# **Social Studies Level 1 Course Outline 1**

# Guide to aid teacher planning only - designed to be printed or viewed in A3, Landscape.

## Purpose

This example Course Outline has been produced to help teachers and schools understand the new NCEA Learning and Assessment matrices, and could be used to create a year-long programme of learning. It will give teachers ideas of how the new standards might work to assess the curriculum at a particular level.

## Context

Designating Significant Natural Areas: exploring decision-making about land in multiple contexts.

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| **Significant Learning** | **Learning activities and assessment opportunities**Throughout the year assessment for learning happens often. Evidence may also be collected for summative assessment. | **Duration** Total of 32 weeks |
| * Introduction to Social Studies
 | Start the course with whanaungatanga activity, centring on ākonga and connections to “social” and “society”  | **TERM 1** |
| * identify and understand the key elements of the social inquiry process
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* Ākonga are given a social inquiry diagram to redesign in their own words. Using their own diagram, ākonga read news articles about current contemporary issues and fill in their diagram, highlighting key aspects such as: what is the issue about, what are people thinking about the issue, and what are people doing about the issue? Ākonga can then predict what happens next and evaluate the importance of the current issue in their lives and the lives of others
* Ākonga complete ‘speed debate’ activity or human values continuum activity, responding to their opinions on complex, contemporary issues
* Set up a talanoa to reflect on how ākonga opinions and ideas have been formed - who or what is influential in forming their opinions? Did they find that people had differing views to them? Why might that be?
 | Weeks 1 & 2 |
| * learn that society has a range of systems and structures such as social, political, cultural, spiritual with decision-making frameworks, roles and responsibilities
* learn about how a global flow or process has impacted on communities in the past and continue to shape communities today
* understand that identities and culture can be multiple, dynamic, and change in response to shifts, such as cultural, economic, political, and religious influences within society
 | Gauging prior knowledge of diverse systems and structures, which can include global, national, local, te ao Māori, and Pasifika, via any of the following ways:* Mentimeter - collaborative tool
* Discussion
* Mind map or brainstorm.

Jigsaw activityKey questions:1. Describe your given system or structure
2. How are decisions made within your given system or structure?
3. Who holds power? Is it clear how they gained the power?
4. Provide an example of one of your given systems or structures.

Example system and structures to use for Jigsaw activity. * Hapū
* Iwi
* Council
* Boards of Trustees
* Hierarchical leadership structures.

Essential question to guide teacher-led social inquiry: ***What is the global process of colonisation and how has it set up the structures and systems that continue to shape communities around the world today?***Learning activities will cover 8-10 lessons using a case study approachSuggested case studies: The Dakota Pipeline and protests to its construction; Amazon rainforest and destruction of indigenous cultures/peoples; the impact of recognising native title upon Aboriginal and Torres Strait Islanders in Australia For each case study, kaiako will identify a particular aspect of the social inquiry process to model and explicitly teach - writing effective social inquiry questions, searching for relevant sources (choosing keywords for search engines, using online databases such as EPIC), and discussing the potential bias and reliability as well as limitations of those sources; identifying points of view, values, and perspectives and their implications; selecting relevant information from sources to answer social inquiry questions; considering the ways in which people make decisions and participate in social action; exploring possible solutions, resolutions, and responses that may be required; and reflecting on their new understandings of the global process of colonisation. Kaiako must offer ākonga the opportunity to do a wānanga or a talanoa if they would like to.  | Weeks 3-5 |
| * learn that structures have power, and people can challenge and question structures
* learn that there are different views about what the rights and responsibilities of individuals and communities are and how they are valued and applied
* Understand and apply understandings of Te Tiriti o Waitangi and The Treaty of Waitangi and the ongoing relevance in Aotearoa
* consider how societies, communities, and individuals navigate inclusion and difference in society and how whakapapa and whakawhanaungatanga shape past and present experiences of belonging for different groups in society.
 | Introduce the social issue of Significant Natural Areas (SNAs) that are being implemented through local government after the central government proposed changes to the Resource Management Act in 2019.Ākonga are given some background information and the assessment task for AS 1.1 **Undertake a social inquiry into how a global flow or process shapes society.*** The ākonga social inquiries will link explicitly to the learning about **colonisation** from previous weeks through the social issue of proposed Significant Natural Areas in regions throughout Aotearoa New Zealand
* At some point kaiako will arrange EOTC opportunities for ākonga that link to SNA - arrange talks from local guides/mentors/kaumatua/experts (on site if possible, or classroom visits if not - online etcetera)
* People who are affected by the SNA will give first-hand accounts - ākonga can prepare questions for these visits/visitors.
 | Weeks 6-10 |
| * Understand and apply understandings of Te Tiriti o Waitangi and The Treaty of Waitangi and the ongoing relevance in Aotearoa
* Understand the importance of mana motuhake and empowerment of indigenous knowledge in Aotearoa’s
* Explore how whakapapa and whakawhanaungatanga shape the past, inform the present, and

empower the future* understand that identities and culture can be multiple, dynamic and change in response to shifts, such as cultural, economic, political, and religious influences within society
 | Revisit the social issue of SNAs - through a collaborative approach such as a bus stop activity, mind-map, or a class discussion. **What are the main differing viewpoints, values, and perspectives related to the proposed legislation of Significant Natural Areas? What are the implications of these perspectives on the Significant Natural Areas, the people and communities of those areas?**Introductory activity to introduce the key terms, for example a mix and match or a kahoot. Terms could include viewpoints, values, and perspectives, Te Tiriti o Waitangi, The Treaty of Waitangi, mana motuhake, whakapapa, whakawhanaungatanga.The kaiako will unpack different viewpoints, values, and perspectives which the ākonga can explore. When looking into hapū viewpoints, ensuring the kaiako is finding the opportunity to hear from local hapū representatives. What is the whakapapa of that whenua where the SNA is? How has the whakawhanaungatanga been used to shape the narrative of that whenua including the past, present, and future? Viewpoints and values can be discussed in a wānanga or a talanoa. Discussion must include the implications of the perspectives. Through exploring these viewpoints, values, and perspectives, ākonga will link their learning to Te Tiriti o Waitangi and The Treaty of Waitangi and how this has impacted on their values, viewpoints, and perspectives.**Possible points of view to explore with ākonga:*** Landowners, farmers, business owners etcetera
* Hapū - may have differing viewpoints
* Councillors.

**Possible values** * Kaitiakitanga
* Mana motuhake
* Sustainability
* Conservation
* Capital (money, financial investments, tourist spending etcetera).

**Possible perspectives to explore with ākonga:*** Te ao Māori perspectives
* Conservationist perspective
* Capitalist perspective.

Ākonga are given the assessment task AS 1.2 **Explore perspectives on a contemporary social issue** . Ākonga are given 2 weeks to complete the assessment task.  | **TERM 2**1 week3 weeks |
| * Identify and understand the key elements of the social inquiry process
* consider how societies, communities, and individuals navigate inclusion and difference in society and how whakapapa and whakawhanaungatanga shape past and present experiences of belonging for different groups in society.
* understand that identities and culture can be multiple, dynamic and change in response to shifts, such as cultural, economic, political, and religious influences within society
* learn that structures have power, and people can challenge and question structures
* understand that the nature of power within systems and structures can enable and constrain agency
 | **How can we take social action to bring about change?**Teaching and learning around social action strategies and tactics Recap learning from Term 1 case studies - Dakota Pipeline; Amazon rainforest and destruction of indigenous cultures/peoples; Indigenous Australians (for example) with a focus on the social actions taken by people and groups in each case. Include an explicit focus on the role of social media in these social actions.* Explore the differences between solutions, resolutions, and responses
	+ Kaiako to provide examples of each, then ask ākonga to find their own examples of each - use a jigsaw activity as formative assessment to check student understanding
	+ Set up a wānanga or talanoa as a way of discussing and learning how to evaluate the possible solutions, resolutions, and responses to each issue - each group of ākonga from the jigsaw activity to lead the wānanga for their case study
* Considering how systems and structures impact how individuals and groups make decisions
	+ Draw upon the different approaches taken by groups involved in taking social action at Ihumātao, Bastion Point
	+ Explore the differences and similarities between social actions in the 20th century and the 21st century; how can these be linked to systems and structures (the way our society is organised)?
 | Weeks 7-10 |
| * learn that structures have power, and people can challenge and question structures
* understand that the nature of power within systems and structures can enable and constrain agency
 | Ākonga are given the assessment task AS 1.4 **Participate in a social action**. Ākonga are given 4 weeks to complete the assessment task.  | **Term 3**Weeks 1-4 |
| Cultures and identities* learn that there are different views about what human rights are and how they are valued and applied.
* understand that identities and culture can be multiple, dynamic and change in response to shifts, such as cultural, economic, political, and religious influences within society
 | Exploring a variety of contemporary issues through a class film festival. These activities should give students multiple opportunities to reinforce the learning in the course so far and apply that knowledge and social studies processes to new contexts. The culmination of the film festival learning will be exploring solutions for contemporary social issues.Some suggested documentaries:* Seaspiracy
* Beautiful Democracy
* High Tide Don’t Hide (School Strike 4 Climate)
* The Social Dilemma
* United Skates of America
 | Weeks 5-8 |
| * understand the influences of media, relationship between flows and diversity, and impacts on individuals and/or local communities and places
 | Preparation for **1.3 Describe solutions, resolutions, or responses to a contemporary social issue**Case Study: Western Beauty StandardsIntroduce the idea of beauty standards. What does the ideal standard of beauty look like for men? What does the ideal standard of beauty look like for women? Where do these ideals come from - link to global flows and processes. Some examples of global flows that could relate are; media, economic flows, colonialism, and accessibility. Social processes that could relate are; celebrity influence, peer pressure, socialisation. Investigate specific case studies relating to the westernisation of beauty. Some case studies could be; cosmetic eyelid surgery (East Asia), Skin Bleaching (West Africa), controversy surrounding whitewashing filters on social media. Suggest solutions, resolutions, or responses to this contemporary social issue. | Weeks 9-10 |
| Using a social inquiry approach, students will: * understand and use appropriate inquiry frameworks that are culturally and ethically sound to examine relevant contemporary social issues
* ask questions, gather information and background ideas to deepen conceptual understanding
* explore people’s points of view, values and perspectives
* consider the ways in which people make decisions and participate in social action
* suggest possible solutions, resolutions and responses that may be required
* reflect on and evaluate the understandings they have developed.
 | Case Study: Ihumatao Ākonga prepare for externally assessed **1.3 Describe solutions, resolutions, or responses to a contemporary social issue** through applying problem solving skills to case study to suggest potential solutions, resolutions or responses.Explore some of the historical events and government systems that led up to the Ihumātao land conflict: signing of Te Tiriti, Ngā Pakanga o Aotearoa (the New Zealand Wars - focus on invasion of the Waikato), the New Zealand Settlements Act, the 1865 Native Land Act. What are the impacts of the systems that resulted in loss of land for generations to come? Comparison between Pākehā relationship with land compared to Māori views. Some concepts to explore: * Tūrangawaewae
* Kaitiakitanga
* Wāhi tapu

Develop an understanding of the social structures within Māori society and their roles and responsibilities in decision-making processes. How is this different to a colonial worldview? Why might this cause issues? What are some potential responses, resolutions or solutions to this? Potential link to previous big idea; how has Māori culture and identity been forced to change? How has this had impacts for mana tangata whenua? An overview of the more recent changes (from 2012) in ownership of Ihumātao. What systems and structures led to the land changing ownership so many times? Who, or what societal structure has the most power throughout these changes? Introduction into SOUL (Save Our Unique Landscapes) and Pania Newton specifically. Outline some of the actions/events; sit-in/occupation, appeal to the UN, hikoi, petition, involvement of ministers and Kiingi Tūheitia, eventual purchase of the land by the government. Through these actions how have groups demonstrated differing levels of power? Who has the right to speak on and govern this land? What are the potential responses, resolutions or solutions possible in this context? The settlement: impacts for Maori, for the local iwi, for SOUL, for the government. Impacts on repairing past injustices and giving hope for the future? What does this settlement tell us about where the power is held? Things to discuss:* People power/civil power
* Involvement of Kiingitanga
* Financial power
 | Term 4 -Weeks 1-8  |