



**Te Poutāhū**  
Curriculum Centre

# Te Mātaiaho

THE REFRESHED  
NEW ZEALAND CURRICULUM

The learning areas of Mātaiaho  
**Te ao tangata | Social sciences**  
including Aotearoa New Zealand's histories

*Mātai aho tāhūnui,  
Mātai aho tāhūroa,  
Hei takapau wānanga  
E hora nei.  
Lay the kaupapa down  
And sustain it,  
The learning here  
Laid out before us.*



**Te Tāhuhu o  
te Mātauranga**  
Ministry of Education

**Te Kāwanatanga  
o Aotearoa**  
New Zealand Government

# Purpose statement for te ao tangata | social sciences

## *Me tiro whakamuri, kia anga whakamua.*

*If we want to shape Aotearoa New Zealand's future, start with our past.*

Te ao tangata | social sciences encourage students to observe, to wonder and be curious about people, places, and society, and to take an interest and engage in social issues and ideas.

Through te ao tangata | social sciences, students develop understanding, knowledge, and skills in relation to social, cultural, economic, and political processes. This enables them to contribute to and participate in society as critically informed, ethical, and empathetic citizens with a concern for the wellbeing of communities and a commitment to a fair society for all. Central to this in Aotearoa New Zealand is an understanding of the responsibilities deriving from Te Tiriti o Waitangi and its principles of engaging in power-sharing and in honourable relationships, and of respecting tikanga and the natural environment.

Aotearoa New Zealand's histories is a critical part of social science learning. It focuses on interactions that, across time, connect people to each other and to place, helping students make sense of the present and informing their future decisions and actions. Through it, students build understandings about how Aotearoa New Zealand's past has been shaped by Māori and those for whom New Zealand has been or is their home.

Te ao tangata | social sciences also take students beyond Aotearoa New Zealand, connecting them to places that can be familiar or unfamiliar and to how people live in these places. Through social science processes, practices, and skills, students learn how to research, evaluate the integrity of sources, communicate, reason, argue, and make decisions about social action. They come to understand that people have different experiences and perspectives and that recognising and drawing on this diversity helps them thrive as community members and citizens.

Through te ao tangata | social sciences, students develop their financial capability. This allows them to participate in economic life, gain the knowledge, skills, and competencies to make good money management decisions across a range of contexts, and improve the financial wellbeing of individuals and society.

As they engage in critical thinking and in the analysis and interpretation of data, students draw on and develop literacy and numeracy skills that support the formation of deep conceptual understandings about society and of enduring local, national, and global issues. These issues involve social, economic, and environmental challenges associated with human rights, inequity, mobility, and sustainability. Understanding these issues positions students to take informed, positive action.

There are three elements in the curriculum content for te ao tangata | social sciences: Understand, Know, and Do. Teachers design learning experiences that weave these elements together so that student learning is deep and meaningful.

## Planning for teaching

Selecting meaningful topics is critical if students are to deepen their understanding of the big ideas of te ao tangata | social sciences and be able to apply them to both familiar and new situations. These topics often require an investigation of the past.

Because important issues for society change frequently, it is important to regularly review topic selection. Teachers can ask the following questions to support their decision making about topics:

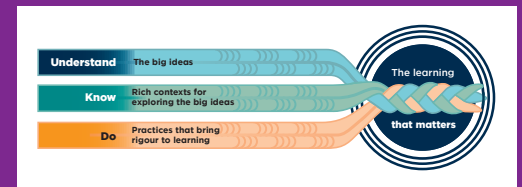
- › How will the topic help students to explore the big ideas of Understand: the history of Māori, the impact of colonisation, the power people and groups hold, the different perspectives they bring, how they form communities and society, and the interactions that shape their experiences and rights?
- › How will the topic draw on diverse examples across time and place so that students develop their conceptual understandings by exploring their world and the world beyond through case studies and comparisons?
- › How will the topic draw on stories from communities, iwi, and hapū in the rohe?
- › How will the topic support student research into enduring societal issues in the rohe, the local area, Aotearoa New Zealand, and the world?
- › How will the topic support students to progress their learning within new and more complex contexts?

Developing rich and sometimes provocative questions about society supports students to become thinking, imaginative young citizens. Teachers can ask themselves the following when developing a social science inquiry question and when supporting students to form their own questions:

- › Does this question help identify the concepts we want to explore in the topic?
- › Will this question invite the exploration of multiple perspectives held by people or groups?
- › Does this question have enough depth – is it worth exploring and will it help us progress in our learning?

Teachers support students to develop critical thinking and literacy and numeracy skills, which they draw on in argumentation and reasoning, in evaluating the integrity of sources and claims, and in identifying and critiquing possible solutions to social issues. Teachers can ask:

- › What knowledge will students need to build to help them extend their argumentation and reasoning?
- › What opportunities are there for students to consider the quality of the evidence they are drawing on?
- › What opportunities are there for students to weigh different points of view and discuss possible solutions?
- › What opportunities are there for students to take action or contribute to others' actions?
- › How will these opportunities support progress?



## Understand Big ideas

*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.

*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.

*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.

*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, faith and beliefs, 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.

*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.

*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 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.

### **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.

### **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.

### **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 Practices

### **Te ui pātai whaihua hei ārahi tūhuratanga whitake** | 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.

### **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.

### **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.

### **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, help to reveal people's values, perspectives, and motivations.

### **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 judgments about the past.

### **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.

### **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.

## Understand

I am building knowledge about people, society, and their environments and drawing on the practices of te ao tangata | social sciences.

*Through this, I am deepening my understanding that:*

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

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

■ *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.*

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

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

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

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

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

■ *Haumi e, hui e, tāiki e!*

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

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

Interactions change societies and environments.

## Know

*I know:*

**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.

*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.

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

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

*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.



## Know

### **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.

*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.

### **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.

*Within Aotearoa New Zealand's histories*

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

# Do

**Te ui pātai whaihua hei ārahi tūhuratanga whitake** | 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.

**Te whakaaro huatau** | Thinking conceptually

*I can:*

- › define some social science concepts and explain how they relate to an investigation.

**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
- › use historical sources, giving deliberate attention to mātauranga Māori sources, to help answer my questions about the past
- › use simple numeracy tools to count, sort, and group my findings.

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

*I can:*

- › say what I think using kind words
- › listen to other people's stories and points of view
- › talk about how people do things in different ways and understand that my way is not the only way.

**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
- › make observations about how people have acted in the past and how they act today.

# Do

**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
- › reflect on the communication process I have used and how effectively I have communicated.

**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.

## Understand

I am building knowledge about people, society, and their environments and drawing on the practices of te ao tangata | social sciences.

*Through this, I am deepening my understanding that:*

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

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

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

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

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

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

■ *Haumi e, hui e, tāiki e!*

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

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

Interactions change societies and environments.

## Know

*I know:*

**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.

*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.

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.

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

## Know

### **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.

*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.

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.

### **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.

*Within Aotearoa New Zealand's histories*

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

### **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.

*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.

# Do

**Te ui pātai whaihua hei ārahi tūhuratanga whaitake** | 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.

**Te whakaaro huatau** | Thinking conceptually

***I can:***

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

**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)
- › use historical sources, giving deliberate attention to mātauranga Māori sources, to gather evidence to answer my questions about the past
- › identify views that are missing and note how this may affect my answers
- › use literacy and numeracy tools (e.g., graphic organisers) to sort and group findings.

**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
- › remain open to changing my opinion based on evidence
- › discuss similarities and differences between people's views and compare these views to my own.

**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
- › identify the attitudes and values that motivated people in the past and compare them with attitudes and values of today.

# Do

**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
- › reflect on the communication process I have used and how effectively I have communicated.

**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
- › refer to actions others have taken, and the impact they have had, to help justify a social action plan
- › evaluate the outcomes of the actions I have taken with others.

## Understand

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

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

Interactions change societies and environments.

## Know

*I know:*

**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.

*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.

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.



## Know

### **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.

*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.

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.

### **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.

*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.

### **Ngā mahinga ohaoha | Economic activity**

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

*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.

# Do

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

***I can:***

- › ask a range of questions that support meaningful investigations into social issues and ideas.

**Te whakaaro huatau** | Thinking conceptually

***I can:***

- › make connections between concepts by exploring different contexts.

**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
- › 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
- › use literacy and numeracy tools (e.g., graphic organisers) to sort and group findings.

**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
- › analyse and categorise people's values, viewpoints, and perspectives, including my own
- › identify how language and messaging can be used to inform, to misinform, and to position people alongside particular values and perspectives.

**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
- › 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.

# Do

**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
- › communicate with an audience and purpose in mind
- › reflect on the strengths and limitations of the communication process I have used and how effectively I have communicated.

**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
- › justify the social actions I take with others and consider their possible impact, after researching others' actions and decisions
- › evaluate the outcomes of the actions I take with others and the impact they have had.

## Understand

I am building knowledge about people, society, and their environments and drawing on the practices of te ao tangata | social sciences.

*Through this, I am deepening my understanding that:*

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

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

■ *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.*

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

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

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

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

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

■ *Haumi e, hui e, tāiki e!*

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

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

Interactions change societies and environments.

## Know

*I know:*

**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.

*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.

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).

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).

## Know

### **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.

*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.

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.

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

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

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

*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.

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).

### **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.

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

*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.

# Do

**Te ui pātai whaihua hei ārahi tūhuratanga whitake** | 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.

**Te whakaaro huatau** | Thinking conceptually

***I can:***

- › apply conceptual understandings across contexts and case studies in order to develop generalisations
- › explain that concepts are contested and mean different things to different groups.

**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
- › engage with sources and people in the community ethically and with generosity and care
- › 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
- › process information, using social science conventions and literacy and numeracy tools to help organise my research.

**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
- › develop frameworks and criteria for analysing perspectives and considering why people think and act the way they do
- › use tools to identify and respond to attempts to influence or manipulate people's values, perspectives, and actions.

**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
- › 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.

# Do

## **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
- › adapt my communication according to an audience
- › use tools to reflect on the strengths and limitations of the communication process I have used and how effectively I have communicated.

## **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
- › recognise the strengths and limitations of social action campaigns
- › evaluate the impact of social actions and their personal and social significance.

## Understand

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*Through this, I am deepening my understanding that:*

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

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

Interactions change societies and environments.

## Know

*I know:*

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

Cultures and identities are dynamic. They seek to sustain connections to the past and values, practices, and bonds that unite. At the same time, they evolve in response to internal and external pressures and influences.

Advocating for human rights can lead to reconciliation and redress for trauma caused by oppression and repression.

Cultural diversity strengthens communities by expanding our ways of thinking and seeing the world, and providing new knowledge, insights, and experiences.

Beliefs, values, perspectives, and world-views held by groups and organisations (including political groups) help explain why people think, feel, and act differently.



## Know

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

Forms of government differ according to their values and beliefs about authority and control. Different forms impact differently on people's freedoms and rights.

Internal and external forces can lead to changes in how societies are governed and in systems, rules, and laws.

People and groups participate in different ways at local, national, and international levels to contribute as citizens and work towards social change. They can achieve important gains in social change, but they can also face considerable risk and make significant sacrifices.

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

A place's character results from its location, natural environment, and people's perceptions and experiences of it, which are based on their culture and values.

Interactions between human activity and the natural world are influenced by competing ideas about the control, use, protection, and regeneration of natural resources.

Interactions at global, national, and local levels impact on people, economies, places, and cultural practices.

### **Ngā mahinga ohaoha** | Economic activity

Economic choices, and the opportunity costs of these choices, are affected by the values people and societies hold.

Economic systems differ in how they manage the allocation of scarce resources and in the impacts of trade-offs they make between equity and efficiency.

Interdependence among different sectors of the economy (internal and international) generates flow-on effects from events that impact a sector.

Innovation and enterprise enable improved productivity, benefit consumers, and change the nature of work and employment. Gains and losses resulting from innovation and enterprise are not evenly distributed.

# Do

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

***I can:***

- › pose challenging and provocative disciplinary-specific questions to evaluate evidence, explore values and actions, and develop understandings about significant aspects of society.

**Te whakaaro huatau** | Thinking conceptually

***I can:***

- › examine complex concepts and apply frameworks and models to develop theoretical understandings and to form generalisations about society.

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

***I can:***

- › explore and compare primary and secondary sources and consider their strengths, limitations, and integrity
- › process information using appropriate social science conventions to clarify my thinking and organise my research.

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

***I can:***

- › analyse and explain the contested beliefs, values, perspectives, and world-views that underpin people's dispositions, actions, and decision making
- › engage with diverse theoretical perspectives that seek to explain the ideologies behind people's ideas and actions.

**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
- › 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.

# Do

**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 using social science conventions and specialist concepts and language, integrating evidence and examples to support an argument
- › adapt my communication according to an audience
- › use tools to reflect on the strengths and limitations of the communication process I have used and how effectively I have communicated.

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

***I can:***

- › collaborate with others to make informed decisions and create alternative solutions for social issues, drawing on multiple perspectives to ensure solutions are ethical, just, and inclusive.

At years 11–13, learning in te ao tangata | social sciences becomes increasingly specialised. In addition, all students have opportunities to further develop and use what they have learnt in years 1–10 in a range of approved NCEA subjects.