TINOPAI SCHOOL

Achieve through effort

Kia mau ki te ingoa!

Local curriculum

Ko Pukekaroro te maunga
Ko Kaipara te Moana
Ko Mahuhuiterangi te waka
Ko Ngati Whatua te iwi
Ko Te Uri o Hau te hapu

Ko Tinopai te kura

About us

Could add pictures to this slide, also add another slide with pictures of places in your pepeha

Tinopai School is a coastal, rural, sole charge kura that caters for tamariki from year 1 to year 8 and is situated overlooking the beautiful Kaipara Harbour. We are a decile 1 kura with expansive grounds including a native bush and productive garden. Tinopai School opened on the 13th September 1916 and over 100 years later continues to be the main foci of the Tinopai community. In 2016 we celebrated our 100-year centenary.

Our community is caring and supportive and participates in tamariki learning and sustainability of our environment. We undertake an annual Tinopai Fishing Competition, which is known far and wide, and the proceeds of this event provide funds to support our community vision. The role is currently at 10 with 80% Maori, 20% European descent.

Our students are proud of their school, with a whanau culture and sense of belonging. Most of our tamariki are whanau, with some students' grandparents, great grandparents and great great grandparents having attended the school.

Annual events include swimming, triathlon, cross country, spring time sports and athletics with the local schools. We also participate in the Lions Speech contest and events held at the Matakohe Museum; Matariki display and a science fair.

We are part of the Northern Wairoa Kahui Ako with the focus on Culturally Responsive Pedagogy, Curriculum Development - learning through a developed local curriculum, and Educational Pathways- Transitions.

The Charter and Strategic plan are developed through ongoing consultation of our community and whanau (Te Uri o Haute hapu and Naati Whatua o Kaipara te iwi). This is through the representation of iwi within staff, BoT and community helpers. Their voices are heard, and progress informed continually throughout the year with a strong sense of community.

Our Logo

The Tinopai School logo concept was developed by the students of Tinopai School in early 2020.

The key kaupapa acknowledges te rohe o Te Uri o Hau and embraces Tinopai School's core curriculum subjects and our 'Tinopai' environment. It serves as a reminder to all of us of our role as kaitiaki (guardians) of our taonga in Kaipara - ahakoa he iti, no matter how small - and all of its natural resources.

The logo depicts the seed as our foci, symbolic of each of our students, and our intent to support their education pathway with the tools they need to flourish in their life journey.

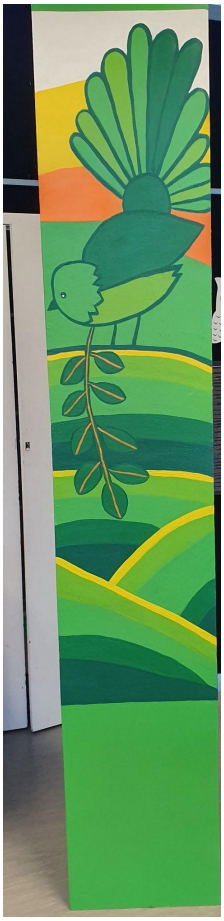
The rising of the sun encourages learning aspirations for each day. The pohutukawa, with its striking red flowers, transcending boundaries, all the while, its roots remaining steadfast while it grows along the coastline in Tinopai. The arteries of the Arapaoa connecting with the Northern Wairoa rivers to the entrance of the Kaipara harbour, and the expansive ocean beyond.

The concept was digitised by Cassidy Makiha (Te Uri O Hau, Te Mahurehure).

Our Pou

Our inspiration for our Pou links to our school logo through borrowing of stylisation and some images with the inclusion of 4 specific colours: red / blue / green / yellow.

1st Panel: represents the Kaipara moana and links to the stingray – Whai – often seen as kaitiaki and the Kaipara harbour's importance as a food source, a place of learning, recreation and relaxation.



2nd Panel: Kai Tiaki: represents a Piwakawaka story - purakau. Piwakawaka is one of Tane, God of the forest and birds' children, Piwakawaka one of the smallest birds, yet full of energy, the sentinel, the challenger to anyone that enters the sacred forest of Tane, challenging them all, to be respectful of the great Forests of Tane and all within it. The energetic nature of Piwakawaka gives us motivation and strength to push boundaries and achieve our ultimate dreams.

3rd Panel: hook and twist designs – hei matau represents the fish hook and its important resource for tangata whenua, as the Kaipara Moana is an important rich resource of kai moana. It also signifies abundance & plenty, and strength & determination; and is believed to bring peace, prosperity and good health. The twist – pikorua represents: infinity, love and the bonding of friendship to eternity.

Tinopai Principles

To be replaced/integrated with unpacking of the three principles of Te Mātaiaho

High Expectations:/Broad view of Success

At Tinopai School, we believe in empowering every child to achieve personal excellence. This is through encouraging individuality, curiosity and a passion to start and complete all tasks they attempt. This is cross-curricular and pastoral – personal best, focus, attention to detail and pride in their work.

Learning to Learn with a Future Focus:

At Tinopai School, we believe that every child can learn to learn and we support our students to achieve their individual potential. Every students has access to a device but there is a 50/50 expectation of learning through all mediums, aware that the future is not necessarily all electronic.

Inclusion and the Treaty of Waitangi:

At Tinopai School we believe that learners thrive in a safe, inclusive and culturally responsive environment. The principles of Te Tiriti o Waitangi are mirrored in the Tinopai School Treaty which is developed with the student voice in mind encompassing positive consequences.

Cultural Diversity

Recognising New Zealand's Cultural Diversity: When developing policies and practices for Tinopai School, every endeavour is made to reflect New Zealand's cultural diversity including the unique position of Maori.

The school will incorporate Tikanga Maori into the culture and curriculum by:

- Regular consultation with our Maori community - Te Uri o Hau te hapu and Ngati Whatua o Kaipara te iwi.
- Participation and support of the local marae including Ngatai Whakarongora, Waiotea, Waiohau, Te Kowhai, Otamatea
- Teaching team will be expected to and fully support and undertake professional development to extend their current abilities in Te Reo Tikanga Maori, Treaty of Waitangi understanding and cultural sensitivity.
- Ka Hikitia resource will be utilised to support the promotion of Maori student achievement through the building of relationships with whanau and iwi
- Our school programmes and practices wil foster positive cultural understandings through the involvement with local Maori community.
- Regular consultation will take place with our Maori community, so they can be kept informed of Maori student achievement. A welcoming atmosphere for all parents and children regardless of their cultural background is the norm.
- School will provide cultural experiences and recognise Maori needs with marae visits, consultation, parental involvement, and use of Maori resources in the community Provide instruction in tikanga (Maori culture) and te reo Maori (Maori language) for students. If whanau request a higher level of tikanga and / or te reo than is presently evident in our school's Maori programme the teaching team and family will discuss and explore options.
- With Assessment and analysis, the Board of Trustees will gain a clear perspective of the achievement of Maori and Pacific Island students within the school and therefore. will be able to implement programmes as required to allow these students to realise their full potential and talents.

Our Vision

Students who are
critical, creative lifelong learners
connected to whānau and whenua

Our Values

Mana Aroha Pono

Our MAP of Mana, Aroha and Pono form the basis of our graduate profile and provide a pathway for our ākonga so that we are able to enact our vision to develop...

students who are critical, creative lifelong learners connected to whānau and whenua.

See development document for consultation and engagement and how this profile weaves together all of our people's voices May 2023

Graduate Profile

Mana	I am learning what Mana looks, like feels like and sounds like	I am developing my understanding of Mana	I can uplift mana for myself and others.
Positive identity (te whare tapa wha), sense of belonging, pride and self worth. Whanaungatanga.	I am learning that everyone has Mana. I am learning who I am and where I belong. I am learning the importance of self worth, being positive and feeling proud.	I am developing my ability to show mana to others. I am developing my understanding of who I am and where I belong - my Pepeha. I can explain what being positive and proud and a sense of self worth looks like, feels like and sounds like.	I know I have Mana and I uplift the mana of others. I am positive and proud about who I am. I am a Taonga. I know I belong.
Strong, confident and resilient.	I am learning what confidence and resilience look like, sound like and feels like.	I am developing my confidence and resilience and can give some examples when I have demonstrated this.	I am confident and resilient, I can support others to be confident and resilient.
Problem solver Creative (imaginative and innovative) and critical.	I am learning what being a problem solver looks like, feels like and sounds like.	I am developing my creative and critical thinking skills to solve problems.	I am a critical and creative problem solver who can support others on their learning journey.
Kotahitanga.	I am learning what kotahitanga means. Working together in unity.	I am developing my ability to embrace kotahitanga and work in unity with others towards a mana enhancing goal.	I understand kotahitanga and can work together in unity towards a common goal that upholds the mana of the group. We do it together.

Graduate Profile

Aroha	I am learning	I am developing	I can, I am, I know
Aroha and Empathy	I am learning what aroha and empathy mean.	I am developing my ability to to show aroha and empathy to others.	I show aroha and empathy to others.
Accepting and inclusive	I am learning how to be accepting and inclusive of everyone.	I am developing my ability to be accepting and inclusive of everyone.	I am accepting and inclusive of everyone's identity, language and culture.
Manaakitanga thoughtful, sharing and kind.	I am learning what manaakitanga means and how to be thoughtful, sharing and kind.	I am developing my ability to show manaakitanga to others, to be thoughtful, sharing and kind.	I demonstrate manaakitanga I am thoughtful, sharing and kind.
Kaitiakitanga o te whenua	I am learning what kaitiakitanga means. I am learning about and connecting to our local whenua.	I am developing my ability to connect and be a kaitiaki o te whenua.	I am a kaitiaki o te whenua through aroha.

Graduate Profile

Pono	I am learning	I am developing	I can, I am, I know
Open and honest communication - integrity.	I am learning why it is important to tell the truth and be honest. I am learning what integrity means.	I am developing open and honest communication skills. I am developing my understanding of integrity.	I am able to communicate openly and honestly. I have integrity.
Respect and Loyalty	I am learning what respect means at Tinopai Kura. I am learning what it means to be loyal.	I am developing my ability to show respect to others and to be loyal when it matters.	I am respectful and loyal when it matters.
Ownership	I am learning what it means to take ownership of my decisions and choices.	I am developing my ability to take ownership of my decisions, choices and actions and can justify these.	I take ownership of my decisions and actions and can explain my reasons.
Fairness and equity.	I am learning about fairness for myself and others. I am learning what equity means and its connection to inclusion and diversity.	I am developing my understanding of being fair and that this doesn't always mean everyone receiving the same.	I demonstrate my understanding of fairness and equity. I celebrate diversity.

Key Competencies

Key Competency	What this looks like at Tinopai
Thinking	• Make informed and reflective decisions • Be self-reliant and find the solution to a problem • Be independent in their own opinions and challenge other ideas • Me aroha tētahi me tētahi • Be curious and seek knowledge • Be intuitive and critical
Using language, symbols and text	• Competent users of technology • Be critical thinkers and inquirers and make meaning Competent in financial literacy and interpreting new ideas • Use mathematical language in numeracy • Reads and discovers and listens • Use scientific language to inform • Communicate new experiences
Managing self	• Be loyal and polite and listen • Have strength with a 'can-do' attitude and be capable • Have a good and independent work ethic • A sense of humour; accept the unexpected • Pursue their passions and be resilient • Have pride in what they do • Be enterprising and resourceful
Relating to others	• Be self-confident, polite and happy • Accept diversity and recognise other viewpoints • Know themselves and be aware they affect others • Tiriti o Waitangi principles • Share ideas and work together • Te Reo Māori me ona Tikanga • Build positive relationships
Participating and contributing	• Be actively involved and make connections • Appreciate art and creativity and celebrate communities • Be environmentally aware, locally, nationally and globally • Effective, confident communicators • Have a sense of belonging • Hitori o Aotearoa me te rohe o Tinopai

Tinopai Effective Pedagogy

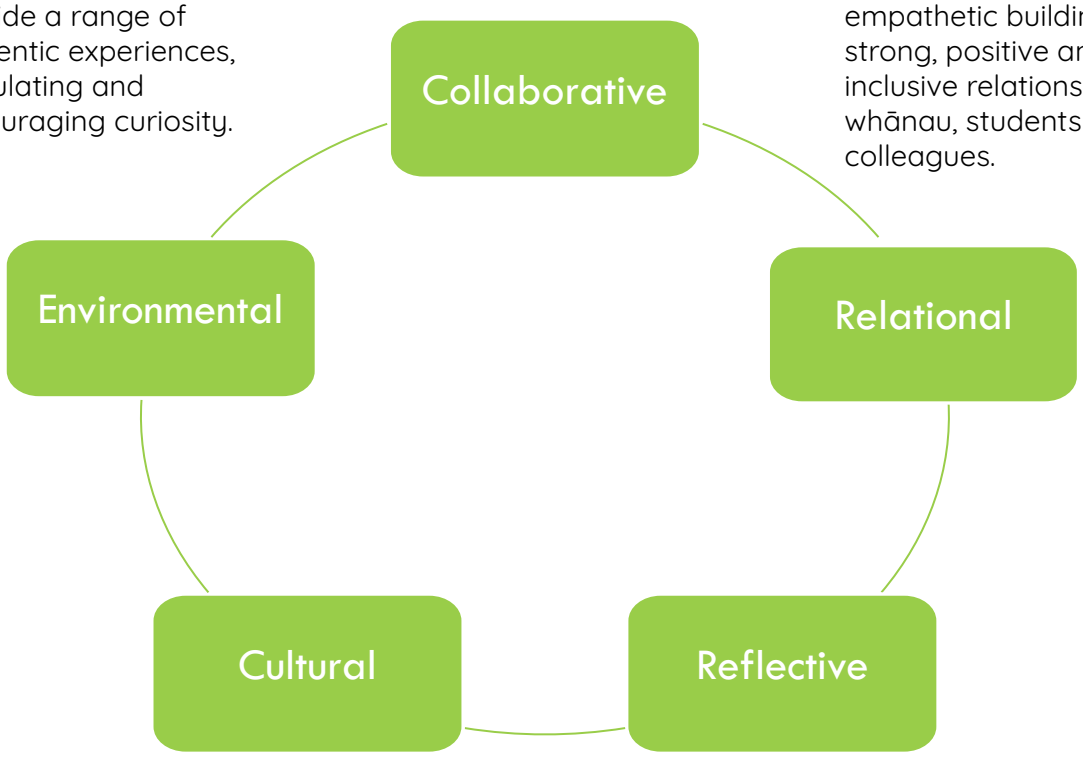
Integrate common practice model?

National Curriculum Statement (page 34-35)
Effective Pedagogy- While there is no formula that will guarantee learning for every student in every context, there is extensive, well-documented evidence about the kinds of teaching approaches that consistently have a positive impact on student learning.

Collaborative - communicating, sharing and working as a team. Sharing skills, knowledge and responsibilities providing a consistent and stable teaching practice.

Environmental - passionate about their learning environment to provide a range of authentic experiences, stimulating and encouraging curiosity.

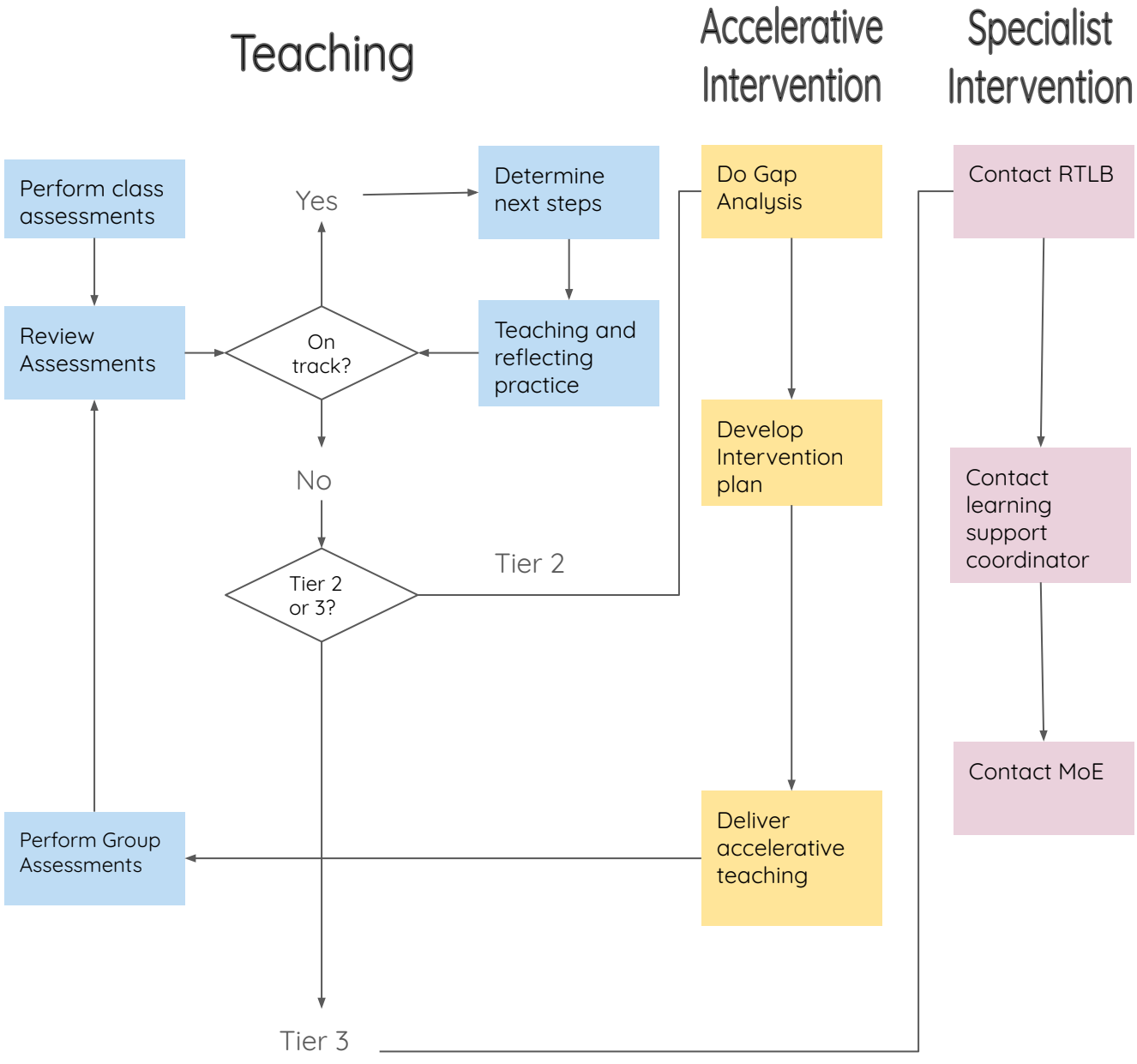
Relational - Me aroha tetahi ki tetahi. Kind, compassionate and empathetic building strong, positive and inclusive relationships with whānau, students and colleagues.



Cultural – protect the quality of the culture inherent in Tinopai Community. Create an inclusive and cohesive class culture that exists within and alongside the wider and local community.

Reflective - Using effective assessment and sound knowledge of level indicators inquires and continually develops deliberate pedagogy and acts of teaching, responsive and to enhance, accelerate the students learning.

Assessment Purpose and Process



Assessment Schedule

Updated?

	Term 1		Term 2		Term 3		Term 4
	February / March	April	May / June	July	Aug/Sept	Oct	Nov / Dec
All students	Spelling List Pseudo Test Basic Facts	Jam/Gloss identify A.L.I.M group	Essential Spelling List Basic Facts	Jam/Gloss PACT - Reading Writing and Maths identify A.L.L. group	Essential Spelling List Basic Facts		Jam/Gloss PACT for maths and writing, Reading
Yr 4 – 8	**P.A.T** Maths , Reading Comp, Vocab Listening Comp, STAR Asstle Writing Probe NF		Probe F Asstle writing		Probe NF Asstle writing		**P.A.T (to show shift)** Maths , Reading Comp Vocab, Listening Comp Probe F Asstle Writing
Yr 1 – 3	Letter sound and id Fluency word recall Running Records * Asstle Writing		Letter sound and id Fluency word recall Asstle writing Running Records *		Letter sound and id Fluency word recall Asstle writing Running Records *		Letter sound and ID Fluency word recall Asstle writing Running Records *
Goal Setting	Set goals in reading writing, maths, personal goals to share at PLP		Teacher/ student review goals	Review goals – 3 way interviews –		Teacher / student review goals.	
Reporting to Parents	Whole school PLP meetings			Progress Reports			End of year Reports
Reporting to Board	2018 data	Term 1 assessment tracking update.	ALiM beginning data	Term 2 assessment tracking update. PAcT review	Alim end data A.L.L. beginning data	Term 3 assessment tracking update.	A.L.L. end data Analysis of PAcT data Term 4 assessment tracking update. Concept Inquiry Review

Our Curriculum Statement

To be updated link to Mātaioho - localised curriculum. Links to Pepeha, pou and logo Explanation of concept based curriculum.

National Curriculum Statement (page 37)
Curriculum design and review is a continuous, cyclic process. It involves making decisions about how to give effect to the national curriculum in ways the best address the particular needs, interests and circumstances of the school's students and community.

The National curriculum provides the framework and common directions of schools. It gives the school the scope, flexibility and authority they need to design and shape their curriculum so that teaching and learning is meaningful and beneficial to their students and community. In turn the design of each school's curriculum should allow teachers the scope to make interpretations in response to particular needs, interests and talents of individuals and groups of students in their classes.

Tinopai School Statement of Curriculum - Mātaioho

Our curriculum plan is an expression of how we aspire to achieve our vision of students that are confident in their ability to stand in the world beyond. Being Connected, Proud, Problem solvers, Creative and Critical thinkers with Mana, Aroha and Pono values in what they do. We see our curriculum plan as a 'living document' able to adapt and change as required.

It has an integrated inquiry approach that is culturally aware, student centred and environmentally based. It is our intention to meet the learning needs of all our learners through learning programmes that nurture and provide for their interests, passions and learning styles.

Literacy at Tinopai

Purpose statement for English

Ko te reo te tuakiri, ko te reo tōku ahurei, ko te reo te ora.
Language is my identity; language is my uniqueness; language is life.

In the English learning area, ākonga study, use, and enjoy language and literature, communicated orally, visually, and in writing, for a range of purposes and audiences, and in a variety of text forms. Learning about language and literature from Aotearoa and around the world enables ākonga to build literacy, walk in different worlds, access the thoughts and perspectives of others, and make linguistic and cultural connections. Engaging with mātauranga Māori through the creation and interpretation of texts provides opportunities to strengthen knowledge and understanding of te ao Māori and Māori perspectives, and to play a part in shaping a bicultural Aotearoa.

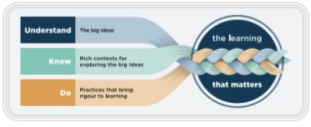
The learning area has been designed to support the vision of Mātaitipu and reflects the four kinds of value each learning area contributes: personal value, participatory value, pathways value, and planetary value. The tools and literacy practices that ākonga develop in the learning area build on their existing ways of interpreting and expressing meaning. As they bring their linguistic and cultural resources to their learning, ākonga strengthen their identities, experiencing success in who they are and carrying a strong sense of self wherever they go. Through the learning area, they understand, enjoy, and celebrate the beauty and richness of stories (fiction and non-fiction) from Aotearoa New Zealand, from Te Moana-nui-a-Kiwa, and from around the world.

As they develop essential communication skills, ākonga can better understand others and make themselves understood. As text critics, ākonga come to understand how language and texts work, giving them the power to interpret and challenge texts and to create their own powerful texts. As text creators, they take part in literary communities and conversations, contributing their own stories and their interpretations of others' stories.

The English learning area opens up pathways that enable all ākonga to make the most of their life opportunities and to enhance their employability, by becoming effective oral, written, and visual communicators with the capacity to think critically and in depth. Learning literacy in the context of language and literature is a key component of English, complementing the disciplinary literacies ākonga develop in other learning areas in order to navigate knowledge.

As they apply the tools of the English learning area and make links through stories, ākonga are able to connect with experiences and issues of global significance. They use their insights to advocate articulately and persuasively for equity and sustainability and to contribute to resolving collective global challenges.

There are three elements in the curriculum content for English: Understand, Know, and Do. Ākonga develop their understanding of big ideas as they employ the practices of English to interpret and create texts. In doing so, they both draw upon and further develop their knowledge. Much of the learning in English is iterative and recursive; throughout the learning pathway, all ākonga continue to build on the knowledge and practices that they develop in the early phases of the curriculum. This means that it is important for kaiako to refer to earlier progress outcomes when designing learning experiences and to provide ākonga with opportunities to revisit learning over time.



Important considerations for teaching English

Working with texts is at the core of English. Texts can be in a range of language modes (e.g., written language, oral language[1], or the visual mode) and use a range of technologies (e.g., print and digital). Multimodal texts such as film and digital media combine language with other means of communication, such as images or a soundtrack. Texts are also generated using augmentative and alternative communication – for example, gestures, picture symbols, and braille. How texts are used as well as how they are chosen are important considerations for teaching in English.

Different texts make different demands on their creators and users. Typically, as ākonga progress in their learning, they work with a broader range of text forms and engage with increasingly complex texts. This is not to say that, for instance, fluent readers will no longer work with simple texts; rather, they will have a broader range of texts to work with.

Selecting texts requires kaiako to consider ākonga as learners across all the modes. It involves the kaiako drawing on their knowledge of the capabilities and needs of each ākonga, as a listener and speaker, reader and writer, presenter and viewer, and user or creator of multi-modal texts.

When choosing texts for ākonga and when supporting ākonga to select their own, kaiako need to consider whether the texts:

- reflect the identities and cultures of ākonga
- provide windows into different places, times, and cultures
- use and mix different modes (e.g., visual storytelling, tukutuku patterns, and graphic novels)
- include enough depth and length to allow for in-depth exploration over time
- demonstrate sufficient complexity and literary merit to allow learners to build their understanding of the big ideas as they explore the Know statements and Do practices.

Ākonga develop their understanding of the big ideas of English through multiple, cumulative encounters with language and texts. Therefore, kaiako should plan purposeful activities that allow varied ways of engaging with texts. They can ask if they have provided multiple opportunities for ākonga to:

- use their cultural, linguistic, and personal knowledge to interpret and create texts with varied levels of support (e.g., through listening, reading, or viewing in one language, and speaking, writing, or presenting in another)
- negotiate, evaluate, and critically consider texts through extended dialogue
- revisit the same text multiple times and in increasing depth
- explore complex texts in simple ways and simple texts in complex ways
- interpret and create texts to explore a common theme, topic, or idea.

1 Oral language encompasses any method of communication a child uses as a first language; this includes New Zealand Sign Language and, for children who are non-verbal, augmentative and alternative communication (AAC).

This needs to be unpacked and localised for our kura.

Literacy at Tinopai

Update as needed

In English, our students enjoy the study and use of language and literature, communicated orally, visually or in writing. Based and integrated through our inquiry learning.

- Juniors daily guided reading and writing with spelling and phonic lessons
- Planning, classroom activities, informal and formal assessment must be recorded appropriately for each term. (See assessment plan)
- In connection to the current inquiry a variety of genre is taught within reading and writing.
- Appropriate testing should be used to group students and set class target groups.
- Literacy will be timetabled for at least 15 periods a week – this could include inquiry sessions.
- Learning intentions are guided by the Literacy progressions and PaCT tool.
- Children are aware of learning intentions and success criteria.
- SSR and SSW is part of the classroom programme
- 1 library period to be planned and taught during the week.

<u>Programmes to support</u>

- Steps
- Sunshine classics
- Early words

Te Mātaiaho - Understand Overview

Understand

Mā te reo, ka mōhio; mā te reo ka mārama; mā te reo ka ora.
Through language comes knowledge; through language comes insight; through language comes wellbeing.

Language and literature give us insights into ourselves and others.

Our linguistic and cultural resources are part of our whakapapa; they help us to understand ourselves and others, and they enable others to understand us. As we understand more about ourselves through our encounters with literature and other texts, we also come to understand and appreciate more about other people and their perspectives.

Kia mau ki tō ūkaipō.
Don't forget your roots.

The stories of Aotearoa New Zealand are unique taonga tuku iho.

Literature and language represent knowledge and experience shared across time and place. Through the literatures of tangata whenua, tangata Tiriti, and those who have come from around Te Moana-nui-a-Kiwa, we understand where we have come from, who we are, and what it means to live in the Pacific nation of Aotearoa New Zealand. The literatures and languages of Aotearoa New Zealand have hononga (connections) beyond our shores and connect us to global literary and linguistic traditions.

Ko pohewa, ko auaha ngā ara ki ao hou.
Creativity and imagination transport us to new worlds.

Stories are a source of joy and nourishment.

Enjoying the stories of others and crafting our own provide us with opportunities to experience different worlds through creativity, imagination, and interaction. These stories take many forms – fiction and non-fiction, narrative and non-narrative – and they cross boundaries in relation to mode and medium. Broadening and deepening the intellectual and aesthetic appreciation of story is a worthwhile outcome in itself.

Ko te reo me ōna tikanga te hā o te whakawhitiwhiti kōrero.
Language and its rules are the essence of communication.

Communication depends on shared codes and conventions.

Shared codes and conventions enable us to make sense of what is heard, read, and seen. They change over time and are used differently in different contexts. How we use language in Aotearoa New Zealand has been shaped by our histories and linguistic heritages, and the encounters between them.

Ko te mana e kai ana i te miro nōna te ngahere; ko te manu e kai ana i te mātauranga nōna te ao.
We are empowered through knowledge and understanding.

Literature, language, and texts embody power relationships.

Throughout history, literature, language, and texts have been used to uplift and share, and to dominate and exclude. Recognising and using the power and influence of literature, language, and texts give us tools to advocate for ourselves and others. Exploring the effects of colonisation on our languages and literatures is an important part of understanding power relations in Aotearoa New Zealand.

Te Mātaiaho - Know Overview

Know		
Ngā whāinga me ngā hunga mā rātou ngā tuhinga | Text purposes and audiences	Ngā ariā | Ideas within, across, and beyond texts	Ngā āhuatanga reo | Features and structures of language
Texts are shaped for particular purposes and with particular audiences in mind. Text purposes and audiences considers both why texts are shaped the way they are (the purposes) and who texts are shaped for (the audiences). All other aspects of a text (including its ideas and use of language) are in service of the text's purpose. Understanding the purposes and audiences of texts enables us to consider our own use of texts and the impacts (positive and negative) that they can have.	All texts carry ideas and help us to form our ideas about the world. Ideas within, across, and beyond texts focuses on the knowledge needed to identify, respond to, and create ideas across all forms of texts. It places a particular focus on how texts help us to think about our place in Aotearoa New Zealand and our own role in giving effect to Te Tiriti o Waitangi. It helps us to act as literary critics who make evidence-based evaluations and judgments about texts and their creators.	Features and structures of language is about the codes and conventions used to make meaning in texts and to structure texts, particularly literary texts. These codes and conventions encompass both the technical conventions that help texts make sense and the more specialised conventions of particular texts forms. As we learn about language, we come to appreciate how it affects how we see the world, ourselves, and each other.

Te Mātaiaho - Do Overview

Do			
Te whakamahi rautaki ki te whai māramatanga | Comprehending and creating texts	Te tātari arohaehae | Critical analysis	Te pānui hei whakangahau, hei whakapārekareka | Reading for pleasure	Te tūhono mā te whakawhiti kōrero | Connecting through storytelling
Comprehending and creating texts focuses on the processes and strategies required to make sense of texts and to create texts that make sense. It helps us to use our literacy and communication skills to interpret and create texts in written, visual, and oral modes.	Critical analysis involves close reading, viewing, and listening to texts in order to interpret them and challenge their construction. It helps us to make connections within, across, and beyond texts by analysing the relationships between language, ideas, and power in them. When we consider and respectfully discuss different perspectives on texts with others, we develop new insights	Reading for pleasure involves choosing a variety of texts (including written texts) based on our own preferences and interests.	Connecting through storytelling involves the use of creative processes to explore ideas in texts and to craft and share texts in all the modes. The scope of the stories that we share and that others share with us can be very wide. It includes non-fiction and non-narrative texts in oral, written, visual, or multimodal forms. Storytelling can be collaborative or individual, for sharing with others or for expressing oneself.

Te Mātaiaho - Know Years 1 - 3

Phase One Years 1 - 3 - Know - Progress Outcomes		
Ngā whāinga me ngā hunga mā rātou ngā tuhinga | Text purposes and audiences	Ngā ariā | Ideas within, across, and beyond texts	Ngā āhuatanga reo | Features and structures of language
• Texts are designed for specific purposes. They can persuade, inform, and entertain. • When I engage with texts, I am the audience. Who I am (including my identity, language, and culture) influences how I interpret texts. • As a text creator, my own stories have a purpose and an audience.	• There are stories and ideas from Aotearoa New Zealand that matter to me. Those from te ao Māori help me to understand my connection to Aotearoa New Zealand. • There are ideas in texts that I am curious about and that connect with my life and interests. These ideas include themes, messages, and opinions. I have my own ideas and stories that are worth sharing. • Texts explore ideas through how they are constructed. There are tools I need to understand this.	• There are codes, conventions, and features for how language and texts work. These govern what is appropriate and effective use of language in different contexts. Different modes work together to contribute to the meaning of a text. The choices made for each mode (e.g., of colour in the visual mode, or of vocabulary in written and oral texts) impact on meaning in a text. • The order and organisation of the parts of a text, such as words, sentences, and visual elements, are what determine its structure. Structure can affect the meaning of a text. Many texts are structured in generic ways. • There are many languages and ways of using language in Aotearoa New Zealand. Te reo Māori is a taonga, unique to Aotearoa New Zealand; its influence is part of what makes our texts and language unique. Some people use augmentative and alternative communication to support their understanding and expression of language. Our diversity of language enriches us.

Te Mātaiaho - Do Years 1 - 3

Phase One Years 1 - 3 - Do - Progress Outcomes	
Te whakamahi rautaki ki te whai māramatanga | Comprehending and creating texts	Te tātari arohaehae | Critical analysis
I can: • use my decoding strategies with oral, written, visual, and multimodal texts to make meaning (e.g., by drawing on my knowledge of how sounds and words work to decode words accurately and automatically) • use meaning-making strategies such as drawing from the context and morphology to work out what words mean in written and oral texts • read familiar written texts out loud accurately, fluently, and, drawing on my oral language, with appropriate intonation and phrasing • self-monitor and use a variety of strategies when meaning is lost (at sentence, paragraph, or whole-text level) across a range of modes • draw on my oral language and knowledge of how words work to spell familiar words accurately and attempt to spell unknown words in written texts • encode meaning in texts across all modes using knowledge of appropriate codes and conventions (e.g., choice of colour, tone, and pace) • create texts that make sense and that vary in their structure, length, and beginnings • use a process to compose written, oral, and multimodal texts with features and structures of language appropriate for my audience and purpose	I can: • form and share opinions and interpretations of texts based on evidence from them and my experiences • listen to other people's opinions and interpretations of texts • discuss how people, places, things, and ideas are included or excluded in a text • notice how text creators use language and modes to influence my understanding • discuss how the results of my critical analysis influence my feelings, thoughts, and actions.

Te Mātaiaho - Do Years 1 - 3

Phase One Years 1 - 3 - Do - Progress Outcomes	
Te pānui hei whakangahau, hei whakapārekareka | Reading for pleasure	Te tūhono mā te whakawhiti kōrero | Connecting through storytelling
I can: • read for pleasure every day, including texts that I have chosen myself • enjoy sharing the texts I choose with others; many of these are read to me, and some I look at or read myself.	I can: • draw on my imagination and what is familiar to me to craft and share oral, written, visual, and multimodal texts as a way of making sense of my world • enrich my storytelling by selecting from written language, oral language, the visual mode, or a combination of these, and a variety of text forms • share stories with others, treating those that are shared with me with respect • use the responses of others to enrich and revise my storytelling • work with others to compose rich texts.

Te Mātaiaho - Know Years 4 - 6

Phase Two Years 4 - 6 Know - Progress Outcomes		
Ngā whāinga me ngā hunga mā rātou ngā tuhinga | Text purposes and audiences	Ngā ariā | Ideas within, across, and beyond texts	Ngā āhuatanga reo | Features and structures of language
The purpose of a text can be to generate a specific response (e.g., emotional or intellectual) based on the text creator's point of view. Audiences may not always respond to a text in ways that the creator intended, and they will not all share the same interpretation. As a text creator, my stories can be powerful, so I have a responsibility to consider how my stories may affect others	Local stories provide insights into my rohe and community. Stories from Aotearoa New Zealand can strengthen my knowledge and understanding of te ao Māori and Māori perspectives. All texts develop ideas and show different ways of seeing the world. Texts can help me consider ethical dilemmas and social issues. Elements of texts can have figurative and literal meanings. Sometimes ideas in texts are not directly stated and texts rely on shared understandings to get their message across.	Being able to recognise and use the codes, conventions, and features of different types of texts allows for a greater degree of precision and clarity of meaning. This includes less common codes and conventions used for specialised purposes (e.g., conveying dialogue or showing relationships between ideas). There are different structures within different types of texts. Knowing and combining a range of these structures helps me make meaning in specialised ways. People use language in different ways in different situations. This helps to signal social roles and relationships.

Te Mātaiaho - Do Years 4 - 6

Phase Two Years 4 - 6 - Do - Progress Outcomes	
Te whakamahi rautaki ki te whai māramatanga | Comprehending and creating texts	Te tātari arohaehae | Critical analysis
I can: ● use and combine decoding, comprehension, and vocabulary strategies to make, maintain, and restore meaning in oral, written, visual, and multimodal texts ● evaluate and integrate ideas and information across a small range of texts ● use a range of encoding and composing strategies to create written texts with a variety of sentence structures, text structures, and forms of punctuation (e.g., for dialogue) ● recognise how meaning is expressed in different modes and select modes to express my meaning ● use a variety of planning and revising activities for creating accurate, clear texts in a range of modes › transcribe ideas fluently in written texts, with sufficient accuracy to convey meaning use writing as a tool to think about, record, and communicate experiences, ideas, and information.	I can: ● discuss different interpretations of a text and justify a position using my personal knowledge, evidence from the text, and knowledge of similar texts ● share interpretations to compare how people's different knowledge and experiences influence the meaning they make from texts ● consider the effects of how people, places, objects, and ideas are represented in and across texts ● identify how my thinking has changed or solidified as a result of my critical analysis.

Te Mātaiaho - Do Years 4 - 6

Phase Two Years 4 - 6 - Do - Progress Outcomes	
Te pānui hei whakangahau, hei whakapārekareka | Reading for pleasure	Te tūhono mā te whakawhiti kōrero | Connecting through storytelling
I can: ● regularly read for pleasure, selecting texts based on my preferences and interests ● participate in reading communities where we listen, read, and make text recommendations.	I can: ● use a creative process to craft stories in multiple ways using written language, oral language, the visual mode, or a combination of these ● draw upon my background, my home language, and stories of my whānau to enrich my storytelling and express my personal voice ● make deliberate choices about the modes, text types, and structures I use ● use my passion for story to craft stories for unfamiliar audiences ● improve the quality of my stories based on the responses of my audience ● create stories in collaboration with others, respecting their contributions.

Te Mātaiaho - Know Years 7 - 8

Phase Three Years 7 - 8 Know - Progress Outcomes		
Ngā whāinga me ngā hunga mā rātou ngā tuhinga | Text purposes and audiences	Ngā ariā | Ideas within, across, and beyond texts	Ngā āhuatanga reo | Features and structures of language
A text may have more than one purpose. Knowing about who created the text, and when and where, helps us understand its purpose or purposes. A text may have more than one audience. An audience's context influences its interpretations of the text. As a text creator, I can use stories to advocate for myself, for others, and to try to change my world.	Texts from Aotearoa New Zealand help us to understand local and national events and ways of thinking and interacting. These insights can help us to make sense of ourselves as individuals and a society and to think about our role in giving effect to Te Tiriti o Waitangi. The ideas and information in texts are not always reliable or straightforward. They can be ambiguous and interpreted in different, even conflicting, ways. Texts can have multiple layers of ideas. Exploring them helps to expose deeper meanings and contradictions within the text.	Codes, conventions, and features of different types of texts are often subtle and able to be flexibly applied. Recognising them and the effects they have in different types of texts supports the analysis and crafting of texts. Structural elements can be arranged for deliberate effect to build up meaning across a text. How language is used varies across time, place, and social contexts. Recognising this variation helps us

Te Mātaiaho - Do Years 7 - 8

Phase Three Years 7 - 8 - Do - Progress Outcomes	
Te whakamahi rautaki ki te whai māramatanga | Comprehending and creating texts	Te tātari arohaehae | Critical analysis
I can: • combine a range of strategies to decode and comprehend texts, using prior knowledge and information in the text to interpret abstract ideas, complex plots, and sophisticated themes build meaning by comparing, evaluating, and synthesising ideas within and across texts • combine a range of encoding strategies to compose texts, often including carefully selected detail or comment that supports or elaborates on the main points • use the codes and conventions of different modes and text types for effect in the texts I compose.	I can: • structure an interpretation of a text by drawing on different perspectives, evidence from the text, and my experiences and knowledge of literature • conduct multiple readings to identify the world-view presented in a text and to consider the text's possible impact on individuals or groups of people • recognise patterns in how people, places, objects, and ideas are included, excluded, or represented across multiple texts • discuss how the use of particular language and modes in a text encourages particular ways of making meaning advocate for ways to reconstruct a text as a result of my critical analysis.

Te Mātaiaho - Do Years 7 - 8

Phase Three Years 7 - 8 - Do - Progress Outcomes	
Te pānui hei whakangahau, hei whakapārekareka | Reading for pleasure	Te tūhono mā te whakawhiti kōrero | Connecting through storytelling
I can: • regularly read for pleasure, sometimes selecting texts based on my own preferences and interests, and sometimes exploring new authors and texts outside my comfort zone • participate in reading communities, discussing different kinds of texts, listening to others' viewpoints, and making informed text recommendations for them.	I can: • use a creative process to experiment and innovate, making decisions that extend or elevate my ideas and personal voice • deliberately combine written language, oral language, and other modes (e.g., gestural or visual modes) to add layers to my storytelling • anticipate the reaction of my audience and evaluate my effectiveness in relation to my purpose • create stories in collaboration with others, supporting

Maths and Stats at Tinopai

In maths, our students enjoy exploring and using relationships in quantity, space and data and learn to express these relationships in meaningful ways. Our pupils develop systematic approaches to solving mathematical problems that are integrated through our inquiry learning. Each term incorporates and integrates daily Number knowledge with strand learning. Every term each strand is developed, revising and covering all areas within a year.

- Programme is developed using informal/formal assessments, is child-centred and stimulating and encourages the use of online and written tools
- Teachers must ensure that student programmes cater for different needs, introduce new concepts and allows activities for students that help them maintain new learning.
- Teachers and students need to make connections between different concepts and how these can be used in everyday life. This may connect with the current inquiry or environmental study.
- Development of strategies and knowledge driven through problem solving activities.
- Daily basic facts with all strands worked where appropriate throughout the year.
- Multiple materials available to add in learning
- Students are to be aware of why and what they are learning. Understanding and knowing how they can improve their learning.
- Planning, classroom activities, informal and formal assessment must be recorded appropriately for each term.
- Knowledge of the expectations of each level to guide activities and experiences. (review mathematical yearly overview)
- Appropriate testing should be used to group students and set class target groups that will be focused on. (Refer to assessment plan.)
- Daily Mathematics will be timetabled– this could include inquiry sessions.

<u>Programmes to support</u>

- Maths Buddy

Update as needed

Maths and Stats at Tinopai

Purpose statement for mathematics and statistics

Ānō me he whare pūngāwerewere.
Behold, it is like the web of a spider.

This whakataukī celebrates intricacy, complexity, interconnectedness, and strength. The learning area of mathematics and statistics weaves together the effort and creativity of many cultures that over time have used mathematical and statistical ideas to understand their world.

Mathematics and statistics enables students to appreciate and draw on the power of abstraction and symbolic representation to investigate, interpret, and explain patterns and relationships in quantity, space, time, data, and uncertainty. Like mathematics and statistics, mātauranga Māori is a body of knowledge with a history and a future. When we afford mana ōrite to mātauranga mathematics and statistics and mātauranga Māori while retaining their distinctiveness, students can draw from both in ways that are beneficial to both spheres of knowledge.

The learning area has been designed to support the vision of Mātaitipu and provides personal value, participatory value, pathways value, and planetary value. Collectively, these show the richness and value of mathematics and statistics learning for students. Students discover inherent personal enjoyment and satisfaction in persistence, solving problems, identifying patterns, and seeing the beauty in mathematics and statistics. They come to appreciate the everyday use of mathematical and statistical tools in, for example, personal finance, music and dance, estimation, and measurement. They recognise how their culture is included and valued in the learning area.

Students participate as they take part in discussions with their peers about their mathematical and statistical thinking and the thinking of others. They discuss and take action on important social matters such as the ethical gathering, interpretation, and communication of data, and challenging misinformation and disinformation. They also engage with diverse cultural perspectives, including te ao Māori and Pacific world-views, on being numerate in Aotearoa New Zealand.

Through the learning area, students can discover pathways into a wide range of industries that rely on mathematical knowledge and reasoning. This allows them to participate fully in an increasingly technology- and information-rich world of work. Learning in mathematics and statistics is important for realising the aspirations and priorities of every student and their whānau.

Students also come to understand the value of mathematical and statistical modelling as a lens for resolving collective global challenges – for example, in adapting to and mitigating climate change and in helping to build an equitable, sustainable future for all.

Learning in mathematics and statistics builds both literacy and numeracy. Mathematics and statistics contribute to students' literacy by developing their skills in oral and written communication, meaning-making, and the use of specific vocabulary and symbols. Statistics and probability, in particular, support the understanding of tables, graphs, and diagrams as well as critical thinking about the quality of data and stories told about it.

As this whakataukī tells us, connections between different concepts, knowledge, and practices are central to mathematics and statistics. Teachers weave together the elements of Understand, Know, and Do to ensure students learn mathematics and statistics as a connected body of knowledge.

This needs to be unpacked and localised for our kura.

Te Mātaiaho - Understand Overview

Overview - Understand				
The world is full of patterns and structures that we use mathematics and statistics to understand.	The world is characterised by change and variation that we use mathematics and statistics to understand.	Mathematical and statistical logic and reasoning enable us to identify and explain relationships and to justify conclusions.	The interface between mātauranga Māori and mātauranga mathematics and statistics offers opportunities for insights that uphold the integrity of each knowledge system.	Mathematics and statistics have a continuous, evolving human history.
Mathematics and statistics enable us to notice, explore, and describe similarities, regularities and irregularities, and trends in the natural,mathematical, technological, and social worlds. They provide tools and ways of working that can reveal patterns and structures useful for decision making, understanding and predicting phenomena, and creating new insights.	The world embodies a multitude of temporary and permanent relationships in which change and variation occur. Some relationships are linear; others are exponential. Mathematics and statistics enable us to systematically describe and analyse different types of change and variation, and to generate insights and make predictions about them.	Reasoning from observation (induction) and reasoning from theory (deduction) allow us to explore situations using mathematics and statistics. Mathematical and statistical logic and reasoning differentiate what is probable from what is possible and allow us to draw reliable conclusions about what is reasonable or not.	Mātauranga Māori and mathematics and statistics are different systems for viewing, understanding, and organising the world and for guiding how we operate within it. Mātauranga Māori makes meaningful and distinctive contributions to mathematical inquiry and knowledge in Aotearoa New Zealand, just as mathematical and statistical insights contribute to mātauranga Māori. When considering concepts, processes, and artifacts from te ao Māori, we maintain their integrity by exploring the mātauranga Māori associated with them before formulating mathematical and statistical hypotheses about them.	Mathematics and statistics have been constructed over thousands of years across the globe as we have grappled with notions of quantity, numerical representation, measurement, dimension, and pattern. They continue to be constructed from ideas drawn from many cultures. In Aotearoa New Zealand, our location in Te Moana-nui-a-Kiwa – with its multiple cultures, artifacts, and knowledges – contributes to mathematics and statistics.

Te Mātaiaho - Know Overview

Overview Know - Contexts					
Mātauranga tau | Number	Taurangi | Algebra	Ine | Measurement	Mokowā | Space	Tauanga | Statistics	Tūponotanga | Probability
Cultures use Number to represent, describe, and compare quantities. We operate on these quantities, and use them to estimate, calculate, reason, and justify.	Algebra focuses on making and using generalisations to reason mathematically , and on identifying patterns and underlying mathematical relationships. These generalisations, patterns, and relationships can be represented and communicated using diagrams, graphs, and symbols (including variables).	Measurement provides the tools and concepts for quantifying phenomena in the world by estimating, measuring accurately, and using appropriate units, including those from Māori, Pacific, and metric systems of measurement. Many cultures use both standard and non-standard units to measure tangible and intangible quantities.	Space focuses on visualising, representing, and reasoning about the shape, position, orientation, and transformation of objects. It takes account of tools and techniques from the natural world used by many cultures.	Statistics focuses on tools, concepts, and systematic process for interpreting situations, using data and its context to understand uncertainty and make predictions. Every piece of data is a taonga to be kept safe and treated ethically and respectfully.	Probability focuses on tools and concepts for quantifying chance, dealing with expectation, and using evidence to identify how likely events are to occur. Probabilistic thinking is evident throughout tikanga and mātauranga Māori.

Te Mātaiaho - Do Overview

Overview Do - Practices				
Te tūhura pūāhua | Investigating situations	Te whakaata pūāhua | Representing situations	Te tūhono pūāhua | Connecting situations	Te whakatauwhānui i ngā kitenga | Generalising findings	Te whakamārama me te parahau i ngā kitenga | Explaining and justifying findings
Mathematics and statistics, we describe and explore them to build our understanding of them. Māori, Pacific, and other world-views may offer us different ways of understanding these situations. When investigating, we need to decide which approaches, concepts, and tools to use and how to use them. We often begin with a question or focus of interest and proceed in systematic but flexible ways, using mathematical and statistical concepts to make sense of solutions, stories about data, and conclusions in context. We conclude by evaluating the investigation, which involves reflecting on the solutions and outcomes and our approaches and choices to determine whether they were reasonable, made sense in context, and could be improved on in future investigations.	When we represent situations mathematically and statistically, we use words or symbols and mental, oral, physical, virtual, graphical, or diagrammatic ways to show concepts and findings. We can use representations to compare, explore, simplify, illustrate, prove, and justify as well as to look for patterns, variations, and trends. They can draw from mātauranga Māori, from Pacific cultures, and from diverse places and periods of history. Representing a situation in multiple ways enables a deeper and more flexible understanding of the situation. It also allows us to communicate with different audiences.	When we connect situations using mathematics and statistics, we recognise and make links by noticing similarities and differences. Connecting helps us to understand the relationships between concepts, facts, and procedures in mathematics and statistics. This is important because number, algebra, measurement, space, statistics, and probability form a web of interconnected ideas and approaches that can be easier to remember and understand if the connections between them are clear. Connecting also involves linking mathematics and statistics to other learning areas, to mātauranga Māori, and to a range of contexts, including cultural, linguistic, and historical contexts.	When we generalise mathematical and statistical findings, we move from specific examples to general principles. We use the patterns, regularities, and structures that we observe to make conjectures that might apply more generally. Further investigation can test and refine these conjectures and determine if they apply in all cases. In statistics, we generalise by using trends and variation in data to make inferences and predictions and to articulate and evaluate claims about similar situations	When we explain and justify, we use mathematical and statistical ways of communicating and reasoning to share our ideas and to respond to the ideas, reasoning, and inferences of others. Explaining is how we communicate our inferences and predictions, build arguments, and unpack stories from data. Justifying involves describing why decisions and findings are reasonable, taking into account limitations arising from assumptions and choices and the evidence on which findings are based.

Maths and Stats Know Years 1 - 3

Phase One Years 1 - 3 - Know - Progress Outcomes	
Mātauranga tau | Number	
I know:	I know how to:
In base 10, there are ten digit symbols and their value is defined by their position within a number. Digits in any column are worth ten times as much as those in the column to the right. Te reo Māori and other Pacific languages explicitly describe the logic of the base 10 numbering system. Numbers can be partitioned and recombined in different ways by using patterns. Multiplication and division involve recognising and working with groups, the number of groups, and the total. Fractions show parts of a whole in a region, a measurement, or a set of objects. The same amount (e.g., a half or a quarter) can be shown by equivalent fractions.	• recognise, read, write, and order whole numbers up to 10,000 • group, partition, and recombine whole numbers up to 1,000 • add and subtract two- and three-digit numbers • multiply two single-digit numbers or multiply a single-digit and a two-digit number • divide whole numbers with a single-digit divisor and no remainders • recognise, read, write, represent, and order halves, thirds, quarters, fifths, sixths, and eighths • find a unit fraction of a whole (e.g., a region, measurement, or set of objects), and add unit fractions with like denominators.
Taurangi | Algebra	
I know:	I know how to:
The commutative property applies to addition (e.g., 2 + 5 = 5 + 2) and multiplication (e.g., 5 × 2 = 2 × 5). The additive identity is 0 (e.g., 4 + 0 = 4 and 5 – 0 = 5), and the multiplicative identity is 1 (e.g., 5 × 1 = 5 and 4 ÷ 1 = 4). The equal sign is relational; it shows that the two sides of an equation represent the same quantity. Patterns can be made of numeric or spatial elements in a sequence governed by a rule. Identifying the rule of a pattern involves working out the unit of repeat. An algorithm is a sequence of rules that can be followed.	• recall addition facts to 20 and their corresponding subtraction facts recall multiplication and corresponding division facts for twos, fives, and tens • solve true and false number sentences and open number sentences • use the additive and multiplicative identities and commutative property • find another element of a pattern, given part of it describe a rule that explains how a pattern works • follow, and create patterns from, rules or simple algorithms.

Maths and Stats Know Years 1 - 3

Phase One Years 1 - 3 - Know - Progress Outcomes	
Ine | Measurement	
I know:	I know how to:
Measuring starts at the beginning of the object being measured. The size of the measurement unit must remain the same. Measurement units are repeated with no gaps or overlaps. The measurement is the total number of units used. Length around the outside of a two-dimensional shape gives perimeter, covering a surface gives area, and filling a three-dimensional shape gives capacity or volume.	• estimate and then reliably measure length, capacity, and mass, using standard metric units • use rulers, scales, square grids, and cubes to measure • tell the time to hours, half hours, and quarter past or quarter to the hour, using language and a range of cultural tools, including analogue and digital clocks • find out how far something has been turned, using half and quarter turns as benchmarks.
Mokowā | Space	
I know:	I know how to:
Patterns and regularities in shapes can be used to compare, classify, and predict. Two-dimensional shapes can be composed or decomposed to form new shapes and can have symmetry. Shapes and objects can flip (reflection), turn (rotation), and slide (translation) and be used to create patterns. Objects can be rotated in space and may appear different from other perspectives. Maps are two-dimensional representations of places in the world. They use symbols to show locations and landmarks.	• visualise, identify, compare, and classify two- and three-dimensional shapes • compose and decompose two-dimensional shapes using the properties of shapes, such as lines of symmetry • predict and justify what will happen to two-dimensional shapes if you rotate, reflect, or translate them • use pepeha to describe location by referring to environmental features • draw simple maps of familiar places to provide directions • interpret simple maps to locate objects and pathways.

Maths and Stats Know Years 1 - 3

Phase One Years 1 - 3 - Know - Progress Outcomes

Tauanga | Statistics

I know:	I know how to:
Data is information about the world and comes in many forms. People and the environment are not data, but data can tell us things about people, their lives, and their environment. Summary investigative questions and the statistical enquiry cycle (PPDAC – Problem, Plan, Data, Analysis, Conclusion) are used to investigate a group. Data visualisations are representations of all available values of one or more variables that reveal relationships or tell a story.	• explore summary investigative questions about everyday situations, using categorical data and discrete numerical (whole-number) data • use survey and data-collection questions • collect, record, and sort data or use secondary data sources • create and make statements about data visualisations • answer an investigative question by choosing statements from findings • identify relevant features in others' data visualisations.

Tūponotanga | Probability

I know:	I know how to:
A chance-based situation has a set of possible outcomes that can be arranged into events. The probability of an event is the chance of it occurring. The statistical enquiry cycle (PPDAC) can be used for chance-based investigations for predicting outcomes of everyday situations and activities and whether they are certain, likely, possible, unlikely, or impossible.	• explore chance-based investigative questions about games and everyday situations in my life • collect and record data to answer chance-based investigative questions • create and describe data visualisations for the frequencies of outcomes in chance-based situations • explain and question statements about chance-based situations, with reference to data.

Maths and Stats Do Years 1 - 3

Phase One Years 1 - 3 Do - Progress Outcomes				
Te tūhura pūāhua | Investigating situations	Te whakaata pūāhua | Representing situations	Te tūhono pūāhua | Connecting situations	Te whakatauwhānui i ngā kitenga | Generalising findings	Te whakamārama me te parahau i ngā kitenga | Explaining and justifying findings
I can: • work with others to pose a question for investigation • find entry points for addressing a question, identifying relationships and relevant prior experience and knowledge • work with others to plan an investigation pathway and follow it • describe progress on the investigation pathway › • work with others to make sense of outcomes or conclusions in light of a given situation and context.	I can: • use representations to explore, find, and illustrate patterns • use representations to learn new ideas and explain ideas to others select or create appropriate mental, oral, physical, or virtual representations • use visualisation to mentally represent and manipulate groups and shapes.	I can: • suggest connections between ideas and approaches • suggest connections between different representations • connect new ideas to things I already know • make connections with ideas in other learning areas and in familiar local contexts.	I can: • recognise and explore patterns and make conjectures and draw conclusions about them • identify relationships, including similarities, differences, and new connections • look for patterns and regularities that might be applied in another situation or always be true • make and test conjectures, using reasoning and counterexamples to decide if they are true or not • use words and pictures to express generalisations.	I can: • make statements and give explanations about what I notice and wonder • make statements and give explanations deductively based on prior knowledge • ask questions to clarify and understand others' thinking • use evidence and reasoning to explain why I agree or disagree with statements • develop collective understandings by sharing and building on ideas with others • present basic explanations and arguments for an idea, solution, or process.

Maths and Stats Know Years 4 - 6

Phase Two Years 4 - 6 Know - Progress Outcomes

Mātauranga tau | Number

I know:	I know how to:
In our number system, each place value is a power of 10, and this continues infinitely. Multiplication and division problems can involve equal groups, rates, comparisons, combinations, part-whole relationships, areas, and volumes. Fractions are numbers and can describe a measure, a proportional relationship, or an action on another number. Fractions express ways of sharing that may be different from those in tikanga and mātauranga Māori. Decimals are a set of fractions that have powers of 10 as their denominators (e.g., 7 10 or 7 100) and that can be written as numbers using a decimal point (e.g., 0.7 or 0.07). A percentage is a fraction with a denominator of 100 (e.g., 7 100 is 7%).	• recognise, read, write, order, partition, recombine, and represent whole numbers up to 1,000,000 • add and subtract whole numbers and decimals to two places • multiply two- and three-digit whole numbers • divide whole numbers by one- or two digit divisors • find factors of numbers up to 100 • recognise, read, write, represent, compare, and order fractions, decimals (to three places), and percentages • convert between fractions, decimals, and percentages • find equivalent fractions for halves, thirds, quarters, sixths, and eighths, and represent fractions in their simplest form • find a simple fraction or percentage of a whole number.

Taurangi | Algebra

I know:	I know how to:
The associative property applies to addition and multiplication (e.g., 3 × (2 × 7) = (3 × 2) × 7). The distributive property applies to multiplication over addition and subtraction (e.g., 3 × (10 + 7) = (3 × 10) + (3 × 7)). The equal (=) and inequality (<, >) signs show relationships. I n a pattern, the relationship between the ordinal position (e.g., first, second, third) and the corresponding element is useful for finding the pattern rule. Tables and XY graphs provide a way of organising the positions and elements of a pattern to reveal relationships or rules. An algorithm is a set of instructions for solving a problem.	• recall multiplication facts to 10 × 10 and corresponding division facts • use the distributive, commutative, and associative properties • solve open number sentences and true or false number sentences involving equality or inequality • use tables, XY graphs, and diagrams to find relationships between elements of growing patterns • develop a rule in words about a linear pattern • use a rule to make predictions • create and use algorithms for making decisions that involve clear choices.

Maths and Stats Know Years 4 - 6

Phase Two Years 4 - 6 Know - Progress Outcomes	
Ine | Measurement	
I know:	I know how to:
Mātauranga Māori draws on knowledge of te ao tūroa and has meaningful ways of measuring things (e.g., Maramataka). The metric measurement system is based on powers of ten. Measurements can contain units and parts of units, and need the unit recorded with the amount (e.g., 1.3 km). Angles are a measure of turn and can be measured in degrees.	• read measurement tools and interpret scales accurately • convert between units of time and solve duration-of-time problems • visualise, estimate, and find the perimeter and area of rectangles and the volume of rectangular prisms • describe an angle using the benchmarks 90 degrees, 180 degrees, and 360 degrees.
Mokowā | Space	
I know:	I know how to:
Two- and three-dimensional shapes have consistent properties that can be used to define, compare, classify, predict, and identify relationships between them. Shapes can be rotated, reflected, translated, and resized. Viewing objects from different angles gives different perspectives. Mātauranga Māori often identifies location in the natural world as a form of mapping (e.g., for travelling). Position can be described using known environmental features and signs from te ao tūroa. Maps use grid references or coordinates to specify places, scales to show distances, and connections to show pathways	• classify two-dimensional shapes and prisms using their spatial properties to justify my classifications • perform and describe rotations, reflections, translations, and resizing on two-dimensional shapes and simple geometric patterns • visualise and represent three-dimensional shapes from different viewpoints • visualise and draw nets for rectangular prisms • use grid references, simple scales, the language of direction (compass points), distance (in m, km), and turn (in degrees) to locate and describe positions and pathways.

Maths and Stats Know Years 4 - 6

Phase Two Years 4 - 6 Know - Progress Outcomes

Tauanga | Statistics

I know:	I know how to:
Data about people and te ao tūroa can have negative impacts so must be collected, used, and stored carefully. The statistical enquiry cycle (PPDAC – Problem, Plan, Data, Analysis, Conclusion) can be used in summary, comparison, and time-series investigations (e.g., about school-related matters). Different data visualisations for the same data can lead to different insights	• pose investigative questions about school contexts for summary, comparison, and time-series situations, and make predictions or assertions about what I expect to find • plan how to collect primary data or to use provided secondary data • use and describe a variety of data visualisations, identifying features, patterns, and trends in context and answering the investigative question • interrogate others' survey or data-collection questions, and identify and explain features and errors in others' data visualisations and statements about data.

Tūponotanga | Probability

I know:	I know how to:
The statistical enquiry cycle (PPDAC) can be used for chance-based investigations. Probabilities and the language of probability are associated with values between 0 or 0% (impossible) and 1 or 100% (certain). A probability experiment involves repeated trials. Results may vary in trials. The experimental probability of an event is the number of times the event occurs divided by the total number of trials.	• pose investigative questions for a chance-based situation with equally likely outcomes, listing all possible outcomes for the situation • plan, conduct, and record data for a probability experiment • create and describe data visualisations for the distribution of observed outcomes from a probability experiment, using them to answer the investigative question • compare my findings with those of others when undertaking probability experiments.

Maths and Stats Do Years 4 - 6

Phase Two Years 4 - 6 Do

Te tūhura pūāhua | Investigating situations	Te whakaata pūāhua | Representing situations	Te tūhono pūāhua | Connecting situations	Te whakatauwhānui i ngā kitenga | Generalising findings	Te whakamārama me te parahau i ngā kitenga | Explaining and justifying findings
I can: • pose a question for investigation • find entry points for addressing a question, identifying relevant prior knowledge, givens, and relationships • plan an investigation pathway and follow it step by step • monitor and evaluate progress, adjusting the investigation pathway if necessary • make sense of outcomes or conclusions in light of a given situation and context.	I can: • use representations to find, compare, explore, simplify, illustrate, prove, and justify patterns and variations • use representations to learn new ideas, explain ideas to others, investigate conjectures, and support arguments • select, create, or adapt appropriate mental, oral, physical, virtual, graphical, or diagrammatic representations • use visualisation to mentally represent and manipulate objects and ideas.	I can: • suggest connections between ideas and approaches • suggest connections between different representations • connect new ideas to things I already know • make connections with ideas in other learning areas and in familiar cultural, linguistic, and historical contexts.	I can: • recognise and explore patterns, and make conjectures and draw conclusions about them • identify relationships, including similarities, differences, and new connections • look for patterns and regularities that might be applied in another situation or always be true • make and test conjectures, using reasoning and counterexamples to decide if they are true or not • use appropriate symbols to express generalisations	I can: • make statements and give explanations inductively based on observations or data • make statements and give explanations deductively based on knowledge, definitions, and rules • critically reflect on others' thinking, evaluating their logic and asking questions to clarify and understand • use evidence, reasoning, and proofs to explain why I agree or disagree with statements • develop collective understandings by sharing, comparing, contrasting, critiquing, and building on ideas with others • present reasoned explanations and arguments for an idea, solution, or process.

Maths and Stats Know Years 7 - 8

Phase Three Years 7 - 8 Know - Progress Outcomes	
Mātauranga tau | Number	
I know:	I know how to:
Decimals continue the place-value system using negative powers of ten. Multiplying a positive number by a number between 0 and 1 results in an answer smaller than the original number. Division can result in a remainder expressed as a whole number, fraction, or decimal. On a number line, fractions and decimals occur between integers, and negative numbers are to the left of 0. Positive and negative numbers can be added and subtracted.	• represent whole numbers and decimals using powers of ten • divide whole numbers reliably and efficiently • recognise, read, write, represent, compare, order, and convert between fractions, decimals, and percentages • add and subtract decimals to three places • add and subtract fractions with the same denominator • multiply fractions and decimals by whole numbers • represent fractions in their simplest form • add and subtract integers.
Taurangi | Algebra	
I know:	I know how to:
The inverse property applies to addition (e.g., 3 + −3 = 0) and multiplication (e.g., 3 × 1 3 = 1). The commutative, associative, distributive, and identity properties work the same for all numbers. A variable can be used to represent any number. Functions are relationships or rules where each member of an input set associates with a single output. Linear patterns and functions have a constant rate of change. They can be represented by ordered pairs, tables, XY graphs, and a rule (equation). Algorithms help solve problems in a systematic way. Their instructions are created, tested, and revised.	• identify and describe the properties of prime, composite, and square numbers and the divisibility rules for 2, 3, 5, 9, and 10 • use words and symbols to describe and represent the properties of operations (commutative, distributive, associative, inverse, and identity) • solve linear equations by trial and improvement and by applying inverse operations • use variables to represent a rule about a linear pattern, and use the rule to make predictions • represent and connect linear functions using tables, equations, and XY graphs • create, test, revise, and use algorithms to identify, interpret, and explain patterns.

Maths and Stats Know Years 7 - 8

Phase Three Years 7 - 8 Know - Progress Outcomes	
Ine | Measurement	
I know:	I know how to:
In the metric system, there are base measurements with prefixes added to show the size of units. Metric measurements can be converted from fractions to whole numbers, and vice versa, by changing units. Shapes can be decomposed or recomposed to help us find perimeters, areas, and volumes. When two line segments meet they form an angle, which can be thought of as a rotation of one of the line segments.	• estimate and then measure length, area, volume, capacity, mass, temperature, data storage, time, and angle, using appropriate metric units • convert between measurement units • read analogue and digital measurement tools, round appropriately, and interpret scales accurately • visualise, estimate, and find the perimeter and area of shapes composed of triangles and rectangles • read, interpret, and use timetables and charts that present measurement information.
Mokowā | Space	
I know:	I know how to:
Spatial properties of simple polygons and polyhedra can also apply to more complex two- and three-dimensional shapes. Three-dimensional shapes can be represented by two-dimensional images. The invariant properties of two- and three-dimensional shapes do not change under different transformations. Position, direction, and pathways can be described using te ao tūroa, as in Māori and Pacific systems of knowledge, or using scale, compass points, and environmental features. Coordinate systems and maps can express position, direction, and pathways	• classify shapes based on their geometric properties • visualise and draw nets for prisms that have a fixed cross section • use plan-view drawings to visualise and construct three-dimensional shapes • find unknown angles and identify angle properties of intersecting lines • make combinations of transformations that use the invariant properties of shapes • use scale, compass points, and coordinate systems to interpret and describe positions and pathways.

Maths and Stats Know Years 7 - 8

Phase Three Years 7 - 8 Know - Progress Outcomes

Tauanga | Statistics

I know:	I know how to:
Datasets have a whakapapa. How and why data about people and te ao tūroa is collected, interpreted, and stored needs to benefit, include, and protect them, and must not harm them. People need to know who they are giving data to and why before they agree to contribute to a dataset. The statistical enquiry cycle (PPDAC – Problem, Plan, Data, Analysis, Conclusion) can be used to conduct data-based investigations about the wider community. Data visualisations show patterns, trends, and variations. Alternative visualisations of the same data can lead to different insights and communicate different information.	• pose investigative questions about local rohe and community matters and make predictions or assertions about what I expect to find • determine the variables needed to answer investigative questions, and plan how to collect data for each variable • collect data from a group (when all of the group can be surveyed), or source and use data collected by others • analyse data and communicate findings in context • examine the data-collection methods, data visualisations, and findings of others' statistical investigations to see if their claims are believable and reasonable.

Tūponotanga | Probability

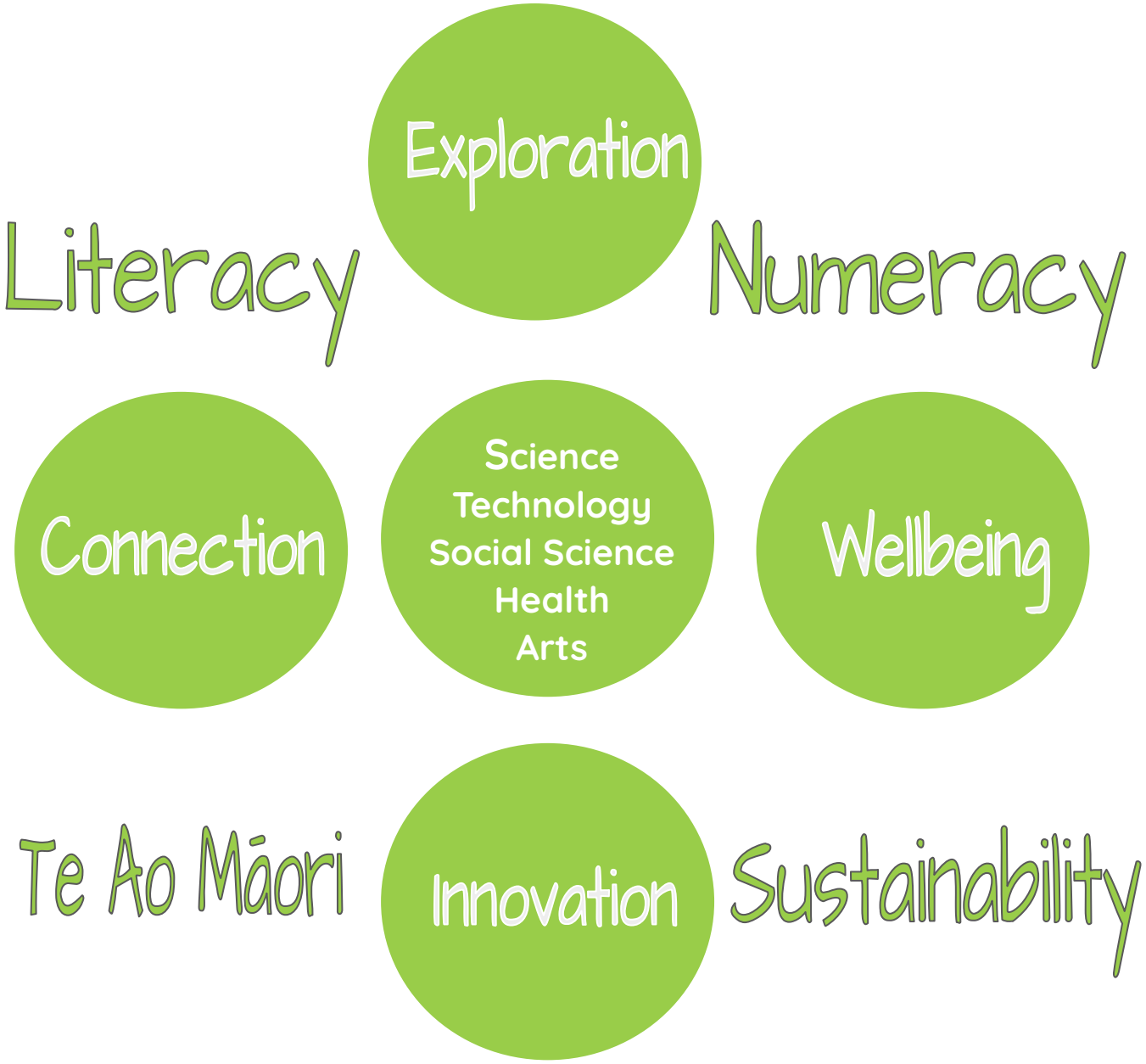
I know:	I know how to:
The statistical enquiry cycle (PPDAC) can be used for chance-based investigations, using sampling with replacement. In a probability experiment with independent trials, results from one trial do not affect results from other trials. Estimated probabilities from experiments and theoretical model probabilities will differ. If all possible outcomes in a chance-based situation are equally likely, the probability of an event = the number of ways the event can happen the total number of possible outcomes .	• recognise claims or misconceptions in relation to chance-based situations • pose investigative questions for chance-based situations, including those with not equally likely outcomes • plan, conduct, and systematically record data from probability experiments • use data visualisations to describe the distribution of observed outcomes from probability experiments and possible outcomes for theoretical probability models • agree or disagree with others' conclusions by interrogating their chancebased investigations.

Maths and Stats Know Years 7 - 8

Phase Three Years 7 - 8 Do				
Te tūhura pūāhua | Investigating situations	Te whakaata pūāhua | Representing situations	Te tūhono pūāhua | Connecting situations	Te whakatauwhānui i ngā kitenga | Generalising findings	Te whakamārama me te parahau i ngā kitenga | Explaining and justifying findings
I can: • pose a question for investigation › find entry points for addressing a question, identifying relevant prior knowledge, givens, assumptions, and relationships • plan an investigation pathway and follow it in an organised way › monitor and evaluate progress, adjusting the investigation pathway if necessary make sense of outcomes or conclusions in light of a given situation and context.	I can: • use representations to find, compare, explore, simplify, illustrate, prove, and justify patterns, variations, and trends use representations to learn new ideas, explain ideas to others, investigate conjectures, and support arguments • select, create, or adapt appropriate mental, oral, physical, virtual, graphical, or diagrammatic representations • use visualisation to mentally represent and manipulate relationships, objects, and ideas.	I can: • suggest connections between ideas and approaches • suggest connections between different representations connect new ideas to things I already know make connections to ideas in other learning areas and in diverse cultural, linguistic, and historical contexts.	I can: • recognise and explore patterns, and make conjectures and draw conclusions about them • identify relationships, including similarities, differences, and new connections • look for patterns and regularities that can be applied in another situation or are always true • make and test conjectures, using reasoning and counterexamples to decide if they are true or not • use appropriate symbols to express generalisations.	I can: • make statements and give explanations inductively based on observations or data • make statements and give explanations deductively based on knowledge, definitions, and rules • critically reflect on others' thinking, distinguishing between correct and flawed logic and asking questions to clarify and understand • use evidence, reasoning, and proofs to explain why I agree or disagree with statements • develop collective understandings by sharing, comparing, contrasting, critiquing, and building on ideas with others • present reasoned, coherent explanations and arguments for an idea, solution, or process.

Concept based Curriculum Overview

Our concept based curriculum is how we deliver the national curriculum at Tinopai through an integrated approach. Our vehicle to explore these concepts is through our GEAR learning inquiry model.



Concept Based Curriculum

Our future focussed and concept-based curriculum provides a rich source of learning opportunities. It encourages the making of connections across learning areas, values, key competencies, which are relevant to our learner's futures. At Tinopai School, we currently have 4 concepts which we rotate over an 8-year period. Suggested learning areas are interlinked throughout the year and learning strands are integrated. These are dependant on the current focusses and relevant to the children's interests and needs

Concept	Definition	Learning Areas	Learning strands
Wellbeing **Hauora** **Tino Rangatiratanga**	exploring what it means and looks like to create a sense of wellbeing. The effect of wellbeing to others and our surroundings.	**Health** **Social science** Technology Science Arts	Personal health and physical development Living world Place and environment Nature of Technology
Innovation	exploring what it is to be innovative and entrepreneurial within our community and world.	**Technology** **Science** Health Social science Arts	Material World The Economic world Personal health and physical development Technological Practice
Connection **Whakapapa**	exploring the connections between communities, systems, and relationships within the community and world.	**Social science** **Arts** **Health** Technology Science	Relationships with other people Planet Earth and Beyond Identity, culture and social organisation Nature of Technology
Exploration	exploring the effects and history of exploration. What is the purpose of exploration and what might happen if it was not there in the world	**Science** **Social science** **Technology** Health Arts	Healthy Communities and environments Physical world Continuity and change Technological knowledge

Integrated Curriculum Statements

Do we need these now? Move these to the relevant curriculum area.

Science

Nature of Science—In Science, our pupils develop and organise knowledge by generating and testing ideas, investigating, modeling, gathering evidence and making observations.

Living World—recognise that all groups of living things have life processes features that are both common and unique, and adapt to and interact with their environment in particular ways. We focus on the horticulture and sustainability of Tinopai School Gardens

Material World—describe and group materials based on properties and recognise permanent and temporary changes in materials in everyday situations.

Physical World—understand, analyse, synthesise and evaluate a variety of physical phenomena eg: light, sound, heat, magnetism, electricity, motion, matter and energy.

Planet Earth and Beyond—understand, analyse, synthesise and evaluate natural processes on Planet Earth (eg: weather, seasons, volcanoes) and beyond (eg the solar system.)

The Arts

Our pupils explore, refine and communicate ideas as they create works and respond to the works of others in visual, sound, drama and movement arts.

Social Sciences

Our pupils, through social inquiry, explore how societies function and how, as individuals and groups, they can take positive social action as critical, informed and responsible citizens. Contexts are drawn from the past, present and future and from places within and beyond New Zealand. The four strands are: identity, culture and organization, place and environment, continuity and change and economic world.

Technology

Our pupils explore how people intervene in the world by developing products, systems and environments to expand their possibilities. Pupils use practical and intellectual resources to develop technological outcomes. Thinking processes are informed, critical and creative. The three strands are: technological practice, technological knowledge and the nature of technology.

Sustainability

Tinopai vision of developing confident students in their ability to stand in the world beyond, ensuring learners are equipped to participate in and contribute to their own society and the wider world we will be encouraging students by integrating sustainability focus within all inquiry learning. It is integral to the vision, principles, values, and key competencies, and provides relevant and authentic contexts across the eight learning areas, empowering students to act for a sustainable future. This will be assisted with the Enviro Schools Program. The Enviroschools program supports our learners to plan, design and implement sustainability actions that are important to them and our community.

Enviroschool's principles	Tinopai Connections and Values
Empowered Students are enabled to participate in a meaningful way in the life of their school. Their unique perspectives are valued for the knowledge and insight that they bring, and they are supported to take action for real change.	All actions and decisions are within an **inquiry process** (gearing for learning) with all Children. Allowing them to investigate, explore ideas, make decisions, act and reflect on the changes they have created. This encompasses all them areas with current and local issues.
Learning for sustainability recognizes the types of teaching and learning that foster student empowerment, decision-making action and sustainable outcomes.	Our value **Mana** – is developed through sustainable actions. To take and reflect on all actions making sure they are sustainable and future focused.
Māori Perspectives honors the status of tangata whenua in this land and the value of indigenous knowledge in enriching and guiding learning and action.	Our value **Aroha** – compassion is developed through the Māori perspective of the land and whenua are to be cared with love and honor.
Respect for the Diversity of people and cultures acknowledges the unique gifts, contributions and perspectives of individuals and groups, reinforcing the need for participatory decision-making in Enviro schools	Our value **Pono** – integrity is developed through respect and inclusiveness of all ideas and cultures. All the student and whanua are included in investigating, exploring all ideas, making the decisions, act and reflecting on our changes.
Sustainable communities act in ways that nurture people and nature, now and in the future, to maintain the health and viability of our environment, society, culture and economy.	Tinopai is a close and supportive **community** with the school at the heart. Tamariki are encouraged to maintain and develop their environment.

Te Ao Māori

Te Reo

Our pupils develop the means of communicating with people from another culture and exploring their own personal world by developing new ways of thinking about, questioning and interpreting their own unique place in it. The three strands are: communication, language knowledge and cultural knowledge. At Tinopai School we develop understanding that te reo Māori and tikanga Māori are essential components of this country's heritage. While they define Māori identity in particular, they are integral to the identity of all New Zealanders through integrating te reo Māori and tikanga Māori in all concept inquiry and curriculum programmes.

Careers

As part of our commitment to enhance our students learning experiences, we will ensure our students are exposed to a range of different career options through using the skills of our current community and wider a field.

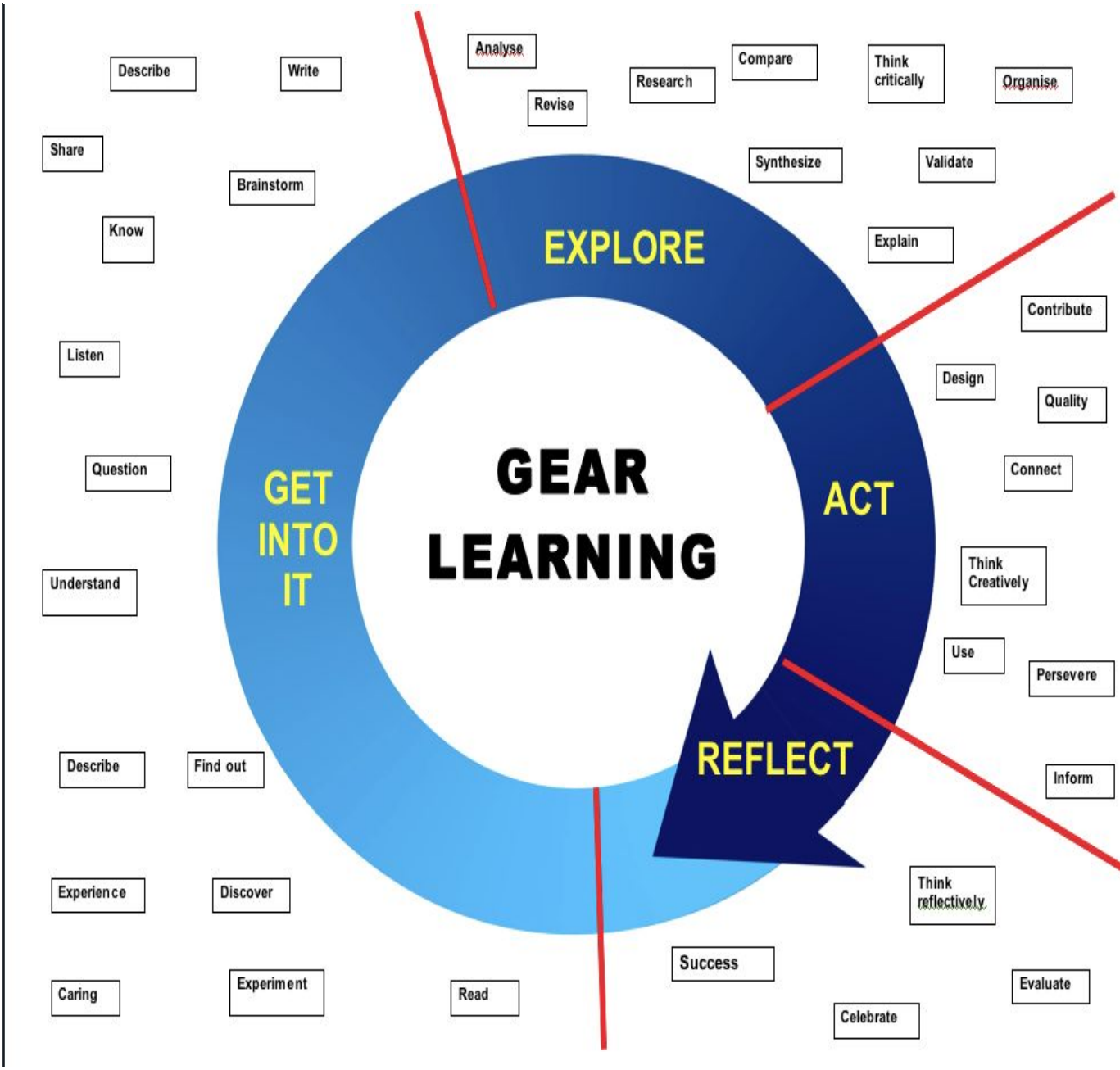
Year 7-8 students will attend any career activities offered in the area by the cluster.

In term 4 year 7-8 students will explore 'Careers NZ' website. They will look at careers which relate to their skills and interests. They will then look into more depth at 2-3 careers that interest them. They will look at the skills and qualifications needed, school subjects which would help and come up with a plan on what they would need to do to achieve this career choice.

Gear Learning Inquiry Concept

At Tinopai School inquiry learning is a concept, rather than a model that we strictly follow. We have discovered that the 'get into it' stage (the bit where the teacher does the teaching) is just as important as it always was. We endeavour to hook our children into their learning before they have opportunities to govern their own investigations. As a result, the inquiry process outlined is a guideline for inquiry learning that can be applied over a ten-week integrated unit, hence the *concept* of inquiry, not the model.

Our inquiry learning concept is based on the enviro schools action learning cycle. It is supported by our key competencies, our values and our principles, which we believe results in meaningful and coherent pedagogy.



Inquiry Rubric

		Basic	Proficient	Advanced
Get into it	Questioning	• Ask simple closed questions. • Set goals. • Follow a timeline	• Ask some closed and mostly open questions • Set goals and achieve them. • Follow and stick to the timeline	• Ask mainly open questions • Set goals and achieve them before the given deadline. • Follow and achieve within a timeline with confidence.
Explore	Discovering	• Research my question using one source of information • List where my information came from.	• Research my question using two sources of information • List a detailed bibliography with specific information relating to each piece of research.	• Research my question using three sources of information • List a detailed bibliography with specific information relating to each piece of research and feedback about validity of data.
	Organising	• Arrange information into a given thinking tool. • Record researched information	• Arrange information into a variety of thinking tools • Record and reword researched information in my own words	• Arrange information into a variety of thinking tools and add my opinion. • Record, reword and add my opinion using researched information in my own words.

Inquiry Rubric

		Basic	Proficient	Advanced
Act	Making Sense	• Identified other points of view • Begun to express own opinions • Started developing a sense of curiosity	• Explored the topic from more than one viewpoint • Begun to from own opinions based on findings • Begun to seek a deeper meaning from information gathered	• Evaluated the topic from several viewpoints • Formed and justified opinions based on findings • Skillfully analysed information and drawn valid conclusions
	Making a Difference	• Identified an issue • Identified ways to solve a problem • Taken action to make a difference	• Described an issue that arose from questions • Used information and recorded ways to solve a problem. • Begun to develop an action plan to make a difference	• Identified the various components of an issue • Used information to find the solution to a problem and created and sent these to parties involved • Developed an action plan and followed this through
Reflect	Celebrating	• Completed the learning process • Presented learning to another person • Completed a self-evaluation	• Completed the learning process with confidence • Presented learning to a group • Completed a self-evaluation with evidence of some critical thinking	• Completed research with evidence of high-level thinking • Presented learning to a community group –within or outside school • Completed a self-evaluation with critical analysis

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.

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.

Through te ao tangata | social science, 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.

This needs to be unpacked and localised for our kura.

Te Mātaiaho - Understand Overview

Understand - Big Ideas Overview

Māori history is the foundational and continuous history of Aotearoa New Zealand.	Colonisation and settlement have been central to Aotearoa New Zealand's history for the past 200 years.	People's lived experiences have been shaped by the use and misuse of power.	People hold different perspectives on the world depending on their values, traditions, and experiences.	People participate in communities by acting on their beliefs and through the roles they hold.	Interactions change societies and environments
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.	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.	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.	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.	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.	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.

Te Mātaiaho - Know Overview

Know - Contexts Overview			
Ngā ahurea me te tuakiri kiritōpū - Culture and collective identity	Te tino rangatiratanga me te kāwanatanga Sovereignty, organisation and Government.	Te tūrangawaewae me te taiao - Place and environment	Ngā mahinga ohaoha - Economic activity
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.	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.	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.	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.

Te Mātaiaho - Do Overview

Do - Inquiry practices overview						
Te ui pātai whaihua hei ārahi tūhuratanga whaitake | Asking rich questions to guide worthy investigations	Te whakaaro huatau | Thinking conceptually	Te kohikohi, te tātari, me te whakamahi mātāpuna | Collecting, analysing, and using sources	Te tautohu uara me ngā tirohanga | Identifying values and perspectives	Te whakaaro arohaehae mō ngā wā o mua | Thinking critically 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	Te tātari whakatau me te whakahaere mahi koringa pāpori | Analysing decisions and taking social action
Posing rich questions about society opens up interesting lines of inquiry that support meaningful and deep investigations into social issues and ideas.	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.	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.	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.	Constructing narratives about the past helps to sequence events and identify historical relationships. Narratives about historical experiences may differ depending on who is telling the story. Judgements about past experiences, decisions, and actions need to take account of the attitudes and values of the time and people's predicaments and points of view. By critiquing these interpretations and reflecting on our own values, we can make evidence-based, ethical judgements about the past.	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.	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.

Social Sciences Know Years 1 - 3

Know Phase One Years 1 - 3			
Te tūrangawaewae me te taiao - Place and environment:	***Ngā ahurea me te tuakiri kiritōpū | Culture and collective identity***	***Te tino rangatiratanga me te kāwanatanga | Sovereignty, organisation, and government***	***Ngā mahinga ohaoha - Economic activity***
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.	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.	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.	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.

Social Sciences Do Years 1 - 3

Do Phase One Years 1 - 3

Te ui pātai whaihua hei ārahi tūhuratanga whaitake | Asking rich questions to guide worthy investigations	Te whakaaro huatau | Thinking conceptually	Te kohikohi, te tātari, me te whakamahi mātāpuna | Collecting, analysing, and using sources	Te tautohu uara me ngā tirohanga | Identifying values and perspectives
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: • define some social science concepts and explain how they relate to an investigation.	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.	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	Te whakapuaki i ngā tautohe me ngā whakaaro mā te whakamahi ritenga tikanga ā-iwi | Communicating arguments and ideas using social science conventions	Te tātari whakatau me te whakahaere mahi koringa pāpori | Analysing decisions and taking social action
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.	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.	I can: • work with others to create a social action plan and explain the actions we think are best to take.

Social Sciences Know Years 4 - 6

Know Phase Two Years 4 - 6

Te tūrangawaewae me te taiao - Place and environment:	*Ngā ahurea me te tuakiri kiritōpū	Culture and collective identity*	*Te tino rangatiratanga me te kāwanatanga	Sovereignty, organisation, and government*	*Ngā mahinga ohaoha - Economic activity*
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	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.	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	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.

Social Sciences Do Years 4 - 6

Do Phase Two Years 4 - 6

Te ui pātai whaihua hei ārahi tūhuratanga whaitake | Asking rich questions to guide worthy investigations	Te whakaaro huatau | Thinking conceptually	Te kohikohi, te tātari, me te whakamahi mātāpuna | Collecting, analysing, and using sources	Te tautohu uara me ngā tirohanga | Identifying values and perspectives
I can • ask a range of appropriate questions to help focus an investigation on social issues and ideas.	I can • define and explain concepts that are relevant to what I am learning about, using relevant examples.	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.	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.

Social Sciences Do Years 4 - 6

Do Phase Two Years 4 - 6

Te whakaaro arohaehae mō ngā wā o mua | Thinking critically 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	Te tātari whakatau me te whakahaere mahi koringa pāpori | Analysing decisions and taking social action
• 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.	• 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.	• 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.

Social Sciences Know Years 7 - 8

Know Phase Three Years 7 - 8

Te tūrangawaewae me te taiao - Place and environment:	*Ngā ahurea me te tuakiri kiritōpū | Culture and collective identity*	*Te tino rangatiratanga me te kāwanatanga | Sovereignty, organisation, and government*	*Ngā mahinga ohaoha - Economic activity*
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.	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.	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 Tireni | 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.	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.

Social Sciences Do Years 7 - 8

Do Phase Three Years 7 - 8			
Te ui pātai whaihua hei ārahi tūhuratanga whaitake | Asking rich questions to guide worthy investigations	Te whakaaro huatau | Thinking conceptually	Te kohikohi, te tātari, me te whakamahi mātāpuna | Collecting, analysing, and using sources	Te tautohu uara me ngā tirohanga | Identifying values and perspectives
I can • ask a range of questions that support meaningful investigations into social issues and ideas.	I can • make connections between concepts by exploring different contexts.	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.	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.

Social Sciences Do Years 7 - 8

Do Phase Three Years 7 - 8		
Te whakaaro arohaehae mō ngā wā o mua | Thinking critically 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	Te tātari whakatau me te whakahaere mahi koringa pāpori | Analysing decisions and taking social action
• 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.	• 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	• 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.

Science NZC Curriculum

What is science about?
Mā te whakaaro nui e hanga te whare;
mā te mātauranga e whakaū.

Science is a way of investigating, understanding, and explaining our natural, physical world and the wider universe. It involves generating and testing ideas, gathering evidence – including by making observations, carrying out investigations and modelling, and communicating and debating with others – in order to develop scientific knowledge, understanding, and explanations. Scientific progress comes from logical, systematic work and from creative insight, built on a foundation of respect for evidence. Different cultures and periods of history have contributed to the development of science.

How this learning area is structured

The Nature of Science

Understanding about Science: Students will appreciate that scientists as questions about our world that lead to investigations and that open-mindedness is important because their may be more than one explanation (Maori perspectives important in)
Investigating in Science: Students will extend their experiences and personal explanations of the natural world through exploration, play, and asking questions.
Communicating in Science: Students will build their language and develop their understandings of the many ways the natural world can be represented.
Participating and Contributing: Students will explore and act on an issue that links their science learning to their daily living.

Living World	Physical World	Material World	Planet Earth and Beyond
Biology explores living things and how the interact with each other and the environment. It involves understanding the diversity of life and life processes.	Physics is the study of matter and of the interactions between the basic components of the universe. Physics includes; light, sound, heat, electricity, magnetism, forces, and motion.	Chemistry is the study of the properties and reactions of materials in regard to the particles that make up matter. It is about studying the changes that occur (both seen and unseen).	The cyclical processes and systems that occur on Earth and Space, and the interactions between them. These systems provide the conditions for life.

The Science Capabilities

Gather and Interpret Data	Use Evidence	Critique Evidence	Interpret Representations
Science knowledge is based on data derived from direct or indirect observations of the natural physical world and often includes measuring something. An inference is a conclusion you draw from observations – the meaning you make from observations. Understanding the difference is an important step towards being scientifically literate.	Science is a way of explaining the world. Science is empirical and measurable. This means that in science, explanations need to be supported by evidence that is based on, or derived from, observations of the natural world.	In order to evaluate the trustworthiness of data, students need to know quite a lot about the qualities of scientific tests.	Learners think about how data is presented and ask questions such as: What does this representation tell us? What is left out? How does this representation get the message across? Why is it presented in this particular way?

Link to Achievement objectives

Health and Physical Education

In health and physical education, the focus is on the well-being of the students themselves, of other people, and of society through learning in health-related and movement contexts.
Four underlying and interdependent concepts are at the heart of this learning area:

- Hauora[1] – a Māori philosophy of well-being that includes the dimensions taha wairua, taha hinengaro, taha tinana, and taha whānau, each one influencing and supporting the others.
- Attitudes and values – a positive, responsible attitude on the part of students to their own well-being; respect, care, and concern for other people and the environment; and a sense of social justice.
- The socio-ecological perspective – a way of viewing and understanding the interrelationships that exist between the individual, others and society.
- Health promotion – a process that helps to develop and maintain supportive physical and emotional environments and that involves students in personal and collective action.

Strands These four concepts support the framework for learning in the Health Curriculum.

Strand A: Personal Health and Physical Development	**Strand B: Movement Concepts and Motor Skills**	**Strand C: Relationships with Other People**	**Strand D: Healthy Communities and Environments**
Students develop the knowledge, understandings, skills, and attitudes that they need to maintain and enhance their personal well-being and physical development.	Students develop motor skills, knowledge and understandings about movement, and positive attitudes towards physical activity.	Students develop understandings, skills, and attitudes that enhance their interactions and relationships with others.	Students contribute to healthy communities and environments by taking responsible and critical action.

Key Achievement Objectives

- Understand that they are responsible for their own health and wellbeing now and in the future. (PH)
- Understand that their choices about exercise, food, clothing, hygiene and relationships relate to their health and fitness. (PH, HC)
- Understand that the body changes over time and this places different demands on us in our daily lives. (PH)
- Understand that sport and recreation often invoke teamwork, skills, collaboration. Action and relationships. (MC, RO)
- Understand that our attitudes and behaviour can have positive or negative outcomes on other people's wellbeing. (PH, HC, RO)

Key Learning

- Students gain an understanding of the importance of Hauora – well-being in order that they become well rounded people.
- Students learn to contribute to their communities through making good choices about their health and wellbeing.
- Participation in sporting activities should foster a healthy competitiveness and sense of fair play.
- Students learn the skills that will enable them to be active participants in a range of recreational activities.

The Arts

The arts are powerful forms of expression that recognise, value, and contribute to the unique bicultural and multicultural character of Aotearoa New Zealand, enriching the lives of all New Zealanders. The arts have their own distinct languages that use both verbal and non-verbal conventions, mediated by selected processes and technologies. Through movement, sound, and image, the arts transform people's creative ideas into expressive works that communicate layered meanings.

There are four Strands that make up The Arts			
Dance	**Drama**	**Sound Art - Music**	**Visual Arts**
Expressive movement that has intent, purpose and form. Involves integration of movement, thinking, and feeling	Expression of ideas, feelings and human experience through the realisation of role and the use of movement, sound, and visual images.	Express ideas and forms practised in natural, acoustic, and digital sound environments. Involves listening, responding, singing, playing instruments and creating music; by reading and recording sound, symbols and notations; and by analysing and appreciating musical forms.	Use of materials, processes and conventions to create static and moving representations and abstractions in response to human experience, concepts and needs.
Art includes the following teaching ideas:			
Listening and responding to sound, choreography, analysing and appreciating dance movement. Kapahaka	Performing, choreography, production, school journals, role play	Listening and responding, singing, playing, creating, recording and reading, analysing and appreciating . Waiata	e.g. printing, drawing, collage, sculpting, animation, textural Māori tikanga

Achievement Objectives

Each strand has four AOs that are interrelated. Each AO reflects that discipline's distinct body of knowledge and practices

- Understanding the Arts in Context
- Developing Practical Knowledge in the Arts
- Developing Ideas in the Arts
- Communicating and Interpreting in the Arts

Learning Languages

Learning a new language provides a means of communicating with people from another culture and exploring one's own personal world.
Languages are inseparably linked to the social and cultural contexts in which they are used. Languages and cultures play a key role in developing our personal, group, national, and human identities. Every language has its own ways of expressing meanings; each has intrinsic value and specific significance for its users.
This learning area provides the framework for the teaching and learning of languages that are additional to the language of instruction.

Update with Refresh

Language is communication and occurs through the social and cultural contexts in which they are used. Languages can be taught integrated into the theme topics to ensure context is relevant or taught as an independent learning area.

Language Strands		
Language Includes language features, conventions and patterns and to understand languages as systems	**Culture** Involves recognising, comparing, applying, reflecting on, and analysing cultural features, conventions and patterns.	**Communication** Involves recognising and responding to different linguistic and cultural cues by comparing, interpreting, and negotiating meaning to understand a language (receptive skills of listening, reading, and viewing and the productive skills of speaking, writing and presenting / performing.

Productive & Receptive Skills; recognise and describe features, conventions, and practices of culture in context.	**Self & Others**; use language knowledge to identify and make meaning.	**Interaction**; compare features, patterns, and conventions across languages.	**Productive & Receptive Skills**; recognise and describe features, conventions, and practices of a culture.	**Self & Others**; use cultural knowledge to respond in an appropriate way.

Interaction; make connections between language use and cultural knowledge.	**Productive & Receptive Skills**; produce and receive information	**Self & Others;** Express and respond to personal needs and interests.	**Interaction**; Participate in exchanges.

Technology

Technology is intervention by design. It uses intellectual and practical resources to create technological outcomes, which expand human possibilities by addressing needs and realising opportunities.
Design is characterised by innovation and adaptation and is at the heart of technological practice. It is informed by critical and creative thinking and specific design processes. Effective and ethical design respects the unique relationship that New Zealanders have with their physical environment and embraces the significance of Māori culture and world views in its practice and innovation.
Technology makes enterprising use of knowledge, skills and practices for exploration and communication, some specific to areas within technology and some from other disciplines. These include digitally-aided design, programming, software development, various forms of technological modelling, and visual literacy – the ability to make sense of images and the ability to make images that make sense.

Technological Strands		
Technological Knowledge **What?**	Technological Practice **How?**	Nature of Technology **Why?**
Learners will understand that: • Models are needed to test and evaluate in order to create a prototype • Relationships between the material and its performance in a product • Relationships between the inputs, transformations and outputs in a system	**Learners will have opportunities to:** • Investigate issues • Explore and experiment • Test, trial, reflect, adapt • Collaborate and create	**Our learners will know that:** • Technology is constantly changing through past and present influences • Technology has a positive and/or negative impact on our lives and in our world • They can be part of the change process

Five Areas including digital technologies				
Designing and Developing material outcomes	Designing and Developing processed outcomes	Design and Visual communication	Designing and Developing digital outcomes	Computational Thinking
Form, transform and work with a range of materials to produce outcomes.	Engage in a range of processes related to food technology, biotechnology, chemical technology and agricultural technologies, considering product preservation, packaging and storage.	To make sense of images and to make images that make sense.	To manipulate, combine, design and share digital content.	Knowing what is and isn't possible with computing and how data is stored. Using algorithmic thinking to solve problems.