

Social Sciences	By Year 3	By Year 6	By Year 8	By Year 10	
<b>Understand</b>					
<p><i>Within Kia hiwa rā! learners deepen their understanding of how:</i></p> <ul style="list-style-type: none"> <li>● <b>Māori history is the foundational and continuous history of Aotearoa New Zealand</b>, by engaging with mana whenua and mātauranga Māori to learn about pūrakau and hitori in their rohe.</li> <li>● <b>Colonisation and settlement have been central to Aotearoa New Zealand's histories for the past 200 years</b>, by examining Te Tiriti o Waitangi, the impact of colonisation and the enduring inequities within their own context.</li> <li>● <b>People's lived experiences have been shaped by the use and misuse of power</b>, by exploring privilege, injustice and exclusion and the ways in which people have fought for justice.</li> <li>● <b>People hold different perspectives on the world depending on their values, traditions, and experiences</b>, by identifying the ways in which different groups can view the same issue differently.</li> <li>● <b>People participate in communities by acting on their beliefs and through the roles they hold</b>, by creating social actions that are relevant to their community and their place within it.</li> <li>● <b>Interactions change societies and environments</b>, by examining how Te Tiriti-informed approaches can lead to justice, and how social and environmental justice movements are created.</li> </ul>					
<b>Know</b>					
<p><b>Ngā ahurea me te tuakiri kiritōpū   Culture and collective identity</b></p>	<p><b>Kia hiwa rā!</b> focuses on the importance of respect and the stories woven into people's collective and diverse identities. It explores the importance of our community practices, heritage, traditions, knowledge, and values.</p>	<p>Relationships, language, and culture shape identity.</p> <p>People express their culture through their daily lives and through stories about their past.</p> <p><b>Within Aotearoa New Zealand's histories:</b></p> <p>Māori are tangata whenua.</p>		<p>People can experience inclusion or exclusion in different situations, which has consequences for them and for society.</p> <p><b>Within Aotearoa New Zealand's histories:</b></p> <p>Mid-twentieth-century Māori migration to New Zealand cities occurred at an</p>	<p>People contest ideas about identity as they challenge injustices and social norms.</p> <p><b>Within Aotearoa New Zealand's histories:</b></p> <p>Māori as tangata whenua were excluded from these cultural ideals, which they experienced as colonising and assimilating.</p>

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		<p>They were the first people of this land and have stories about their origins and arrival.</p> <p>People in our area have come from a variety of places and some retain connections to those places.</p>		<p>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.</p> <p>Advocating for the right to citizenship and respect for difference has contributed to the development of a more diverse nation.</p>	
<p><b>Te tino rangatiratanga me te kāwanatanga   Sovereignty, organisation, and government</b></p>	<p><b>Kia hiwa rā!</b> focuses on the guarantees made in Te Tiriti o Waitangi. It considers the ways in which systems are designed to support the status quo, as well as the roles, rights, and responsibilities we have as active citizens when we respond to social issues.</p>	<p>People belong to groups and have roles and responsibilities that help sustain these groups.</p> <p><b>Within Aotearoa New Zealand's histories:</b></p> <p>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</p>	<p>Communities create rules for belonging and systems to maintain order. These rules and systems are not always fair for all people.</p> <p><b>Within Aotearoa New Zealand's histories:</b></p> <p>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</p>	<p>People respond to community challenges or government actions, sometimes acting individually and sometimes organising themselves collectively.</p> <p><b>Within Aotearoa New Zealand's histories:</b></p> <p>The signings of He Whakaputanga o te Rangatiratanga o Nu Tireni   The Declaration of Independence and Te Tiriti o Waitangi   The Treaty of Waitangi emerged from a</p>	<p>Systems of government and justice differ in the way they operate and in how they affect people's lives.</p> <p>Together, people assert their human rights and attempt to influence change in a range of ways, with differing impacts.</p> <p><b>Within Aotearoa New Zealand's histories:</b></p> <p>The Crown asserted its power to establish a colonial state that in consequence diminished mana Māori. Over</p>

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			<p>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.</p>	<p>long period of complex interactions between hapū/iwi and newcomers in which Māori were the majority.</p> <p>Mana was central to all political and economic relationships in traditional Māori society and has continued to shape internal and external interactions.</p> <p>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</p>	<p>time, Māori have worked inside, outside, and alongside the Crown to renegotiate the colonial relationship with the Crown and to affirm tino rangatiratanga.</p> <p>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.</p>
<p><b>Tūrangawaewae me te kaitiakitanga   Place and environment</b></p>	<p><b>Kia hiwa rā!</b> considers the interrelationship between people and the natural world, and the wellbeing of both. It explores the significance of te taiao for us all and the ways in which environmental justice movements can help them to thrive.</p>	<p>Places and environments are often significant for individuals and groups.</p> <p>People express their connection to places in different ways.</p> <p><b>Within Aotearoa New Zealand's histories:</b></p> <p>Tangata whenua are deeply connected to the local area. Naming places was key to establishing and maintaining</p>	<p>People's actions can have long-term positive and negative environmental impacts on places, the people who live in them, and the wider world.</p>	<p>People's connections to places, resources, and environments can generate cooperation or lead to disputes over rights and responsibilities, with differing consequences.</p> <p><b>Within Aotearoa New Zealand's histories:</b></p> <p>Māori cared for and transformed te taiao, and expressed their connection to place by naming the land and</p>	<p>Climate change and environmental degradation are impacting inequitably on different communities. Groups are responding locally and internationally as they work towards environmental justice.</p> <p><b>Within Aotearoa New Zealand's histories:</b></p> <p>Settlers transformed and later cared for the natural world, and renamed places</p>

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		<p>mana and tūrangawaewae.</p> <p>Many of the names of geographical features, towns, buildings, streets, and places tell stories. Sometimes there is more than one story.</p>		its features.	<p>and features to reflect their own cultural origins.</p> <p>Widespread public awareness and collective action about damage to the environment became most strongly evident in the late twentieth century</p>
<b>Ngā mahinga ohaoha   Economic activity</b>	<b>Kia hiwa rā</b> considers the ways in which our society allocate resources and the resulting consequences for equity and for people’s wellbeing.	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.	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.	Individuals, communities, and societies experience and manage scarcity in different ways and make trade-offs with differing consequences	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.
<b>Do</b>					
<b>Te ui pātai whaihua hei ārahi tūhuratanga whitake   Asking rich questions to guide worthy investigations</b>	<b>Kia hiwa rā!</b> provides opportunities for ākonga to pose rich questions about society to create inquiries that support meaningful and deep investigations into protest history in Aotearoa.	I can generate questions that reflect my curiosity about people and communities and that can’t be answered by a simple yes or no.	I can ask a range of appropriate questions to help focus an investigation on social issues and ideas.	I can ask a range of questions that support meaningful investigations into social issues and ideas.	I can ask challenging or provocative questions about social issues and ideas that I can investigate with others.

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<b>Te whakaaro huatau   Thinking conceptually</b>	<b>Kia hiwa rā!</b> explores activism across time, place, and culture to develop a richer understanding of concepts such as justice and equity, and the ways they can be used as generalisations to make sense of social issues.	I can define some social science concepts and explain how they relate to an investigation.	I can define and explain concepts that are relevant to what I am learning about, using relevant examples.	I can make connections between concepts by exploring different contexts.	I can apply conceptual understandings across contexts and case studies in order to develop generalisations  I can explain that concepts are contested and mean different things to different groups.
<b>Te kohikohi, te tātari, me te whakamahi mātāpuna   Collecting, analysing, and using sources</b>	<b>Kia hiwa rā!</b> encourages ākonga to draw on a wide range of sources (with particular attention to mātauranga Māori), consider biases, and identify missing voices.	I can use at least two different types of information from a variety of sources  I can use historical sources, giving deliberate attention to mātauranga Māori sources, to help answer my questions about the past  I can use simple numeracy tools to count, sort, and group my findings.	I can use appropriate, relevant sources (e.g., oral stories and written research)  I can use historical sources, giving deliberate attention to mātauranga Māori sources, to gather evidence to answer my questions about the past  I can identify views that are missing and note how this may affect my answers  I can use literacy and numeracy tools (e.g., graphic organisers) to sort and group findings.	I can gather information from primary and secondary sources, considering their reliability and identifying their limitations  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  I use literacy and numeracy tools (e.g., graphic organisers) to sort and group findings.	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  I can engage with sources and people in the community ethically and with generosity and care  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

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					<p>sources available may not capture and fairly represent the diversity of people's experiences</p> <p>I can process information, using social science conventions and literacy and numeracy tools to help organise my research.</p>
<p><b>Te tautohu uara me ngā tirohanga   Identifying values and perspectives</b></p>	<p><b>Kia hiwa rā!</b> encourages ākongē to engage in a respectful way to understand why people think, feel, and act the way they do.</p>	<p>I can say what I think using kind words.</p> <p>I can listen to other people's stories and points of view</p> <p>I can talk about how people do things in different ways and understand that my way is not the only way.</p>	<p>I can state my opinion, reflect on how I formed it, and acknowledge that it is one of many.</p> <p>I am open to changing my opinion based on evidence.</p> <p>I can discuss similarities and differences between people's views and compare these views to my own.</p>	<p>I can engage with people in respectful and ethical ways in order to understand their perspectives.</p> <p>I can analyse and categorise people's viewpoints and perspectives, including my own.</p> <p>I can identify how language and messaging can be used to inform, to misinform, and to position people alongside particular values and perspectives.</p>	<p>I can describe the values behind diverse perspectives within and between groups, and explain the implications of missing perspectives</p> <p>I can develop frameworks and criteria for analysing perspectives and considering why people think and act the way they do</p> <p>I can use tools to identify and respond to attempts to influence or manipulate people's values, perspectives, and actions.</p>
<p><b>Te whakaaro arohaehae mō ngā wā o mua   Thinking critically about the past</b></p>	<p><b>Kia hiwa rā!</b> uses the narratives about historical experiences to explore people's predicaments and points of view. Ākongā</p>	<p>I can retell a story from the past and talk about how other people might tell it differently</p>	<p>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</p>	<p>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</p>	<p>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</p>

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	critique and reflect on our own values, and make evidence-based, ethical judgements 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.	available to them.	expected, the attitudes and values of the times, and my own attitudes and values.
<b>Te whakapuaki i ngā tautohe me ngā whakaaro mā te whakamahi ritenga tikanga ā-iwi   Communicating arguments and ideas using social science conventions</b>	<b>Kia hiwa rā!</b> provides activities that use evidence, logic, social science concepts and conventions, to enable ākonga to express and share their views.	I can communicate the information I have sorted about a topic or investigation to others and notice their reaction  I can reflect on the communication process I have used and how effectively I have communicated	I can communicate ideas I have sorted into key themes and present them logically, using examples as evidence and social science conventions  I can reflect on the communication process I have used and how effectively I have communicated.	I can communicate information, using social science conventions (e.g., graphs and maps), synthesising ideas, making claims supported by evidence, and drawing conclusions  I can communicate with an audience and purpose in mind  I can reflect on the strengths and limitations of the communication process I have used and how effectively I have communicated.	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  I can adapt my communication according to an audience  I can use tools to reflect on the strengths and limitations of the communication process I have used and how effectively I have communicated.
<b>Te tātari whakatau me te whakahaere mahi koringa pāpori   Analysing decisions and taking social action</b>	<b>Kia hiwa rā!</b> uses creative, collaborative approaches to generate a range of solutions for social issues. Social decisions and actions	I can work with others to create a social action plan and explain the actions we chose to take	I can work with others to generate a range of ideas to solve a problem  I can refer to actions others have taken, and the impact they have had, to help justify a social action plan	I can generate ideas with others for possible social actions, using a range of decisionmaking processes  I can justify the social actions I take with others and consider their possible	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  I can recognise the strengths

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	are underpinned by an understanding of their impact on others.		I can evaluate the outcomes of the actions I have taken with others.	<p>impact, after researching others' actions and decisions</p> <p>I can evaluate the outcomes of the actions I take with others and the impact they have had..</p>	<p>and limitations of social action campaigns</p> <p>I can evaluate the impact of social actions and their personal and social significance.</p>