of who they were by learning more about each person. (http://www.familytree.com/learn/what-is-genealogy/)</p>

<p>Define whakapapa – bring in Māori mentor to explain this concept to students, along with ideas around time</p>	<p>Ideas for how to research and places to look here http://my.christchurchcitylibraries.com/family-history/</p> <p>Or you could use the following challenging story to discuss and debate the idea of genealogy: https://vimeo.com/37909522 or it can be found here as well https://www.youtube.com/watch?v=XyKtYPPeOyRM&list=PLpPteC8pPQuG4yqjMu-qWvIAPDzJt3gc0&index=113</p> <p>That will get discussion going, so be sure to provide some guidance around appropriate discussion strategies.</p> <p>There is some counter voice to the methodology and research in this episode as well, you can find it here http://ancestraldiscoveries.blogspot.co.nz/2012/02/who-do-you-think-you-are-blair.html</p>
<p>Define whakapapa – bring in Māori mentor to explain this concept to students, along with ideas around time</p>	<p>Define whakapapa – bring in your Māori mentor/iwi or runka mentor to explain this concept to students, along with ideas around time</p> <p>Have questions ready for the mentor around whakapapa, how it is told, why it is important, what it tells people, how it links with the land, how it establishes mana ...</p> <p>Students are to take notes on this, as it will be compared to family history for differences/similarities</p> <p>Whakapapa includes not just human genealogies, but is also used as a metaphor for the act of Creation and for the evolution of the Universe and all living creatures within it. The diligent researcher will therefore be able to quite easily trace his or her ancestry back through the 800 to 1000 years of human occupation to the first settlers and to their waka (canoe), on from there to the gods, and thence to the very act of creation. The recorded human genealogies reach back for 30 generations and more.</p> <ul style="list-style-type: none"> ▪ Te Korekore First state of creation (energy or potential) ▪ Te Po Second state (form) ▪ Te Ao Marama Third state (emergence) ▪ Aho Strand of learning ▪ Te Aho Tuatahi Cosmic genealogies ▪ Te Aho Tuarua Epochal genealogies ▪ Te Aho Tuatoru Evolutionary genealogies

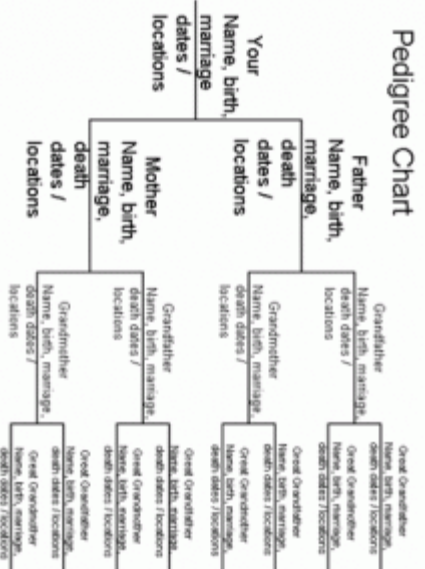
<p>Pre European Context for Māori</p> <p>Formative Assessment</p> <p>Thinking</p> <p>Writing</p> <p>Using Language, Symbols and Texts</p>	<ul style="list-style-type: none"> • Te Aho Tuawha Human genealogies • Whenua Umbilical link to Papatuanuku (Earth Mother) • Aho Makawerau Topknot link to Ranginui (Sky Father) • Tahuu Main genealogical line • Kawai Descent lines from Tahuu • Roroa Descent lines from Tahuu • Kauheke Ancestors • Rarangi Geneological list of ancestors • Whakamoe Multilinear listing of ancestors • Taotahi Reciting in a single line of descent • Tararere Female lines • Whakapiriipiiri Establishing geneological links between the home people and visitors • Ara poaka Lengthening of genealogy to gain seniority • Tatai nikohiko Truncating genealogy to show only illustrious ancestors • Kauwhau Tracing genealogies¹⁰ <p>Compare these ideas with those of Pākehā – have students construct a visual showing the differences and similarities between the two views on family/genealogy</p>
	<p>"Before the coming of the Pakeha [European] to New Zealand with his superior technology, all literature in Maori was oral. Its transmission to succeeding generations was also oral and a great body of literature, which includes haka [dance], waiata, [song], tauparapara [chant], karanga [chant], poroporoaki [farewell], paki waitara [stories], whakapapa [genealogy], whakatauki [proverbs] and pepeha [tribal sayings], was retained and learnt by each new generation."¹¹</p> <p>Structure of society – iwi/hapū/whanau; roles within society and how women were placed</p> <p>Look also here at why Māori women married Pākehā when sealers/whalers/traders started settling in NZ</p> <p>Angela Wanhallas' book "In/visible sight" or "Matters of the Heart" would be good reading for this and extracts from this could provide some great starters for discussion around the role of women.</p>

¹⁰ <http://maori.com/whakapapa/whakapap2.htm>

¹¹ Timoti Karetu, "Language and Protocol of the Marae [meeting place], in Te Ao Hurihuri, ed Michael King, 1975. Longman Paul, Auckland (<http://maori.com/whakapapa/whakapap2.htm>)

<p>Identify and explain the differences between Māori and Pākehā concepts of time</p>	<p>Describe and explain chronology as opposed to Māori concept of time</p> <p>Activity on European Chronology based on events in NZ history – how is this different to Māori concept of chronology/time</p>
<p>How do Māori view family history – is this the same as Pākehā? Why/why not? speaker</p> <p>How does the concept of family differ between the two ethnicities? Reading</p>	<p>Explain family structures and how these are similar/different between Māori and Pākehā, now and in the past (Venn diagram, talk to parents)</p> <ul style="list-style-type: none"> o family pictures – discuss what the “perfect family” is, use pictures etc – how does Hollywood impact on how we see families? o Brainstorm what families look like these days go back to starter material and expand on this – talk about belnded families o Look at dictionary definition o Challenge ideas about families – use newspaper articles <p>https://www.aei.org/publication/family-structure-matters-science-proves-it/</p> <p>http://www.gosanangelo.com/opinion/columnists/jonah-goldberg-why-family-structure-is-important_37357063</p> <p>http://www.dailycal.org/2015/11/13/on-family-and-unconventionality/ read through the case studies on this site, split into groups and feedback ideas</p> <p>Māori family <u>structure</u> talk about whāngai here what is it, what does it mean... Whānau and whakapapa</p> <p>What conclusions can we draw about family today? Use Witi Ihimera “Māori Boy” p25-26 and p45</p>
<p>What does doing family history involve?</p>	<p>Watch and episode of “Who Do You Think You Are” YouTube has Listings for Graham Norton, Twiggy, JK Rowling, Emilia Fox, Sebastian Coe (https://www.youtube.com/watch?v=dqBsl0i_Cc4)</p> <p>Worksheet for JK Rowling: students could use http://www.videonot.es/ in order to take synchronised notes with whichever clip you decide to use.</p>
<p>What sources do we use?</p>	<p>What sources do we use? Print/visual/oral</p>
<p>How do we use the sources?</p>	<p>How do we use them? Analysis/annotation</p> <p>Why do we use them?</p>

Where can we find the information	Where can we find information? Libraries/archives/ letters/books/diaries etc.
What skills do we need to have?	<p>Close reading – Four Reads Annotation – Hook, Line and Linker Sourcing – APA activity Analysis – how to analyse and annotate sources Identification of perspectives – finding them, recognising bias Use of evidence to support generalisations – how do we do this Questions that we can ask ourselves</p>
Importance of oral history	<p>What is oral history? How do we do it? Who can we speak to? Family members / kaumatua and kuia Protocols surrounding this</p>
Creation of a family tree/pedigree chart	<p>Bring in pictures from home if they have them, and not create a family tree going back four or five generations (this will be a personalised creation in order to take into account blended families etc.) Work with the students to do this – model own one on board first, talk them through it. If there is the opportunity to talk about adoption/whangai/remarriage etc and you're comfortable with this then do so, if not try to find one. Cover also the different attitudes to adoption up to the 1980s - state attitude – secret, hiding of moral shame of illegitimacy. Maori and Pasifika attitudes different – “whole villages raising children”</p> <p>Pedigree chart A pedigree chart or listing of each person with the basic information is essential. The key is beginning with oneself. Write out your name, birth date, birth location, marriage date and location. Draw two lines out or in two boxes, and place your parents' names. Add their birth, marriage and death dates along with locations. Now this is the initiation of a family tree. From each of your parents, is another line or box for their mother and father; they would be your grandparents. This is forming a direct lineage of your ancestors (parents > grandparents > great grandparents, etc.).</p> <p>PEDIGREE CHART – Below</p>

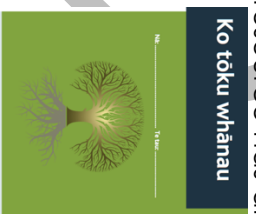


Such a direct lineage can multiple in the number of names very quickly. Look at the math; parents (2), then grandparents (4), great grandparents (8) and to the 2nd great grandparents (16), there is now a total of 30 unique and different people, all who contributed to the future generations, including yourself.

http://printables.familyeducation.com/tv/printables/fe/pc/0,,33875-1619_00.pdf

Mihi writing

- Write and orate their mihi based on their family tree
- o Could be a visual mihi
 - o Collaborate with your Te Reo teacher for this. It is possible here for teachers to work together to allow the students the opportunity to complete the whakapapa US as well US27106
 - o Ask the students for help with this – they become the teacher and the teacher the learner
- This resources scaffolds them into the mihi writing and gives them a clearer insight into the whanau and will them construct part of the family tree in Te Reo. This resource has an embedded hyperlink and is very good



<p>How did family structure change for Māori with the arrival of Pākehā?</p>	<p>Family structural change with the arrival of the settlers in Dunedin (need to change this for other regions)</p> <p>Explain the arrival of Europeans and the impact this had on Māori whakapapa and family structures – looking specifically at Kai Tahu and settlers, whaler and traders e.g. Edward Palmer - There is an opportunity to take students from Dunedin and surrounds, out to Henley/Otokia where Edward Palmer is buried in the cemetery and to the Māori Kaik where his brother William Palmer is buried with no marker. This would make for an interesting discussion in the field and allow the students to see the differences that existed between Māori and Pākehā communities. This could be taken further with examination of cadastral maps showing where the Native Reserve was in comparison with Pākehā settlement</p>
<p>ICT and Family History</p>	<p>Cultural mapping – Kai Tahu is doing some of this at the moment http://ngaitahu.iwi.nz/culture/cultural-mapping/ http://ngaitahu.iwi.nz/our_stories/cultural-mapping-unlocks-ngai-tahu-history/</p> <p>Map your family history using Google earth Smartphone activity using BillionGraves</p>
<p>Summative Assessment</p>	<p>Achievement Standard 91001 and 91002</p>