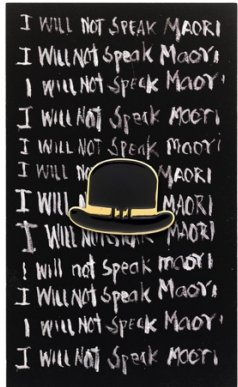


CREATE - What does a better world look like?

Imagining a thriving Aotearoa

Big ideas



Hat pin card, 2022, by Tame Iti, Te Mira collective. Purchased 2022. Te Papa (GH026279/2)

- The uarā that underpin a thriving relationship with te taiao - wairua, whakapapa, kaitiakitanga, mauri, mana, aroha and rangatiratanga provide anchor points for thriving relationships between people too.
- Environmental justice is social justice. Relationships to te taiao are at the heart of Māori justice issues in Aotearoa.
- The decline, or improvement, of natural ecosystems is reflected in societal wellbeing and can be seen in the health of te reo Māori.
- The creative arts can help us to communicate big ideas that excite our imagination about what the future can look like.
- Māori across Aotearoa are demonstrating through action the wisdom, innovation and commitment to lead the way forward to a thriving future for us all.

Social Sciences

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.

Know	Do			
<p>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.</p>	<table border="1"> <tr> <td data-bbox="566 443 1072 1426"> <p>Phase One (Years 1–3) People belong to groups and have roles and responsibilities that help sustain these groups.</p> <p>Phase Two (Years 4–6) Communities create rules for belonging and systems to maintain order. These rules and systems are not always fair for all people.</p> <p>Within Aotearoa NZ 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.</p> </td> <td data-bbox="1072 443 1585 1426"> <p>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.</p> </td> <td data-bbox="1585 443 2060 1426"> <p>Phase One (Years 1–3)</p> <ul style="list-style-type: none"> – 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. <p>Phase Two (Years 4–6)</p> <ul style="list-style-type: none"> – 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. </td> </tr> </table>	<p>Phase One (Years 1–3) People belong to groups and have roles and responsibilities that help sustain these groups.</p> <p>Phase Two (Years 4–6) Communities create rules for belonging and systems to maintain order. These rules and systems are not always fair for all people.</p> <p>Within Aotearoa NZ 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.</p>	<p>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.</p>	<p>Phase One (Years 1–3)</p> <ul style="list-style-type: none"> – 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. <p>Phase Two (Years 4–6)</p> <ul style="list-style-type: none"> – 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.
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Phase Three (Years 7–8)

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

Within Aotearoa NZ Histories

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 Sāmoa for past injustices.

Phase 4 (Years 9–10)

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

Within Aotearoa NZ Histories

The Crown asserted its power to establish a colonial state that in

Phase Three (Years 7–8)

– 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.

Phase Four (Years 9–10)

– 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.

	<p>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.</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>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</p>	<p>Phase One (Year 1–3) Places and environments are often significant for individuals and groups.</p> <p>People express their connection to places in different ways.</p> <p>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.</p>	<p>Te tātari whakatau me te whakahaere mahi koringa pāpori Analysing decisions and taking social action</p> <p>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.</p>	<p>Phase One (Years 1–3) – Work with others to create a social action plan and explain the actions we think are best to take.</p>

regeneration of natural resources.

Phase Two (Year 4-6)

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.

Phase Three (Year 7-8)

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.

	<p>Phase Four (Year 9-10) 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.</p>		
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Health and PE		Level 1	Level 2	Level 3	Level 4
Personal health and physical development	A4 Personal identity		Identify personal qualities that contribute to a sense of self-worth.	Describe how their own feelings, beliefs, and actions, and those of other people, contribute to their personal sense of self-worth.	Describe how social messages and stereotypes, including those in the media, can affect feelings of self-worth.
Relationships with other people	C2. Identity, sensitivity and respect	Demonstrate respect through sharing and cooperation in groups	Describe how individuals and groups share characteristics and are also unique.	Identify ways in which people discriminate and ways to act responsibly to support themselves and other people.	Recognise instances of discrimination and act responsibly to support their own rights and feelings and those of other people.

Health and PE		Level 1	Level 2	Level 3	Level 4
	C3 Interpersonal skills	Express their own ideas, needs, wants, and feelings clearly and listen to those of other people.	Express their ideas, needs, wants, and feelings appropriately and listen sensitively to other people and affirm them.		
Healthy communities and environments	D3 Rights, responsibilities, and laws D4 People and the environment	Take individual and collective action to contribute to environments that can be enjoyed by all.		Plan and implement a programme to enhance an identified social or physical aspect of their classroom or school environment.	Specify individual responsibilities and take collective action for the care and safety of other people in their school and in the wider community.