

Matariki Akonga Nui: Matariki for teachers

Curriculum links

Social Sciences	By Year 3	By Year 6	By Year 8	By Year 10
Understand				
<ul style="list-style-type: none"><i>E kore au e ngaro; he kākano i ruia mai i Rangiātea.</i> <i>We know who we are and where we come from; therefore, we can move forward with confidence.</i> <p>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.</p> <ul style="list-style-type: none"><i>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.</i> <i>Do not drape The Treaty of Waitangi with the Union Jack of England, but rather with your Māori cloak, which is of this country.</i> (Āperahama Taonui, 1863) <p>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.</p>				

- **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.

- **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

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

Matariki Akonga Nui: Matariki for teachers
focuses on the importance of the stories that

Relationships,
language, and culture
shape identity.

Culture shapes
individual and
collective identities

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

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

<p>contribute to collective and diverse identities. It explores the importance of our community practices, heritage, traditions, knowledge, and values.</p> <p><i>Matariki Akonga Nui: Matariki for teachers</i> examines how colonisation and the introduction of colonising practices, such as the Gregorian calendar, excluded mātauranga Māori. It explores how the revitalisation of Matariki is redressing this.</p>	<p>People express their culture through their daily lives and through stories about their past.</p> <p>Within Aotearoa New Zealand's histories:</p> <p>Māori are tangata whenua. They were the first people of this land and have stories about their origins and arrival.</p>	<p>and creates diversity within societies.</p> <p>People's cultural practices and relationships can vary but reflect similar purposes</p>	<p>Within Aotearoa New Zealand's histories:</p> <p>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.</p>	<p>Within Aotearoa New Zealand's histories:</p> <p>Māori as tangata whenua were excluded from these cultural ideals, which they experienced as colonising and assimilating.</p>
<p>Te tūrangawaewae me te taiao Place and environment</p> <p><i>Matariki Akonga Nui: Matariki for teachers</i> considers the interrelationship between people and the natural world, and the wellbeing of both.</p>	<p>Places and environments are often significant for individuals and groups.</p>	<p>People's actions can have long-term positive and negative environmental impacts on places, the people</p>	<p>People's connections to places, resources, and environments can generate cooperation or lead to disputes over</p>	<p>Climate change and environmental degradation are impacting inequitably on different</p>

<p>It explores the significance of te taiao for us all and how we can help the natural world to thrive.</p> <p><i>Matariki Akonga Nui: Matariki for teachers</i> explores place-based histories, maramataka and Matariki and how all of these contribute to our understanding of, and connection to, te taiao.</p>	<p>People express their connection to places in different ways.</p> <p>Within Aotearoa New Zealand’s histories:</p> <p>Tangata whenua are deeply connected to the local area. Naming places was key to establishing and maintaining 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>	<p>who live in them, and the wider world.</p>	<p>rights and responsibilities, with differing consequences.</p> <p>Within Aotearoa New Zealand’s histories:</p> <p>Māori cared for and transformed te taiao, and expressed their connection to place by naming the land and its features.</p>	<p>communities. Groups are responding locally and internationally as they work towards environmental justice.</p> <p>Within Aotearoa New Zealand’s histories:</p> <p>Settlers transformed and later cared for the natural world, and renamed places 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>
Do				
<p>Te ui pātai whaihua hei ārahi tūhuratanga whitake Asking rich</p>	<p>I can generate questions that reflect my curiosity about</p>	<p>I can ask a range of appropriate questions to help focus an</p>	<p>I can ask a range of questions that support meaningful</p>	<p>I can ask challenging or provocative questions about social issues and</p>

<p>questions to guide worthy investigations</p> <p><i>Matariki Akonga Nui: Matariki for teachers</i> provides opportunities for ākonga to pose rich questions about society to create inquiries that support meaningful and deep investigations</p>	<p>people and communities and that can't be answered by a simple yes or no.</p>	<p>investigation on social issues and ideas.</p>	<p>investigations into social issues and ideas.</p>	<p>ideas that I can investigate with others.</p>
<p>Te whakaaro huatau Thinking conceptually</p> <p><i>Matariki Akonga Nui: Matariki for teachers</i> explores ritual, festival and celebration across time and place to develop a richer understanding of concepts such as tradition, culture and identity, particularly as it relates to mātauranga Māori</p>	<p>I can define some social science concepts and explain how they relate to an investigation.</p>	<p>I can define and explain concepts that are relevant to what I am learning about, using relevant examples.</p>	<p>I can make connections between concepts by exploring different contexts.</p>	<p>I can apply conceptual understandings across contexts and case studies in order to develop generalisations.</p> <p>I can explain that concepts are contested and mean different things to different groups.</p>
<p>Te kohikohi, te tātari, me te whakamahi mātāpuna Collecting, analysing, and using sources</p> <p><i>Matariki Akonga Nui: Matariki for teachers</i> encourages ākonga to draw on a wide range of sources (with particular attention to mātauranga Māori), consider biases, and identify missing voices.</p>	<p>I can use at least two different types of information from a variety of sources.</p> <p>I can use historical sources, giving deliberate attention to mātauranga Māori</p>	<p>I can use appropriate, relevant sources (e.g., oral stories and written research).</p> <p>I can use historical sources, giving deliberate attention to mātauranga Māori</p>	<p>I can gather information from primary and secondary sources, considering their reliability and identifying their limitations.</p>	<p>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.</p>

	<p>sources, to help answer my questions about the past.</p> <p>I can use simple numeracy tools to count, sort, and group my findings.</p>	<p>sources, to gather evidence to answer my questions about the past.</p> <p>I can identify views that are missing and note how this may affect my answers.</p> <p>I can use literacy and numeracy tools (e.g., graphic organisers) to sort and group findings.</p>	<p>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.</p> <p>I use literacy and numeracy tools (e.g., graphic organisers) to sort and group findings.</p>	<p>I can engage with sources and people in the community ethically and with generosity and care.</p> <p>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.</p> <p>I can process information, using social science conventions and literacy and numeracy</p>

				tools to help organise my research.
<p>Te tautohu uara me ngā tirohanga Identifying values and perspectives</p> <p><i>Matariki Akonga Nui: Matariki for teachers encourages ākongē to engage in a respectful way to understand why people think, feel, and act the way they do.</i></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 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>Te whakapuaki i ngā tautohe me ngā whakaaro mā te whakamahi ritenga tikanga ā-iwi Communicating arguments and ideas using social science conventions</p> <p><i>Matariki Akonga Nui: Matariki for teachers provides activities that use evidence, logic, social science concepts and conventions, to enable ākongē to express and share their views.</i></p>	<p>I can communicate the information I have sorted about a topic or investigation to others and notice their reaction.</p> <p>I can reflect on the communication process I have used and how effectively I have communicated.</p>	<p>I can communicate ideas I have sorted into key themes and present them logically, using examples as evidence and social science conventions.</p> <p>I can reflect on the communication process I have used and how</p>	<p>I can communicate information, using social science conventions (e.g., graphs and maps), synthesising ideas, making claims supported by evidence, and drawing conclusions.</p>	<p>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.</p>

		effectively I have communicated.	<p>I can communicate with an audience and purpose in mind.</p> <p>I can reflect on the strengths and limitations of the communication process I have used and how effectively I have communicated.</p>	<p>I can adapt my communication according to an audience.</p> <p>I can use tools to reflect on the strengths and limitations of the communication process I have used and how effectively I have communicated.</p>
<p>Te tātari whakatau me te whakahaere mahi koringa pāpori Analysing decisions and taking social action</p> <p><i>Matariki Akonga Nui: Matariki for teachers uses creative, collaborative approaches to generate a range of solutions for social issues. Social decisions and actions are underpinned by an understanding of their impact on others.</i></p>	<p>I can work with others to create a social action plan and explain the actions we chose to take.</p>	<p>I can work with others to generate a range of ideas to solve a problem.</p> <p>I can refer to actions others have taken, and the impact they have had, to help justify a social action plan.</p> <p>I can evaluate the outcomes of the actions I have taken with others.</p>	<p>I can generate ideas with others for possible social actions, using a range of decision-making processes.</p> <p>I can justify the social actions I take with others and consider their possible impact, after researching others' actions and decisions.</p> <p>I can evaluate the outcomes of the</p>	<p>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.</p> <p>I can recognise the strengths and limitations of social action campaigns.</p> <p>I can evaluate the impact of social actions</p>

			actions I take with others and the impact they have had.	and their personal and social significance.
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Science	Level 1-2	Level 3	Level 4
<p>Nature of Science <i>Matariki Akonga Nui: Matariki for teachers</i> provides opportunities for ākonga to explore the nature of science as one knowledge set that makes sense of our place in space</p>	<p>Understanding about science Appreciate that scientists ask questions about our world that lead to investigations and that open-mindedness is important because there may be more than one explanation.</p> <p>Investigating in science Extend their experiences and personal explanations of the natural world through exploration, play, asking questions, and discussing simple models.</p> <p>Communicating in science Build their language and develop their understandings of the many ways the natural world can be represented.</p> <p>Participating and contributing</p>	<p>Understanding about science Appreciate that science is a way of explaining the world and that science knowledge changes over time.</p> <p>Investigating in science Build on prior experiences, working together to share and examine their own and others' knowledge. Ask questions, find evidence, explore simple models, and carry out appropriate investigations to develop simple explanations.</p> <p>Participating and contributing Use their growing science knowledge when considering issues of concern to them.</p> <p>Explore various aspects of an issue</p>	<p>Understanding about science Appreciate that science is a way of explaining the world and that science knowledge changes over time.</p> <p>Investigating in science Build on prior experiences, working together to share and examine their own and others' knowledge. Ask questions, find evidence, explore simple models, and carry out appropriate investigations to develop simple explanations.</p> <p>Participating and contributing Use their growing science knowledge when considering issues of concern to them.</p>

	Explore and act on issues and questions that link their science learning to their daily living	and make decisions about possible actions.	Explore various aspects of an issue and make decisions about possible actions.
Living world <i>Matariki Akonga Nui: Matariki for teachers</i> provides opportunities for ākongā to consider the natural ecosystems and biodiversity that exist in te taiao around them.	Ecology Recognise that living things are suited to their particular habitat.	Ecology Explain how living things are suited to their particular habitat and how they respond to environmental changes, both natural and human induced.	Ecology Explain how living things are suited to their particular habitat and how they respond to environmental changes, both natural and human induced.
Planet Earth and beyond <i>Matariki Akonga Nui: Matariki for teachers</i> provides opportunities for ākongā to examine star clusters, our place in space and the size of the universe.		Astronomical system Investigate the components of the solar system, developing an appreciation of the distances between them.	Astronomical system Investigate the components of the solar system, developing an appreciation of the distances between them.