

# Te Mātaiaho Te ao tangata | Social sciences Planning Cards

## How to use the cards

Use these cards to develop a deeper understanding of Te ao tangata | Social sciences. School leaders and kaiako can also use the cards to plan a social sciences programme.

There are three parts to the process which can be split over three one-hour sessions.

**Part one:** focuses on the Overview of Understand, Know, and Do in Te ao tangata | Social sciences content.

**Part two:** focuses on supporting school leaders and kaiako to review their current approaches to teaching social sciences across their kura.

**Part three:** focuses on using the progress outcomes of Te ao tangata | Social sciences to start planning for a particular phase of learning.

## How to use the cards

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### Part one: Getting an overview

1. Look at the overview of Te ao tangata | Social sciences content. Note the three elements of Te ao tangata | Social sciences: **Understand, Know, and Do**.
2. **Understand:** Read each big idea (cards 10-15) and discuss how they relate to your social sciences programme. Consider:
  - a. How do your units of work incorporate the big ideas?
  - b. What big ideas might you need to strengthen across your programme?
3. **Know:** Read each context (cards 16-19) and discuss its connection with your social sciences programme. Consider:
  - a. How do your units of work incorporate the contexts?
  - b. Which contexts might you need to strengthen across your programme?

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4. **Do:** Read each inquiry practice (cards 20-26) and discuss how your programme of work enables ākonga to think and act as social scientists. Consider:
  - a. How do your units of work support ākonga to develop inquiry practices?
  - b. What practices might you need to strengthen across your programme?

Now that you've explored the Overview of Te ao tangata | Social sciences, discuss how the three elements weave together to enrich learning in your current programme.

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### Part two: Strengthening Te ao tangata | Social sciences programmes

This activity is for school leaders and kaiako to review their current approaches to teaching Te ao tangata | Social sciences across their kura.

- List topics and themes that you already explore in your social sciences programme and that ākonga enjoy learning about.
- For each topic/theme, talk about how it relates to the Understand, Know, Do learning in Te ao tangata | Social sciences.

#### Review Understand, Know, Do across your current programmes:

As you reflect on your current social sciences programme carefully consider the following:

1. What aspects of Understand, Know, and Do do we think we already explore well? How do we know?

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2. How often do ākonga have opportunities to explore the different Know and Do aspects across our social sciences programme? Which aspects might we need to strengthen across our programmes?
3. What current topics are engaging and relevant for ākonga and important to parents, whānau, hapū, iwi, and community groups?
4. What resources and contexts do we already use to support Te ao tangata | Social sciences learning? In what ways do they offer diverse perspectives and include mātauranga Māori sources and approaches?

#### As you consider your current social sciences programmes discuss:

1. What do the progress outcomes tell us about what we should be teaching?
2. What topics and themes could we enrich?

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3. What new topics and themes could we introduce? At what levels?
4. What content and stories do kaiako need to know themselves to be able to successfully design and teach rich learning programmes for Te ao tangata | Social sciences?



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### Part three: Planning with the progress outcomes

This part of the process will help you to start planning with Te ao tangata | Social sciences. Capture your ideas and decisions as you work through the tasks (for example, who you will need to talk to, and what resources you will need).

1. Select a phase of learning and a topic you currently teach and know well. Choose a meaningful and familiar social sciences topic, rich and broad enough to link to the big ideas and one or more of the contexts. Start planning for one phase of learning (years 1-3, 4-6, 7-8, or 9-10). Look at and discuss the progress outcomes in Te ao tangata | Social sciences for that phase of learning.
2. Organise your cards. Gather all six big ideas (cards 10-15) and go through cards 27-131 to select the key knowledge and inquiry practice cards for your phase of learning. Put the other cards aside.

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- 3. Understand:** Discuss how your topic can be used to broaden and deepen students' understanding of several big ideas. You might need to reconsider your topic if you can't see strong connections to the big ideas.
- 4. Know:** Read the key knowledge statements and identify those relevant to your topic. Use these statements to explore and refine your topic. Discuss what resources you could use to support your own and students' learning.
- 5. Do:** Read the inquiry practices and identify those most relevant to your topic. Consider how you can develop rich learning opportunities that draw on the Do practices.
- 6.** Discuss progress. For the phases before and after your phase of learning, select the key knowledge cards for the contexts you have chosen and all the inquiry practice cards. Discuss how students' learning progresses across the phases – in deepening their knowledge and sophistication of inquiry practices and how the learning brings life to the critical focus for each phase.

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- 7.** Identify activities. Discuss rich learning tasks that will build students' understanding of the big ideas, knowledge of your topic, and use of the inquiry practices. Capture your ideas in your planning.

### Next step

- 8.** Plan a broad programme (e.g. across a year or a phase) –
  - a.** Map the opportunities for ākonga to learn, consolidate, and strengthen their knowledge (Know): aim for coverage of the Knows across several topics in the programme. Which topics will strengthen the Knows and which tasks will strengthen the critical practices over time (Do)? Ensure ākonga have repeated opportunities to learn.
  - b.** How will the big ideas (Understand) be explored through the phase so that topics connect in a coherent way?

## Understand The big ideas

10

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

*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.

## Understand The big ideas

11

*Kaua e uhia Te Tiriti o Waitangi ki te kara o Ingarangi. Engari me uhi anō ki tōu kahu Māori, ki te kahu o tēnei motu ake.*

*Do not drape The Treaty of Waitangi with the Union Jack of England, but rather with your Māori cloak, which is of this country. (Āperahama Taonui, 1863)*

### Colonisation and settlement have been central to Aotearoa New Zealand's histories for the past 200 years.

Colonisation in Aotearoa New Zealand began as part of a worldwide imperial project. It has been a complex, contested process, experienced and negotiated differently in different parts of Aotearoa New Zealand. Settlement by peoples from around the world has been part of, and experienced through, colonisation. Colonisation has also been a feature of New Zealand's role in the Pacific.

## Understand The big ideas

12

***Ko te pipi te tuatahi, ko te kaunuku te tuarua.***

*People use their agency to respond to injustice*

### **People's lived experiences have been shaped by the use and misuse of power.**

Individuals, groups, and organisations exert and contest power in ways that improve the lives of people and communities, and in ways that lead to exclusion, injustice, and conflict. The course of Aotearoa New Zealand's history has been shaped by the exercise and effects of power.

## Understand The big ideas

13

***E koekoe te tūi, e ketekete te kākā, e kūkū te kererū.***

*There is unity in diversity.*

### **People hold different perspectives on the world depending on their values, traditions, and experiences.**

Diversity encompasses differences in age, ethnicity, culture, religion, citizen status, abilities and disabilities, family composition, and gender and sexual identity. It results in a wide range of views, values, beliefs, and perspectives between and within cultures, communities, and societies. It enriches and challenges individuals and the collective.

## Understand The big ideas

14

***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.

## Understand The big ideas

15

***Tuia i runga, tuia i raro, tuia i roto, tuia i waho, tuia te muka tangata.***

*People can achieve a common goal when connected through relationships and knowledge.*

### **Interactions change societies and environments.**

Relationships and connections between people and across boundaries lead to new ideas and technologies, political institutions and alliances, and social movements. People connect locally, nationally, and globally through voyaging, migration, economic activity, aid, and creative exchanges. Such connections have shaped and continue to shape Aotearoa New Zealand. People interact with the environments they inhabit, adapting and transforming them.

## Know The contexts

### Ngā ahurea me te tuakiri kiritōpū | Culture and collective identity

This context focuses on how the past shapes who we are today, familial links and bonds, networks and connections, the importance of respect and obligation, and the stories woven into people's collective and diverse identities. It recognises the dynamic nature of culture and identity and the social and cultural importance of community practices, heritage, traditions, knowledge, and values. In Aotearoa New Zealand, the dynamic nature of culture and identity can be observed through people's different experiences of migration, settlement, and participation.

## Know The contexts

### Te tino rangatiratanga me te kāwanatanga | Sovereignty, organisation, and government

This context focuses on authority and control and the contests over them. Central to it in Aotearoa New Zealand are contests arising from differences between Te Tiriti o Waitangi and The Treaty of Waitangi, and from the New Zealand Government's role in the Pacific. The context also considers how societies organise systems and rules to create unity and order, roles and responsibilities related to these systems and rules, and the impact of them on people's freedom and experience of justice. It explores how people exercise their rights and responsibilities and participate in acts of citizenship.

## Know The contexts

### 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 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.

## Know The contexts

### Ngā mahinga ohaoha | Economic activity

This context focuses on how people seek to meet their needs and wants and the constraints some face in doing so; how people make a living individually and collectively and the exchanges and interconnections that result from this; and people's rights and responsibilities as producers, workers, and consumers. It considers different ways in which economies allocate scarce resources and the resulting national and global consequences for equity and for people's wellbeing.

## Do The inquiry practices

### Te ui pātai whaihua hei ārahi tūhuratanga whaitake | Asking rich questions to guide worthy investigations

Posing rich questions about society opens up interesting lines of inquiry that support meaningful and deep investigations into social issues and ideas.

## Do The inquiry practices

### Te whakaaro huatau | Thinking conceptually

Thinking conceptually involves forming generalisations around key concepts to make sense of society and social issues. Conceptual depth develops through the exploration of multiple examples across time and place.

## Do The inquiry practices

### 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 ensure breadth, depth, and integrity in research.

## Do The inquiry practices

### Te tautohu uara me ngā tirohanga | Identifying values and perspectives

Identifying values and perspectives helps us understand why people, including ourselves, think, feel, and act the way they do. Frameworks for organising perspectives enable multiple experiences to be understood. Listening and engaging in a respectful, ethical way, and examining how information represents, persuades, or manipulates helps to reveal people's values, perspectives, and motivations.

## Do The inquiry practices

### Te whakaaro arohaehae mō ngā wā o mua | Thinking critically about the past

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. Judgements about past experiences, decisions, and actions 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 judgements about the past.

## Do The inquiry practices

### Te whakapuaki i ngā tautohe me ngā whakaaro mā te whakamahi ritenga tikanga ā-iwi | Communicating arguments and ideas using social science conventions

Communication using evidence, logic, social science concepts and conventions, and an awareness of audience and purpose enables us to express and share our views and supports participation.

## Do The inquiry practices

### Te tātari whakatau me te whakahaere mahi koringa pāpori | Analysing decisions and taking social action

Working collaboratively to consider possible solutions to social issues enhances decision making and strengthens evidence-based, ethical responses. Generating and evaluating solutions and social actions includes exploring situations and responses from the past. Identifying challenges, uncertainties, and possible impacts helps to inform decisions and actions.

## Years 1-3 Key Knowledge

### Ngā ahurea me te tuakiri kiritōpū | Culture and collective identity

Relationships, language, and culture shape identity.

People express their culture through their daily lives and through stories about their past.

## Years 1-3 Key Knowledge

28

### Ngā ahurea me te tuakiri kiritōpū | Culture and collective identity

*Within Aotearoa New Zealand's histories:*

Māori are tangata whenua. They were the first people of this land and have stories about their origins and arrival.

People in our area have come from a variety of places and some retain connections to those places.

## Years 1-3 Key Knowledge

29

### Te tino rangatiratanga me te kāwanatanga | Sovereignty, organisation, and government

People belong to groups and have roles and responsibilities that help sustain these groups.

## Years 1-3 Key Knowledge

30

### Te tino rangatiratanga me te kāwanatanga | Sovereignty, organisation, and government

*Within Aotearoa New Zealand's histories:*

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.

## Years 1-3 Key Knowledge

31

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

Places and environments are often significant for individuals and groups. People express their connection to places in different ways.



## Years 1-3 Key Knowledge

32

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

*Within Aotearoa New Zealand's histories:*

Tangata whenua are deeply connected to the local area. Naming places was key to establishing and maintaining mana and tūrangawaewae.

Many of the names of geographical features, towns, buildings, streets, and places tell stories. Sometimes there is more than one story.

## Years 1-3 Key Knowledge

33

### Ngā mahinga ohaoha | Economic activity

People make decisions based on what they have and their needs and wants, and to provide for themselves and others. Priorities about needs and wants differ by time and place and impact on fairness and sustainability.

## Years 1-3 Key Knowledge

34

### Ngā mahinga ohaoha | Economic activity

*Within Aotearoa New Zealand's histories:*

The ways different groups of people have lived and worked in this rohe have changed over time.

## Years 4-6 Key Knowledge

35

### Ngā ahurea me te tuakiri kiritōpū | Culture and collective identity

Culture shapes individual and collective identities and creates diversity within societies.

People's cultural practices and relationships can vary but reflect similar purposes.

## Years 4-6 Key Knowledge

36

### Ngā ahurea me te tuakiri kiritōpū | Culture and collective identity

*Within Aotearoa New Zealand's histories:*

The stories of groups of people from different periods in our history convey their reasons for and experiences of migration. These stories have shaped their culture and identity in Aotearoa New Zealand.

## Years 4-6 Key Knowledge

37

### Ngā ahurea me te tuakiri kiritōpū | Culture and collective identity

*Within Aotearoa New Zealand's histories:*

Māori voyaging through the Pacific was deliberate and skilful and brought with it Pacific whakapapa and cultural identities. These identities were transformed over the centuries through adaptations to and relationships with the environment, and through the formation of hapū and iwi that eventually occupied Aotearoa New Zealand.

## Years 4-6 Key Knowledge

38

### Ngā ahurea me te tuakiri kiritōpū | Culture and collective identity

*Within Aotearoa New Zealand's histories:*

Individuals and communities have responded to international conflicts in a range of ways for a range of reasons.

## Years 4-6 Key Knowledge

39

### Te tino rangatiratanga me te kāwanatanga | 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.

## Years 4-6 Key Knowledge

40

### Te tino rangatiratanga me te kāwanatanga | Sovereignty, organisation, and government

*Within Aotearoa New Zealand's histories:*

*Te Tiriti o Waitangi | The Treaty of Waitangi* was signed in different places. The two versions of the Treaty say different things about who would have authority. Māori understandings were based on the version in te reo Māori, which the vast majority of Māori signed.

## Years 4-6 Key Knowledge

41

### Te tino rangatiratanga me te kāwanatanga | Sovereignty, organisation, and government

*Within Aotearoa New Zealand's histories:*

Governments have selectively supported or excluded people through processes associated with voting rights, access to education, health, and welfare provision, reflecting prevailing public attitudes of the time. Often equitable treatment has been sought by people, including Māori, Chinese, women, children, and disabled people.

## Years 4-6 Key Knowledge

42

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

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.

## Years 4-6 Key Knowledge

43

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

*Within Aotearoa New Zealand's histories:*

People adapted their technologies and tools to the new environment of Aotearoa New Zealand.

## Years 4-6 Key Knowledge

44

### Ngā mahinga ohaoha | Economic activity

People and communities buy, sell, and trade in different ways in order to survive and thrive. These transactions can be fair or unfair.

Consumerism (the increasing consumption of goods) benefits producers and has economic, social, and environmental consequences.

## Years 4-6 Key Knowledge

45

### Ngā mahinga ohaoha | Economic activity

*Within Aotearoa New Zealand's histories:*

Traditional Māori economies were finely tuned to the resources within each rohe, which provided the basis for trade between iwi. There were complicated economic relationships between iwi and early newcomers as newcomers sought resources.

## Years 7-8 Key Knowledge

46

### Ngā ahurea me te tuakiri kiritōpū | Culture and collective identity

People use different ways to sustain and evolve their culture and identity.

People can experience inclusion or exclusion in different situations, which has consequences for them and for society.

## Years 7-8 Key Knowledge

47

### Ngā ahurea me te tuakiri kiritōpū | Culture and collective identity

*Within Aotearoa New Zealand's histories:*

Mid-twentieth-century Māori migration to New Zealand cities occurred at an unprecedented pace and scale, disrupting the whakapapa of te reo and tikanga and depopulating papa kāinga. New approaches to being Māori and retaining iwi values and practices were created and debated. Movements to reassert Māori language, culture, and identity arose throughout the country.

## Years 7-8 Key Knowledge

48

### Ngā ahurea me te tuakiri kiritōpū | Culture and collective identity

*Within Aotearoa New Zealand's histories:*

Over time people from a wide range of cultures have participated in and contributed to Aotearoa New Zealand, while retaining and adapting their distinctive identities. The histories of Chinese, Indian, and other Asian communities, Pacific communities, refugee and faith-based communities, disability communities, and the Deaf community demonstrate how this has been experienced. Some have met barriers.

Advocating for the right to citizenship and respect for difference has contributed to the development of a more diverse nation.

## Years 7-8 Key Knowledge

49

### Te tino rangatiratanga me te kāwanatanga | Sovereignty, organisation, and government

People respond to community challenges or government actions, sometimes acting individually and sometimes organising themselves collectively.

## Years 7-8 Key Knowledge

50

### Te tino rangatiratanga me te kāwanatanga | Sovereignty, organisation, and government

*Within Aotearoa New Zealand's histories:*

The signings of He Whakaputanga o te Rangatiratanga o Nu Tirenī | The Declaration of Independence and Te Tiriti o Waitangi | The Treaty of Waitangi emerged from a long period of complex interactions between hapū/iwi and newcomers in which Māori were the majority. These interactions, particularly those with missionaries, helped to facilitate the treaty process. Also important were the international events and ideas of the time that informed the Crown's thinking and actions.

Mana was central to all political and economic relationships in traditional Māori society and has continued to shape internal and external interactions.

## Years 7-8 Key Knowledge

51

### Te tino rangatiratanga me te kāwanatanga | Sovereignty, organisation, and government

*Within Aotearoa New Zealand's histories:*

Pacific peoples have experienced Aotearoa New Zealand's colonial authority and control. Throughout these experiences, they have continued to sustain their cultures and assert their authority. The New Zealand Government has apologised to the people of Samoa for past injustices.

## Years 7-8 Key Knowledge

52

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

People's connections to places, resources, and environments can generate cooperation or lead to disputes over rights and responsibilities, with differing consequences.

## Years 7-8 Key Knowledge

53

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

*Within Aotearoa New Zealand's histories:*

Māori cared for and transformed te taiao, and expressed their connection to place by naming the land and its features.

## Years 7-8 Key Knowledge

54

### Ngā mahinga ohaoha | Economic activity

Individuals, communities, and societies experience and manage scarcity in different ways and make trade-offs with differing consequences.

## Years 7-8 Key Knowledge

55

### Ngā mahinga ohaoha | Economic activity

*Within Aotearoa New Zealand's histories:*

Iwi and hapū experimented with new economic opportunities to enhance their mana. In doing so, they built extensive trading networks domestically and with Australia.

## Years 9-10 Key Knowledge

56

### Ngā ahurea me te tuakiri kiritōpū | Culture and collective identity

Movement within and across borders impacts on people and places. Interactions change people's culture and identity, communities, and countries.

People contest ideas about identity as they challenge injustices and social norms.

## Years 9-10 Key Knowledge

57

### Ngā ahurea me te tuakiri kiritōpū | Culture and collective identity

*Within Aotearoa New Zealand's histories:*

Since the mid-nineteenth century, immigration practices and laws have shaped Aotearoa New Zealand's population and sought to realise dominant cultural ideals and economic ends, including via Chinese goldminers, Indian and Scandinavian labourers, and Pacific workers.

Māori as tangata whenua were excluded from these cultural ideals, which they experienced as colonising and assimilating.

## Years 9-10 Key Knowledge

58

### Ngā ahurea me te tuakiri kiritōpū | Culture and collective identity

*Within Aotearoa New Zealand's histories:*

At different times, various groups have been marginalised in Aotearoa New Zealand. These groups have sought to remedy injustices associated with immigration policies and practices (e.g., through the Disability Action Group, the Polynesian Panthers, and petitions to governments). Governments have sometimes acknowledged these injustices (e.g., through the poll tax apology and the apology for the dawn raids).

## Years 9-10 Key Knowledge

59

### Ngā ahurea me te tuakiri kiritōpū | Culture and collective identity

*Within Aotearoa New Zealand's histories:*

Aotearoa New Zealand's participation in international conflicts over time reflects our changing view of our country's place in the world and our identity. Our remembrance of these conflicts and our honouring of those involved has evolved over time (e.g., the Crown apologised to Vietnam War veterans and their families for the way their service was not recognised).

## Years 9-10 Key Knowledge

60

### Te tino rangatiratanga me te kāwanatanga | Sovereignty, organisation, and government

Systems of government and justice differ in the way they operate and in how they affect people's lives.

Together, people assert their human rights and attempt to influence change in a range of ways, with differing impacts.

## Years 9-10 Key Knowledge

61

### Te tino rangatiratanga me te kāwanatanga | Sovereignty, organisation, and government

*Within Aotearoa New Zealand's histories:*

The Crown asserted its power to establish a colonial state that in consequence diminished mana Māori. Over time, Māori have worked inside, outside, and alongside the Crown to renegotiate the colonial relationship with the Crown and to affirm tino rangatiratanga.

The Waitangi Tribunal investigation process and subsequent settlements by the Crown have provided an opportunity for reconciliation and greater engagement by non-Māori with the Treaty.

## Years 9-10 Key Knowledge

62

### Te tino rangatiratanga me te kāwanatanga | Sovereignty, organisation, and government

*Within Aotearoa New Zealand's histories:*

Aotearoa New Zealand's relationships with Pacific states since the Second World War have reflected its own interests. These have coincided at times with the interests of Pacific states.

## Years 9-10 Key Knowledge

63

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

The suitability of places for living in is influenced by natural and cultural factors. The ways in which people and communities enhance or damage suitability is influenced by the resources they have available to them and by their values and perspectives.

Climate change and environmental degradation are impacting inequitably on different communities. Groups are responding locally and internationally as they work towards environmental justice.



## Years 9-10 Key Knowledge

64

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

*Within Aotearoa New Zealand's histories:*

Settlers transformed and later cared for the natural world and renamed places and features to reflect their own cultural origins.

## Years 9-10 Key Knowledge

65

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

*Within Aotearoa New Zealand's histories:*

Widespread public awareness and collective action about damage to the environment became most strongly evident in the late twentieth century (e.g., through Manapouri dam protests and the Māori-initiated Manukau Harbour claim).

## Years 9-10 Key Knowledge

66

### Ngā mahinga ohaoha | Economic activity

The uneven acquisition and allocation of scarce resources, goods and services, and wealth creates personal, societal, and global challenges. These challenges lead to individual and collective action.

## Years 9-10 Key Knowledge

67

### Ngā mahinga ohaoha | Economic activity

Through innovation and enterprise, individuals, communities, and societies create new opportunities. These opportunities can enrich or damage lives, challenge views about needs and wants, and impact on sustainability.

## Years 9–10 Key Knowledge

68

### Ngā mahinga ohaoha | Economic activity

*Within Aotearoa New Zealand's histories:*

Technological advancements developed the economy, along with state-supported land acquisition that impacted the Māori economy.

The New Zealand economy has both benefitted from and been vulnerable to the impacts of economic interdependence.

## Years 1–3 Inquiry Practices

69

### Te ui pātai whaihua hei ārahi tūhuratanga whaitake | Asking rich questions to guide worthy investigations

I can generate questions that reflect my curiosity about people and communities and that can't be answered by a simple yes or no.

## Years 1–3 Inquiry Practices

70

### Te whakaaro huatau | Thinking conceptually

I can define some social science concepts and explain how they relate to an investigation.

## Years 1–3 Inquiry Practices

71

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

I can use at least two different types of information from a variety of sources.

## Years 1-3 Inquiry Practices

72

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

I can use historical sources, giving deliberate attention to mātauranga Māori sources, to help answer my questions about the past.

## Years 1-3 Inquiry Practices

73

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

I can use simple numeracy tools to count, sort, and group my findings.

## Years 1-3 Inquiry Practices

74

**Te tautohu uara me ngā tirohanga | Identifying values and perspectives**

I can say what I think using kind words.

## Years 1-3 Inquiry Practices

75

**Te tautohu uara me ngā tirohanga | Identifying values and perspectives**

I can listen to other people's stories and points of view.

## Years 1-3 Inquiry Practices

76

### Te tautohu uara me ngā tirohanga | Identifying values and perspectives

I can talk about how people do things in different ways and understand that my way is not the only way.

## Years 1-3 Inquiry Practices

77

### Te whakaaro arohaehae mō ngā wā o mua | Thinking critically about the past

I can retell a story from the past and talk about how other people might tell it differently.

## Years 1-3 Inquiry Practices

78

### Te whakaaro arohaehae mō ngā wā o mua | Thinking critically about the past

I can make observations about how people have acted in the past and how they act today.

## Years 1-3 Inquiry Practices

79

### Te whakapuaki i ngā tautohe me ngā whakaaro mā te whakamahi ritenga tikanga ā-iwi | Communicating arguments and ideas using social science conventions

I can communicate the information I have sorted about a topic or investigation to others and notice their reaction.

## Years 1-3 Inquiry Practices

80

**Te whakapuaki i ngā tautohe me ngā whakaaro mā te whakamahi ritenga tikanga ā-iwi | Communicating arguments and ideas using social science conventions**

I can reflect on the communication process I have used and how effectively I have communicated.

## Years 1-3 Inquiry Practices

81

**Te tātari whakatau me te whakahaere mahi koringa pāpori | Analysing decisions and taking social action**

I can work with others to create a social action plan and explain the actions we think are best to take.

## Years 4-6 Inquiry Practices

82

**Te ui pātai whaihua hei ārahi tūhuratanga whitake | Asking rich questions to guide worthy investigations**

I can ask a range of appropriate questions to help focus an investigation on social issues and ideas.

## Years 4-6 Inquiry Practices

83

**Te whakaaro huatau | Thinking conceptually**

I can define and explain concepts that are relevant to what I am learning about, using relevant examples.

## Years 4-6 Inquiry Practices

84

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

I can use appropriate, relevant sources (e.g., oral stories and written research).

## Years 4-6 Inquiry Practices

85

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

I can use historical sources, giving deliberate attention to mātauranga Māori sources, to gather evidence to answer my questions about the past.

## Years 4-6 Inquiry Practices

86

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

I can identify views that are missing and note how this may affect my answers.

## Years 4-6 Inquiry Practices

87

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

I can use literacy and numeracy tools (e.g., graphic organisers) to sort and group findings.

## Years 4-6 Inquiry Practices

88

### Te tautohu uara me ngā tirohanga | Identifying values and perspectives

I can state my opinion, reflect on how I formed it, and acknowledge that it is one of many.

## Years 4-6 Inquiry Practices

89

### Te tautohu uara me ngā tirohanga | Identifying values and perspectives

I can remain open to changing my opinion based on evidence.

## Years 4-6 Inquiry Practices

90

### Te tautohu uara me ngā tirohanga | Identifying values and perspectives

I can discuss similarities and differences between people's views and compare these views to my own.

## Years 4-6 Inquiry Practices

91

### Te whakaaro arohaehae mō ngā wā o mua | Thinking critically about the past

I can construct an historical sequence of related events and changes, show how long ago they happened, and say how other people might construct the sequence differently

## Years 4-6 Inquiry Practices

92

**Te whakaaro arohaehae mō ngā wā o mua | Thinking critically about the past**

I can identify the attitudes and values that motivated people in the past and compare them with attitudes and values of today.

## Years 4-6 Inquiry Practices

93

**Te whakapuaki i ngā tautohe me ngā whakaaro mā te whakamahi ritenga tikanga ā-iwi | Communicating arguments and ideas using social science conventions**

I can communicate ideas I have sorted into key themes and present them logically, using examples as evidence and social science conventions.

## Years 4-6 Inquiry Practices

94

**Te whakapuaki i ngā tautohe me ngā whakaaro mā te whakamahi ritenga tikanga ā-iwi | Communicating arguments and ideas using social science conventions**

I can reflect on the communication process I have used and how effectively I have communicated.

## Years 4-6 Inquiry Practices

95

**Te tātari whakatau me te whakahaere mahi koringa pāpori | Analysing decisions and taking social action**

I can work with others to generate a range of ideas to solve a problem.



## Years 4-6 Inquiry Practices

96

**Te tātari whakatau me te whakahaere mahi koringa pāpori | Analysing decisions and taking social action**

I can refer to actions others have taken, and the impact they have had, to help justify a social action plan.

## Years 4-6 Inquiry Practices

97

**Te tātari whakatau me te whakahaere mahi koringa pāpori | Analysing decisions and taking social action**

I can evaluate the outcomes of the actions I have taken with others

## Years 7-8 Inquiry Practices

98

**Te ui pātai whaihua hei ārahi tūhuratanga whaitake | Asking rich questions to guide worthy investigations**

I can ask a range of questions that support meaningful investigations into social issues and ideas.

## Years 7-8 Inquiry Practices

99

**Te whakaaro huatau | Thinking conceptually**

I can make connections between concepts by exploring different contexts.

## Years 7–8 Inquiry Practices

100

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

I can gather information from primary and secondary sources, considering their reliability and identifying their limitations.

## Years 7–8 Inquiry Practices

101

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

I can use historical sources with differing perspectives on the past, giving deliberate attention to mātauranga Māori sources.

I can recognise that the sources may not fully answer my questions, and that my answers are themselves interpretations.

## Years 7–8 Inquiry Practices

102

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

I can use literacy and numeracy tools (e.g., graphic organisers) to sort and group findings.

## Years 7–8 Inquiry Practices

103

**Te tautohu uara me ngā tirohanga | Identifying values and perspectives**

I can engage with people in respectful and ethical ways in order to understand their perspectives.

## Years 7–8 Inquiry Practices

104

### Te tautohu uara me ngā tirohanga | Identifying values and perspectives

I can analyse and categorise people's values, viewpoints, and perspectives, including my own.

## Years 7–8 Inquiry Practices

105

### Te tautohu uara me ngā tirohanga | Identifying values and perspectives

I can identify how language and messaging can be used to inform, to misinform, and to position people alongside particular values and perspectives.

## Years 7–8 Inquiry Practices

106

### Te whakaaro arohaehae mō ngā wā o mua | Thinking critically about the past

I can construct a narrative of cause and effect that shows relationships between events. By comparing examples over time, I can identify continuity or changes in the relationships. I can recognise that others might interpret these relationships differently.

## Years 7–8 Inquiry Practices

107

### Te whakaaro arohaehae mō ngā wā o mua | Thinking critically about the past

I can 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.

## Years 7–8 Inquiry Practices

108

**Te whakapuaki i ngā tautohe me ngā whakaaro mā te whakamahi ritenga tikanga ā-iwi | Communicating arguments and ideas using social science conventions**

I can communicate information, using social science conventions (e.g., graphs and maps), synthesising ideas, making claims supported by evidence, and drawing conclusions.

## Years 7–8 Inquiry Practices

109

**Te whakapuaki i ngā tautohe me ngā whakaaro mā te whakamahi ritenga tikanga ā-iwi | Communicating arguments and ideas using social science conventions**

I can communicate with an audience and purpose in mind.

## Years 7–8 Inquiry Practices

110

**Te whakapuaki i ngā tautohe me ngā whakaaro mā te whakamahi ritenga tikanga ā-iwi | Communicating arguments and ideas using social science conventions**

I can reflect on the strengths and limitations of the communication process I have used and how effectively I have communicated.

## Years 7–8 Inquiry Practices

111

**Te tātari whakatau me te whakahaere mahi koringa pāpori | Analysing decisions and taking social action**

I can generate ideas with others for possible social actions, using a range of decision-making processes.

## Years 7-8 Inquiry Practices

112

**Te tātari whakatau me te whakahaere mahi koringa pāpori | Analysing decisions and taking social action**

I can justify the social actions I take with others and consider their possible impact, after researching others' actions and decisions.

## Years 7-8 Inquiry Practices

113

**Te tātari whakatau me te whakahaere mahi koringa pāpori | Analysing decisions and taking social action**

I can evaluate the outcomes of the actions I take with others and the impact they have had.

## Years 9-10 Inquiry Practices

114

**Te ui pātai whaihua hei ārahi tūhuratanga whaitake | Asking rich questions to guide worthy investigations**

I can ask challenging or provocative questions about social issues and ideas that I can investigate with others.

## Years 9-10 Inquiry Practices

115

**Te whakaaro huatau | Thinking conceptually**

I can apply conceptual understandings across contexts and case studies in order to develop generalisations.

## Years 9-10 Inquiry Practices

116

### Te whakaaro huatau | Thinking conceptually

I can explain that concepts are contested and mean different things to different groups.

## Years 9-10 Inquiry Practices

117

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

I can consider whether my sources are valid and reliable, identify gaps in them, and reflect on limitations and biases in representing the people and groups involved.

## Years 9-10 Inquiry Practices

118

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

I can engage with sources and people in the community ethically and with generosity and care.

## Years 9-10 Inquiry Practices

119

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

I can 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.

## Years 9-10 Inquiry Practices

120

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

I can process information, using social science conventions and literacy and numeracy tools to help organise my research.

## Years 9-10 Inquiry Practices

121

**Te tautohu uara me ngā tirohanga | Identifying values and perspectives**

I can describe the values behind diverse perspectives within and between groups and explain the implications of missing perspectives.

## Years 9-10 Inquiry Practices

122

**Te tautohu uara me ngā tirohanga | Identifying values and perspectives**

I can develop frameworks and criteria for analysing perspectives and considering why people think and act the way they do.

## Years 9-10 Inquiry Practices

123

**Te tautohu uara me ngā tirohanga | Identifying values and perspectives**

I can use tools to identify and respond to attempts to influence or manipulate people's values, perspectives, and actions.

## Years 9-10 Inquiry Practices

124

### Te whakaaro arohaehae mō ngā wā o mua | Thinking critically about the past

I can construct a narrative of cause and effect that shows relationships. By comparing examples over time, I can identify continuity or changes in the relationships. I can recognise that others might interpret these relationships differently.

## Years 9-10 Inquiry Practices

125

### Te whakaaro arohaehae mō ngā wā o mua | Thinking critically about the past

I can 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.

## Years 9-10 Inquiry Practices

126

### Te whakapuaki i ngā tautohe me ngā whakaaro mā te whakamahi ritenga tikanga ā-iwi | Communicating arguments and ideas using social science conventions

I can communicate information using social science conventions (e.g., graphs and maps, comparing and contrasting, sorting) to synthesise ideas, present a reasoned argument using evidence, and draw conclusions.

## Years 9-10 Inquiry Practices

127

### Te whakapuaki i ngā tautohe me ngā whakaaro mā te whakamahi ritenga tikanga ā-iwi | Communicating arguments and ideas using social science conventions

I can adapt my communication according to an audience.



## Years 9–10 Inquiry Practices

128

**Te whakapuaki i ngā tautohe me ngā whakaaro mā te whakamahi ritenga tikanga ā-iwi | Communicating arguments and ideas using social science conventions**

I can use tools to reflect on the strengths and limitations of the communication process I have used and how effectively I have communicated.

## Years 9–10 Inquiry Practices

129

**Te tātari whakatau me te whakahaere mahi koringa pāpori | Analysing decisions and taking social action**

I can generate a wide range of solutions for societal problems and use evidence and logic to justify why some courses of action are better than others.

## Years 9–10 Inquiry Practices

130

**Te tātari whakatau me te whakahaere mahi koringa pāpori | Analysing decisions and taking social action**

I can recognise the strengths and limitations of social action campaigns.

## Years 9–10 Inquiry Practices

131

**Te tātari whakatau me te whakahaere mahi koringa pāpori | Analysing decisions and taking social action**

I can evaluate the impact of social actions and their personal and social significance.