Te Poutāhū
Curriculum Centre

Te Mātaiaho
THE REFRESHED
NEW ZEALAND CURRICULUM

DRAFT FOR TESTING | March 2023

Mātai aho tāhūnui,
Mātai aho tāhūroa,
Hei takapau wānanga
E hora nei.

Lay the kaupapa down
And sustain it,
The learning here
Laid out before us.

Te Tāhuhu o te Mātauranga
Ministry of Education

Te Kāwanatanga o Aotearoa
New Zealand Government

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Introduction

Mātai aho tāhūnui,
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Lay the kaupapa down
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We begin with the karakia for *Te Mātaiaho*, the refreshed framework for the New Zealand Curriculum, as it signals the intent of the proposed refresh. 'Mātai' means to study deliberately, examine, and observe, and 'aho' describes the many strands and threads of learning. *Te Mātaiaho* is designed to be a curriculum that gives effect to Te Tiriti o Waitangi and is inclusive, clear, and easy to use.

We have updated this draft of *Te Mātaiaho* for schools based on feedback from engagement at the end of 2022. Now, we would like to know what you think of *Te Mātaiaho*, the refreshed framework for the New Zealand Curriculum, as a completed whole.

In this draft, you will see Mātaioho and Mātaiahikā, which are about designing and reviewing school curriculum with local communities.

Te Mātaiaho aligns with the priorities of the NELP (Statement of National Education and Learning Priorities) by responding to the uniqueness and diversity of all ākonga – their identities, languages, cultures, and strengths. Mātaitipu (the refreshed vision for young people) calls for all ākonga to experience a sense of belonging, to feel valued, and to understand that there are many ways to be successful. Mātairea (progression) focuses on the whole child and the learning environment schools need to develop to support the learning and progress of all ākonga.

Te Mātaiaho is designed to give effect to Te Tiriti o Waitangi and to be inclusive of all ākonga. The curriculum is framed within a whakapapa that connects all its components. This whakapapa and its karakia were gifted by Dr Wayne Ngata, a member of Rōpu Kaitiaki, a group of eminent experts in mātauranga Māori. The whakapapa flows from Mātairangi ('to scan beyond the horizon') to Mātainuku ('to focus on creating a foundation') and on to the other curriculum components. Whakataukī bring to life and strengthen each component – from overarching statements through to the learning areas and the big ideas within them.

Each learning area draws on the components of the whakapapa and uses the same structure, so that the curriculum is coherent as a whole and easy use. Learning that cannot be left to chance is described in five phases. The elements of Understand, Know, and Do for each learning area clearly lay out the big ideas, contexts, and practices for the area and enable increasingly rigorous and complex learning.

Te Mātaiaho, the refreshed framework for the New Zealand Curriculum, is a curriculum designed for all ākonga, ensuring their right to belong and flourish through high-quality learning experiences.

Pauline Cleaver
Associate Deputy Secretary
Curriculum, Pathways & Progress
Ministry of Education

Whakapapa of *Te Mātaiaho*

The design of the whakapapa encompasses seven curriculum components. The simple circular design is made up of whakarae (patterns) that breathe life into the whakapapa and reflect the ideas of observing, reading the signs, and navigating our way forward.

MĀTAIRANGI | The guiding kaupapa

The overarching kaupapa, expressing the centrality of Te Tiriti o Waitangi and its principles, and New Zealand's vision for education

Mātai ki te rangi, homai te kauhau wānanga ki uta, ka whiti he ora. | *Look beyond the horizon, and draw near the bodies of knowledge that will take us into the future.*

The outer rings represent our guiding kaupapa.

MĀTAIAHIKĀ | Connecting to place and community

Learning through local relationships with tangata whenua and the community

Mātai kōrero ahiahi. | *Keep the hearth occupied, maintain the stories by firelight.*

Poutama curves represent local relationships with tangata whenua and the community.

MĀTAINUKU | Creating a foundation

The purpose of the curriculum, and its principles and their associated calls to action

Mātai ki te whenua, ka tiritiria, ka poupoua. | *Ground and nurture the learnings.*

The centre rings represent purpose and calls to action.

MĀTAIOHO | School curriculum design and review

The process by which schools draw on the national curriculum to design their school curriculum

Mātai oho, mātai ara, whītiki, whakatika. | *Awaken, arise, and prepare for action.*

Unaunahi scales represent knowledge wealth, purpose, and know-how.

MĀTAITIPU | Vision for young people

The educational vision for young people, as conceived by young people

Mātaitipu hei papa whenuakura. | *Grow and nourish a thriving community.*

The inner rings and circle space represent the vision and ākonga at the centre.

MĀTAIAHO | Weaving learning within and across learning areas

The purpose, big ideas, knowledge, and practices for each of the eight learning areas

Mātai rangaranga te aho tū, te aho pae. | *Weave the learning strands together.*

Taratara-a-kae niho notches represent diversity, resilience, and mana.

MĀTAIREA | Supporting progress

The whole schooling pathway, and the overarching focus and essential pedagogies for kaiako and kaimahi at each phase of learning
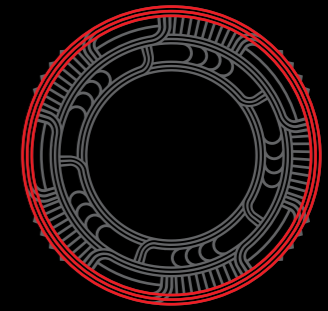
Mātai ka rea, ka pihi hei māhuri. | *Build and support progress.*

Niho kurī lines represent building and supporting the development of ākonga.
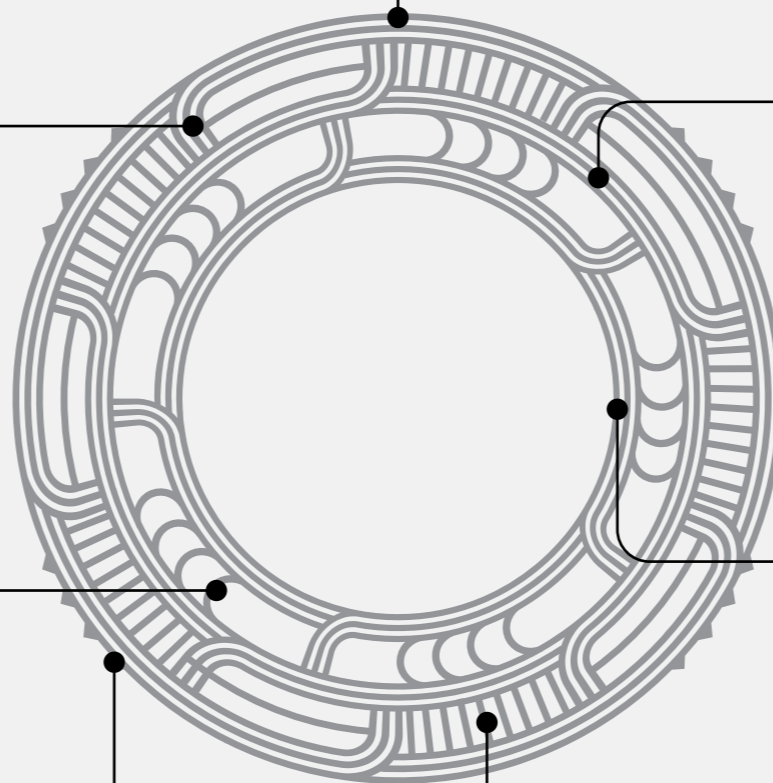
Mātairangi | The guiding kaupapa

Mātai ki te rangi, homai te kauhau wānanga ki uta, ka whiti he ora. | *Look beyond the horizon, and draw near the bodies of knowledge that will take us into the future.*

MĀTAIRANGI | **The overarching kaupapa, expressing the centrality of Te Tiriti o Waitangi and its principles, and New Zealand's vision for education**

Within the whakapapa: MĀTAIRANGI means 'to scan beyond the horizon'. *Te Mātaiaho* moves beyond acknowledging to giving effect to Te Tiriti and its principles, by embedding mātauranga Māori throughout the framing of the curriculum, the learning areas in MĀTAIAHO, and the learning experiences of ākonga.

In a nutshell: The curriculum takes its direction from Te Tiriti o Waitangi and its principles, particularly its provision for the active protection of taonga, including te reo Māori, tikanga Māori, and mātauranga Māori, and for fair and equitable educational processes and outcomes for Māori and for all ākonga. New Zealand's vision for education affirms the importance of inclusive, equitable, and connected learning that achieves advances for all ākonga.

Te Tiriti o Waitangi

Te Tiriti o Waitangi (Te Tiriti) is a central pillar of *Te Mātaiaho*, the refreshed New Zealand Curriculum. Important principles for realising the vision and aspirations of *Te Mātaiaho* derive from the preambles and articles of Te Tiriti. Te Tiriti and its principles (as articulated by the Courts and the Waitangi Tribunal) set out obligations for the Crown and Māori that guide how tangata Tiriti[1] and tangata whenua can live together with mutual respect. The key principles include rangatiratanga, partnership, participation, active protection, equity, and options. They provide for the active protection of taonga, including te reo Māori, tikanga Māori, and mātauranga Māori, and enable fair and equitable educational processes and outcomes for Māori and for all ākonga.

Te Mātaiaho is designed to foster the next generation of Te Tiriti partners by moving beyond the rhetorical notion of 'honouring' Te Tiriti to give effect to it and its principles. It will help ensure that every ākonga understands what it means to live in Aotearoa New Zealand and their place in it.

Transformation within and through education and schooling requires leadership that is courageous, resilient, and productively disruptive – leadership by educators who hold themselves accountable to Te Tiriti and its principles, to their communities, and to those ākonga who have historically been left behind or situated on the margins.

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1   People of Te Tiriti, or New Zealanders of non-Māori origin

Vision for the future of New Zealand education

Whakamaua te pae tata kia tina. | Take hold of your potential so it becomes your reality.

We are descendants of explorers, discoverers, and innovators who used their knowledge to traverse distant horizons. Our learning will be inclusive, equitable, and connected so we progress and achieve advances for our people and their future journeys and encounters.
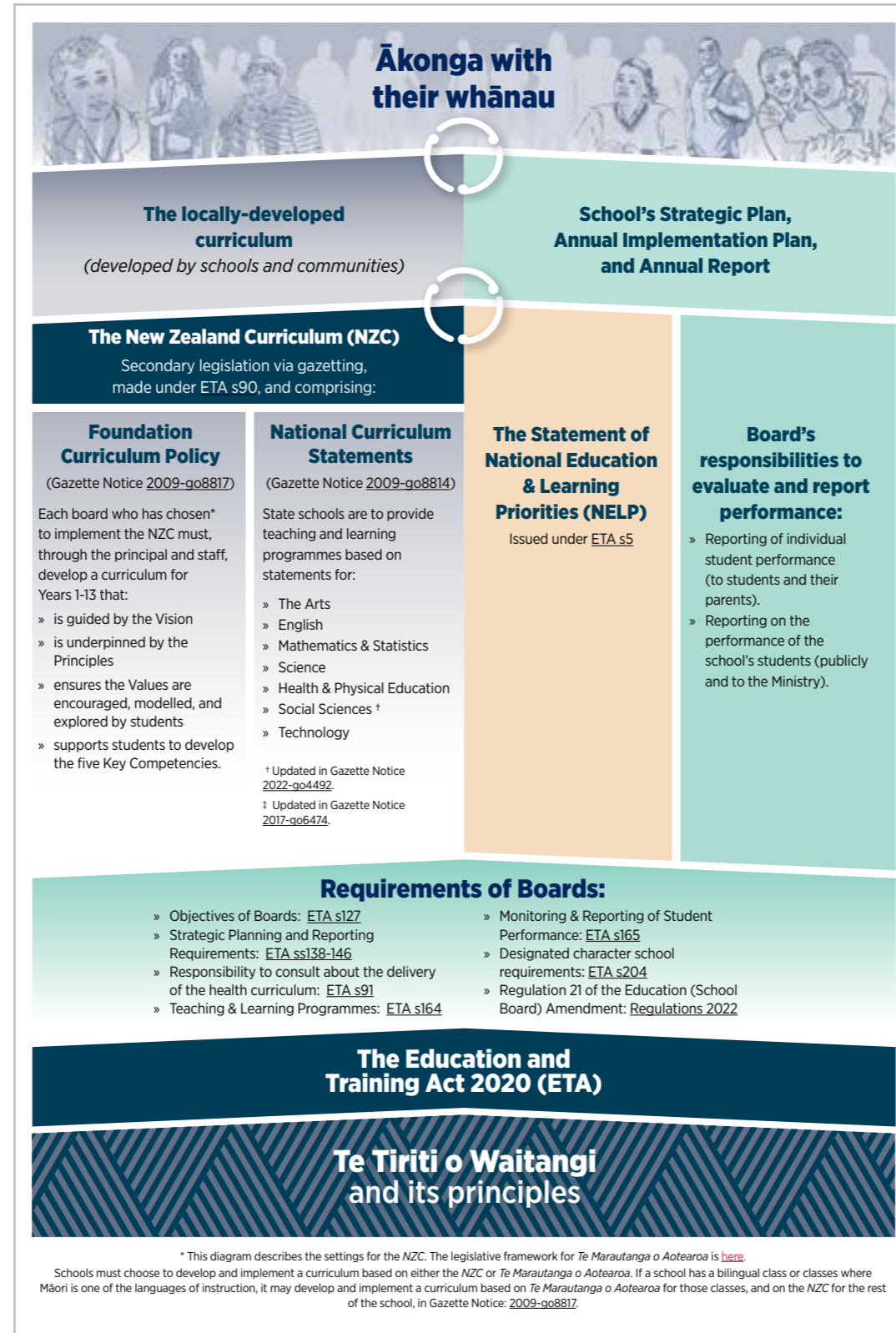
Whaia te pae tawhiti kia tata. | Explore beyond the distant horizon and draw it near.

Te Tiriti and its principles provide the vision and mandate for New Zealanders to exercise their mutual responsibilities to each other. Giving effect to Te Tiriti and its principles through a refreshed school curriculum creates an inclusive learning platform for all ākonga to participate in and enjoy an education that extends every learner's open-ended potential, produces success in multiple forms, and enables the fulfilment of lifelong ambitions and dreams. Knowing who we are, where we come from, and what makes us unique as a country will enable a more confident international outlook that extends within and beyond our Pacific locality to the global opportunities offered across the world.

New Zealand's vision for education[2] is grounded in New Zealanders' aspirations for education. Through giving effect to Te Tiriti and its principles, it aims to enable every New Zealander to learn and excel, to help their whānau and community thrive, and to build a productive and sustainable economy and an inclusive and caring society.

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2   This vision reflects the overwhelming aspirations of New Zealanders, as expressed in the Kōrero Mātauranga, for a more inclusive, equitable, connected, and future-focused New Zealand learning system.

The legislative framework and *Te Mātaiaho*

Ākonga with their whānau

The locally-developed curriculum
(developed by schools and communities)

School's Strategic Plan, Annual Implementation Plan, and Annual Report

The New Zealand Curriculum (NZC)
Secondary legislation via gazetting, made under ETA s90, and comprising:

Foundation Curriculum Policy

(Gazette Notice 2009-go8817)

Each board who has chosen* to implement the NZC must, through the principal and staff, develop a curriculum for Years 1-13 that:

» is guided by the Vision

» is underpinned by the Principles

» ensures the Values are encouraged, modelled, and explored by students

» supports students to develop the five Key Competencies.

National Curriculum Statements

(Gazette Notice 2009-go8814)

State schools are to provide teaching and learning programmes based on statements for:

» The Arts

» English

» Mathematics & Statistics

» Science

» Health & Physical Education

» Social Sciences †

» Technology

† Updated in Gazette Notice 2022-go4492.

‡ Updated in Gazette Notice 2017-go6474.

The Statement of National Education & Learning Priorities (NELP)

Issued under ETA s5

Board's responsibilities to evaluate and report performance:

» Reporting of individual student performance (to students and their parents).

» Reporting on the performance of the school's students (publicly and to the Ministry).

Requirements of Boards:

» Objectives of Boards: ETA s127

» Strategic Planning and Reporting Requirements: ETA ss138-146

» Responsibility to consult about the delivery of the health curriculum: ETA s91

» Teaching & Learning Programmes: ETA s164

» Monitoring & Reporting of Student Performance: ETA s165

» Designated character school requirements: ETA s204

» Regulation 21 of the Education (School Board) Amendment: Regulations 2022

The Education and Training Act 2020 (ETA)

Te Tiriti o Waitangi and its principles

* This diagram describes the settings for the *NZC*. The legislative framework for *Te Marautanga o Aotearoa* is here.
Schools must choose to develop and implement a curriculum based on either the *NZC* or *Te Marautanga o Aotearoa*. If a school has a bilingual class or classes where Māori is one of the languages of instruction, it may develop and implement a curriculum based on *Te Marautanga o Aotearoa* for those classes, and on the *NZC* for the rest of the school, in Gazette Notice: 2009-go8817.

Board requirements (in effect until 1 January 2026)

A board's primary objectives[3] in governing a school are to ensure:

- every student is able to attain their highest possible standard in educational achievement
- the school:
  - is physically and emotionally safe
  - gives effect to relevant student rights
  - takes all reasonable steps to eliminate racism, stigma, bullying, and any other forms of discrimination within the school
- the school is inclusive of, and caters for, students with differing needs
- the school gives effect to Te Tiriti o Waitangi, including by:
  - working to ensure that its plans, policies, and local curriculum reflect local tikanga Māori, mātauranga Māori, and te ao Māori
  - taking all reasonable steps to make instruction available in tikanga Māori and te reo Māori
  - achieving equitable outcomes for Māori students.

To meet its primary objectives, a board must have particular regard to the National Education and Learning Priorities (NELP)[4] and ensure the school's principal and staff develop and implement a curriculum for students in years 1-13:[5]

- that is guided by the Vision set out on page 8[6]
- that is underpinned by the Principles set out on page 9
- in which the Values set out on page 10 are encouraged and modelled and explored by students
- that supports students to develop the five Key Competencies set out on pages 12-13

- that provides all students with effectively taught learning and teaching programmes in the learning areas listed below:
  - English, as specified on page 18
  - the Arts as specified on pages 20-21
  - Health and Physical Education, as specified on pages 22-23. Also, at least once every 2 years, after consulting the school community, the board must adopt a statement on the delivery of the health curriculum[7]
  - Mathematics and Statistics, as specified on page 26
  - Science, as specified on pages 29-29
  - Technology, as specified at https://nzcurriculum.tki.org.nz/The-New-Zealand-Curriculum/Technology; and
  - Social Sciences, including Aotearoa New Zealand's histories, as specified at https://nzcurriculum.tki.org.nz/The-New-Zealand-Curriculum/Social-sciences/.

Changes have been made to how boards plan and report their performance (Education and Training Act 2020, ss 138-146). These changes came into effect on 1 January 2023. The broad aims of the changes are to ensure boards are focused on meeting their primary objectives, giving effect to Te Tiriti o Waitangi, and having particular regard to the NELP.

Further Guidance

When designing and reviewing their curriculum, schools select achievement objectives from each learning area in response to the identified interests and learning needs of their students. For learning in digital technologies, schools need to provide teaching and learning opportunities in line with the progress outcomes from the technology learning area. For learning in Aotearoa New Zealand's histories (part of Social Sciences), schools need to provide teaching and learning opportunities that weave together what students need to Understand, Know, and Do and support progression in line with progress outcomes.

All schools with students in years 7-10 should be working towards offering students opportunities for learning a second or subsequent language. Teaching programmes should be based on the learning languages statement found on pages 24-25 and the achievement objectives for this learning area. Teaching programmes for students in years 11-13 should be based, in the first instance, on the appropriate national curriculum statements.

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3   Education and Training Act 2020, Section 127 (1)

4   Education and Training Act 2020, Section 127 (2a)

5   Education and Training Act 2020, Section 164, and Gazette Notices GN2009-go8817, GN2009-go8814, GN2017-go6474 and GN2022-go4492

6   Page numbers in these bullets are referring to the current 2007 curriculum.

7   Education and Training Act 2020, section 91

Mātainuku | Creating a foundation

Mātai ki te whenua, ka tiritiria, ka poupoua. | *Ground and nurture the learnings.*
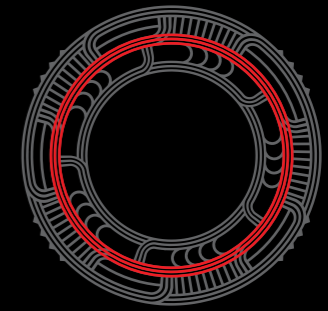
MĀTAINUKU | The purpose of the curriculum, and its principles and their associated calls to action

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Within the whakapapa: **MĀTAINUKU** means 'to focus on creating a foundation'. Learning progressions in **MĀTAIREA** and **MĀTAIAHO** make it really clear what is most important for ākonga at each phase of learning. The pedagogical principle tautōhito urutau (see page 20) and the related essential pedagogies in **MĀTAIREA** describe the approaches and practices kaiako need to use to deliver on the promise of the curriculum principles outlined below.

In a nutshell: The curriculum broadens the view of success by recognising the close relationship between achievement and wellbeing, and it underlines the importance of setting and supporting high expectations for ākonga, enabling all to learn and excel. It aims to transform educational inequities for Māori, giving prominence to mātauranga Māori and te reo Māori.

The refreshed New Zealand Curriculum provides an opportunity to readdress persisting inequities for particular groups of learners so that all ākonga can enjoy learning success. *Te Whāriki*, *Te Mātaiaho*, and *Te Marautanga o Aotearoa* support the learning journey of all ākonga in Aotearoa so that they can achieve their aspirations and thrive.

Aotearoa New Zealand has a rich whakapapa and history of knowledge, tradition, and culture that reflect our unique experiences as a nation. Māori and tauiwi[8] knowledge have shaped our past, continue to shape the present, and will shape the future. These and other knowledge streams are important for both informing and understanding our individual and collective worlds. They help us to know who we are as a nation and to appreciate our regional identity within the Pacific, and they guide how we in Aotearoa can give effect to Te Tiriti o Waitangi and its principles.

The knowledge landscape in Aotearoa New Zealand is always changing. Contemporary examples of this are the importance of Te Tiriti o Waitangi and its principles, the revitalisation of Māori language, knowledge and culture, the influence of new technologies, the growing and urgent concern for the environment and social inequities, and the importance of literacy and numeracy as foundations for navigating the knowledge landscape.

The curriculum is informed by the knowledge landscape and by insights from a range of curriculum theories that are transforming our understanding about the importance of our dual heritage, our culturally diverse communities, and a shared, sustainable, and prosperous future for Aotearoa New Zealand.

8   New Zealanders of non-Māori origin

Purpose of *Te Mātaiaho*[9]

Te Mātaiaho gives expression to the right to education set out in the Education and Training Act 2020[10] that every ākonga, no matter who they are, where they live, or what school they attend, can attain their highest possible standard in educational achievement. As such it also expresses the obligation on schools and kaiako to provide equitable access to this education. It starts from the premise that learners are taonga. It sets out obligations to nurture and care for every ākonga as an individual, as a member of a whānau, and as a citizen of Aotearoa and the world.

Te Mātaiaho is designed to help ākonga understand what it means to live in Aotearoa New Zealand and the world, and their place in them. Central to this is a deepening of their understanding of Te Tiriti and its principles and the mutual obligations that derive from these.

Te Mātaiaho supports every child to live individually and collectively, locally and globally, in a society that promotes peace, dignity, tolerance, freedom, equity, and social and environmental responsibility. It respects their cultural background, abilities and disabilities, gender, sexual orientation, and religion. It recognises the need to listen to young people's aspirations, and therefore Mātaitipu, a vision for young people expressed by young people themselves, is central to this curriculum.

Curriculum principles and calls to action

The intention of the curriculum principles below is to give effect to the purpose statement for *Te Mātaiaho*. The 'calls to action' are for those in the education system who have the responsibility of driving the changes needed to ensure that equity and inclusivity for every ākonga are priorities. These principles and calls to action are a catalyst for equity and excellence and contribute to wellbeing for all ākonga.

9   This purpose statement is referenced against the New Zealand Disability Strategy and international benchmarks in the UN Declaration on the Rights of Indigenous Peoples (UNDRIP), the UN Convention on the Rights of the Child, and the UN Convention on the Rights of Persons with Disabilities, as applied within the overarching context of Te Tiriti o Waitangi.

10 Refer sections 33 and 127.

Principle: Give effect to Te Tiriti o Waitangi

This is a shift from acknowledgment to authentic understanding and valuing of Te Tiriti o Waitangi and its principles.

Curriculum interventions and initiatives can best serve the needs of ākonga Māori by enabling student identities and cultural backgrounds to be legitimated, included, and expressed through and in the learning contexts in which they are situated. Giving effect to Te Tiriti and its principles in schools means ensuring that expressions of Māori language, knowledge, and culture, and therefore the identity of ākonga Māori, are valued and inequities are addressed.

Calls to action for school leaders

- Leading kaiako to give effect to our obligations to Te Tiriti o Waitangi and its principles by actively delivering, through the curriculum and how they teach, fair and equitable educational processes and outcomes for Māori and for all ākonga
- Leading kaiako to actively protect te reo Māori, tikanga Māori, and mātauranga Māori, and to collaborate with whānau, hapū, and iwi to incorporate these taonga into the school curriculum
- Leading kaiako to design and plan learning programmes that provide all ākonga access to knowledge, understandings, and practices that are relevant to ākonga and their peers, and that promote achievement, inclusion and equity

Principle: Hold a broad view of ākonga success

This principle establishes the value *Te Mātaiaho* places on both wellbeing (cultural, physical, emotional, social, and psychological) and excellence as connected and important outcomes of schooling. *Te Mātaiaho* reinforces the values of inclusion, through a focus on positive, inclusive relationships, a sense of belonging for all, and the promotion of diversity as ordinary and expected. It sets an expectation of planning from the outset for all ākonga and views every learner as having open-ended potential.

Calls to action for school leaders

- Leading kaiako to understand that achievement and wellbeing are inter-related and that it is important to foster both
- Leading kaiako to design and plan learning programmes in which all ākonga can see their language, culture, and identity and understand that self-expression is essential for their personal and collective wellbeing and achievement
- Leading kaiako to design and plan learning programmes that provide all ākonga with access to knowledge, understandings, and practices that are relevant to them and that promote excellence, inclusion, and equity

Principle: Hold high expectations for all ākonga

The curriculum is designed to recognise the strengths, interests, and open-ended potential of every ākonga. It acknowledges that, while ākonga have different starting points and progress in different ways, they must all be able to access rigorous learning to develop the knowledge, skills, and capabilities that will enable them to excel in schooling and beyond.

Calls to action for school leaders

- Leading kaiako to establish a culture of high expectations for themselves and for ākonga, and to develop the ability of ākonga to be self-regulating learners who strive for excellence
- Leading kaiako to be courageous in designing culturally rich and coherent pathways and a school curriculum that disrupts the status quo and ongoing inequities for many ākonga
- Leading kaiako to take ākonga beyond their immediate experience, inspire new curiosities, and open up new horizons, so that ākonga develop both broad and specialised knowledge and grow and excel as local and global citizens with a contribution to make

Mātaitipu | Vision for young people

Mātaitipu hei papa whenuakura. | *Grow and nourish a thriving community.*

MĀTAITIPU | The educational vision for young people, as conceived by young people

Within the whakapapa: **MĀTAITIPU** means 'to deliberately consider the development of young people'. **MĀTAIREA** and **MĀTAIAHO** have been deliberately constructed to deliver on the vision of a tipu growing and thriving.

In a nutshell: Because ākonga are at the centre of education, their aspirations for themselves as learners matter. Ākonga need to feel the curriculum is relevant and to see themselves reflected in what they are learning.

"We are connected to community, curious about learning, and confident in ourselves."

We, the ākonga of Aotearoa, know our world is connected, our wellbeing is collective, and that we have a shared responsibility to each other.

We understand our roles in giving effect to Te Tiriti o Waitangi and its principles.

We are strong in our identities, languages, cultures, beliefs, and values. This means we can confidently carry who we are wherever we go.

We have a strong sense of belonging. This builds the foundation to be courageous, confident, compassionate, and curious. We understand that success can look different for us all. This means we can learn and grow from our experiences in a supportive environment.

We engage in learning that is meaningful to us and helps us in our lives. We can build and navigate knowledge, using our heads and our hearts to make our decisions.
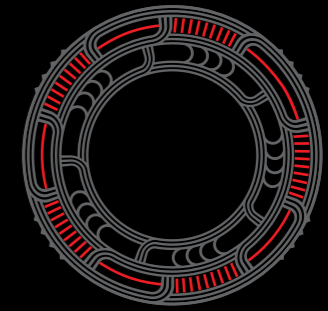
We are kaitiaki of our environment.

We acknowledge and appreciate our differences and diverse backgrounds and viewpoints.

We positively contribute to our communities, Aotearoa, and the world.

Mātairea | Supporting progress

Mātai ka rea, ka pihi hei māhuri. | Build and support progress.

MĀTAIREA | The whole schooling pathway, and the overarching focus and essential pedagogies for kaiako and kaimahi at each phase of learning

Within the whakapapa: MĀTAIREA means a focus on progress. A successful curriculum realises the vision of MĀTAITIPU for ākonga, individually and collectively, through a holistic and cumulative progression. Mātairea aligns with the learning expressed through the UKD structure of MĀTAIAHO, and recognises that success looks different for every ākonga (MĀTAINUKU). The pedagogical principle tautōhito urutau and related essential pedagogies actively promote progress for each ākonga and are enacted through the school curriculum (MĀTAIOHO).

In a nutshell: The curriculum starts from the premise that all ākonga are taonga who can achieve their potential and excel. Their progress through the phases of learning is cumulative and strengths-based. Meaningful pace and progress are supported by teachers using responsive pedagogy.

Mātairea frames the mana-enhancing learning opportunities schools create for ākonga, drawing attention to both the experiences of ākonga and the practices of kaiako. It is strengths-based and cumulative, laying out the whole schooling pathway. The phases of learning in Mātairea and the progress outcomes and steps in Mātaiaho make up the full progression model. Together they provide explicit signposts along the schooling pathway, while leaving space for local decision making and classroom teaching that is responsive to individual ākonga.

The progression model is underpinned by the curriculum principles and the key features of ākonga progress and pace:

- the breadth and depth of their understanding, within increasingly complex and ambiguous contexts
- refinement and sophistication in their use of competencies, practices, and inquiry processes
- connections, transfer, and their application of knowledge between new learning and across contexts
- awareness of their effectiveness as learners
- their increasing ability to work with others.

Progress and pace across phases of learning

Phases of learning replace the curriculum levels of the 2007 New Zealand Curriculum. They are a more natural way of 'chunking' progression, reflecting how schools typically think in terms of broad phases of learning across years at school. More importantly they reposition the curriculum to focus on progression and growth in learning, as well as provide more clarity (than the previous curriculum levels) about what is expected for each phase, in terms of both learning and the teaching focus.

The diagram[11] opposite shows the connection of the broad phases of learning to Mātaitipu and the growth of the tipu – the learner. It makes clear what is critical in each phase for nurturing the social, emotional, and cognitive growth of ākonga throughout their school journey, while recognising that success looks different for every ākonga. It also shows how the eight progress outcomes[12] of each phase (one for each learning area) and the literacy and numeracy progress steps underpin all learning. These describe the depth of learning that sets ākonga up for success in the next phase of learning. Together Mātairea and Mātaiaho provide a holistic and cumulative view of ākonga learning and progress.

The phases recognise that each ākonga is an individual whose learning development and rate of progress is different from others. Different ākonga will be ready for different content and experiences at different times. It is not expected that all ākonga of the same age will be achieving at the same level at the same time, nor that an individual learner will necessarily be achieving at the same level in all areas of the curriculum. In recognition of intersectionality, this includes, for example, those learners who are disabled, are neurodiverse, are gifted, have sensory learning needs, or who come from non-English-speaking backgrounds.

The phases are not meant to be interpreted as the rungs of a ladder to be climbed as quickly as possible, nor as hurdles over which each ākonga must pass before moving to new work. Rather, they are meant to focus the learning programmes of schools in a consistent way. Kaiako use them to notice, recognise, and respond to ākonga learning. They provide a basis for reporting ākonga achievements to parents in a way that is clear and demonstrates progress in learning.[13]
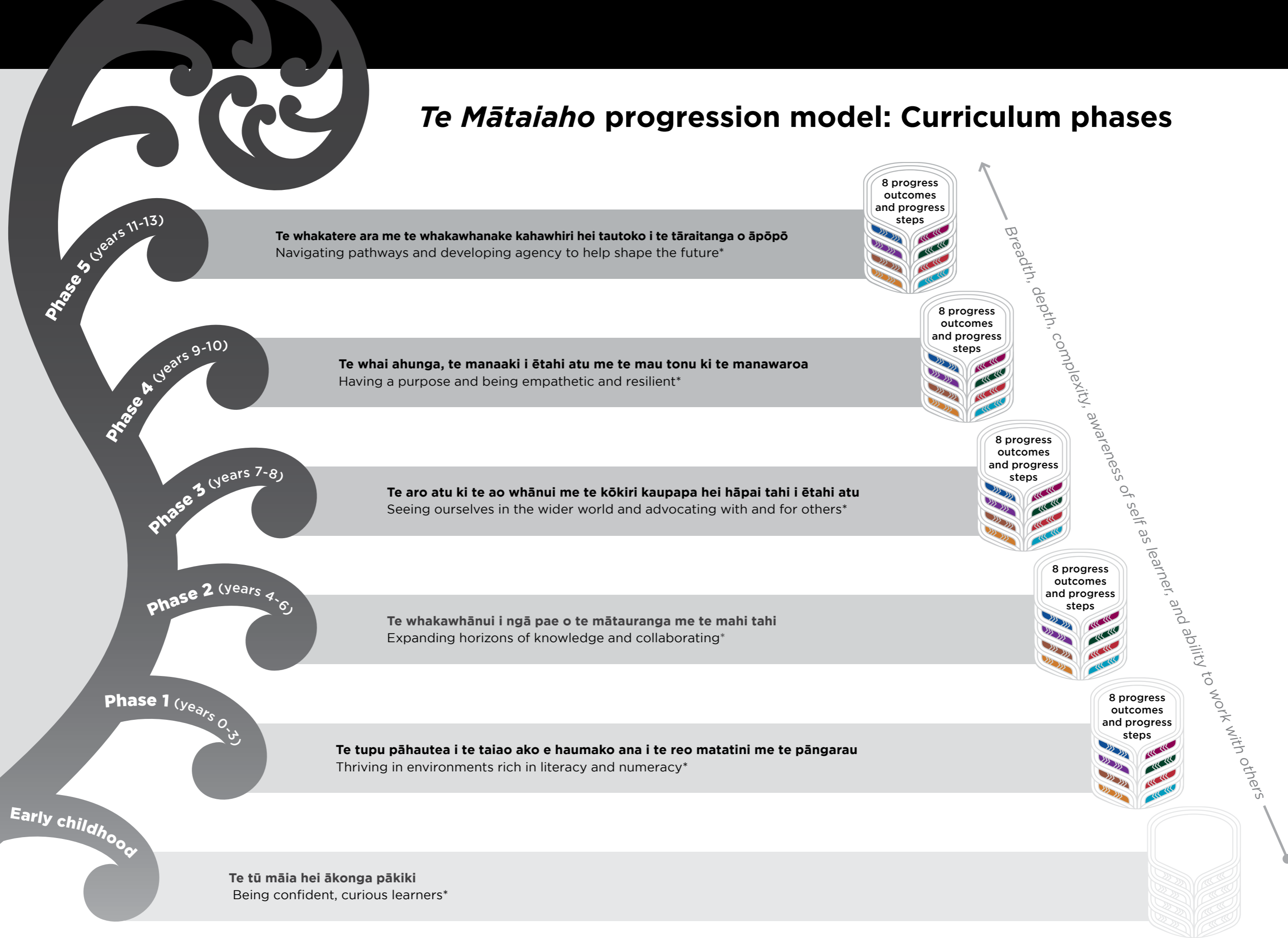
Schools will use Mātairea as they design, implement, and review their overall curriculum provision to ensure the focus is always on high-level aspirations for ākonga throughout their schooling. They need to continuously monitor the impact their programmes are having on ākonga learning and use the teaching foci and progress outcomes to support conversations about progress between kaiako, kaimahi, whānau, and ākonga.

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11 This diagram replaces the curriculum levelling diagram in the 2007 New Zealand Curriculum.

12 The progress outcomes replace the sets of achievement objectives at each curriculum level in the current curriculum.

13 The Ministry will develop tools and resources to support schools and kura to describe and report on progress. Through the refreshed Curriculum Insights & Progress Study (which was NMSSA), we will build a deeper understanding of the empirical base for progress, and exemplification to show what it looks like.

Te Mātaiaho progression model: Curriculum phases

Phase 5 (years 11-13)

Te whakatere ara me te whakawhanake kahawhiri hei tautoko i te tāraitanga o āpōpō
Navigating pathways and developing agency to help shape the future*

8 progress outcomes and progress steps

Phase 4 (years 9-10)

Te whai ahunga, te manaaki i ētahi atu me te mau tonu ki te manawaroa
Having a purpose and being empathetic and resilient*

8 progress outcomes and progress steps

Phase 3 (years 7-8)

Te aro atu ki te ao whānui me te kōkiri kaupapa hei hāpai tahi i ētahi atu
Seeing ourselves in the wider world and advocating with and for others*

8 progress outcomes and progress steps

Phase 2 (years 4-6)

Te whakawhānui i ngā pae o te mātauranga me te mahi tahi
Expanding horizons of knowledge and collaborating*

8 progress outcomes and progress steps

Phase 1 (years 0-3)

Te tupu pāhautea i te taiao ako e haumako ana i te reo matatini me te pāngarau
Thriving in environments rich in literacy and numeracy*

8 progress outcomes and progress steps

Early childhood

Te tū māia hei ākonga pākiki
Being confident, curious learners*

Breadth, depth, complexity, awareness of self as learner, and ability to work with others

*The critical, evidence-informed focus for the phase

Culturally sustaining teaching and assessment

Effective teaching actively promotes holistic progress for every ākonga. In Aotearoa New Zealand, it is guided by *Te Mātaiaho* and the school curriculum, as the school works to activate Mātaitipu, the vision for young people. It is also guided by the principle of tautōhito urutau – responsive practice – in which kaiako seek to learn (with and from colleagues and from research evidence) what they can do differently, in the moment and over time, to support ākonga to progress.

Assessment is a pedagogical practice that supports kaiako to teach and ākonga to learn by responding to the interactions of teaching and learning – in the moment, through observation and conversation, and over time, using a range of practices. Assessment empowers ākonga to take control of their learning by providing timely, clear, mana-enhancing feedback that notices and recognises what has been achieved and responds to what needs to be done next.

The essential pedagogies outlined below weave teaching and assessment together and bring *Te Mātaiaho* to life. They give effect to the curriculum principles. They are drawn from well-documented evidence about culturally sustaining practices most likely to support the achievement of equitable social, emotional, and cognitive outcomes. The pedagogies are interrelated and framed by te ao Māori concepts. Their impact derives from their application as a whole to support, connect, and extend every ākonga across rich learning environments, including those enabled through digital technologies.

The essential pedagogies and the way in which tautōhito urutau overarches them are shown in the following diagram.

Essential pedagogies					
Pedagogical principle	**Tautōhito urutau** *Responsive practice* **Ākonga learn best when teachers inquire into their progress and respond by adapting teaching practice.** Tautōhito urutau is in action when teachers notice and recognise ākonga learning in-the-moment and decide on responses that will best support progress. Over time, they also notice patterns and recognise priorities that inform their responses. When appropriate, they take critical action to disrupt the status quo, strengthen equity, deepen their knowledge of curriculum, and evolve practices that support every ākonga.				
Essential pedagogies	**Whakawhanaungatanga** *Caring for learners and learning* Ākonga learn best when teachers care for them and build relationships in the service of learning and wellbeing. Whakawhanaungatanga is in action when teachers care unconditionally for ākonga and their learning. They show interest, are attuned to ākonga emotions, actively listen, and communicate respectfully. They design learning and assessment experiences in which ākonga learn from, with, and for others, and they support ākonga to engage in empathetic and critical perspective-taking, fostering individual and collective responsibility and belonging.	**Te piko o te māhuri** *Connecting learning to each learner* Ākonga learn best when teachers create new learning opportunities that connect with who ākonga are, what they know, where they are from, who has come before them, and who stands with them. Te piko o te māhuri is in action when teachers recognise the strengths ākonga bring and use them to spark and sustain engagement in learning. They affirm and connect to what ākonga bring to their learning, especially their identities, communities, languages, and cultures. Teachers use rich and varied sources of information for assessment, responding to what each ākonga understands, knows, and can do already.	**Rangapū mana taurite** *Building power-sharing partnerships* Ākonga learn best when teachers foster power-sharing, trusting partnerships with ākonga and their whānau so that all can play their part in ākonga progress. Rangapū mana taurite is in action when teachers ensure ākonga have meaningful choices and a voice in their learning. They support self-regulation through rich activities and assessment approaches that help ākonga know what they are learning, why it matters, how they are progressing, and what they need to do next. There are regular opportunities for ākonga and whānau to participate as partners in conversations about assessment information, learning, and progress.	**Kauneketanga** *Being urgent about progress* Ākonga learn best when teachers are urgent about and committed to their progress. Kauneketanga is in action when teachers establish routines to maximise time on purposeful learning. Rich tasks draw on the 'important considerations' of each learning area and weave together its big ideas, contexts, and practices. Teachers attend to the progress of each ākonga as they notice the impact of previous learning and recognise what is needed next to position them for success. They use the progress outcomes to scaffold next steps, providing multiple opportunities to practise and use new learning.	**Kauawhitanga** *Designing for inclusion* Ākonga learn best when teachers design inclusive learning environments that anticipate and value diversity and the open-ended potential of every learner. Kauawhitanga is in action when teachers offer multiple ways for ākonga to participate in learning experiences, in ways that work for them. Teachers provide equitable access to learning opportunities, identifying and minimising barriers from the outset. They build in useful supports, available to everyone. Assessment opportunities are mana-enhancing and provide ākonga with multiple ways to demonstrate their progress.

The five essential pedagogies enact *Te Mātaiaho* and the principles and calls to action of Mātainuku. Kaiako will also draw on other pedagogies, specific to particular disciplines, as described under 'Important considerations' in the purpose statement of each learning area.

Mātaiaho | Weaving learning within and across learning areas
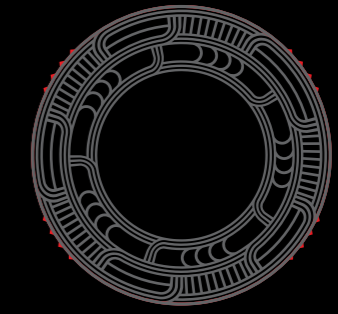
Mātai rangaranga te aho tū, te aho pae. | Weave the learning strands together.

MĀTAIAHO | The purpose, big ideas, knowledge, and practices for each of the eight learning areas

Within the whakapapa: **MĀTAIAHO** means 'to observe and examine the strands of learning'. **MĀTAIAHO** is laid out in the progression model (**MĀTAIREA**) and is delivered through the school curriculum (**MĀTAIOHO**), which is designed locally to be relevant for ākonga and the community in which they live (**MĀTAIAHIKĀ**).

In a nutshell: The curriculum helps ākonga build and navigate knowledge in ways that support their positive contribution to the world. Through the UKD structure and progress outcomes of the eight learning areas, it ensures they have access to a breadth of knowledge.

The learning described below happens within eight learning areas: English, the arts, health and physical education, learning languages, mathematics and statistics, science, social sciences, and technology.

The learning associated with the eight learning areas provides a broad, general education and lays a foundation for later specialisation. This learning is both an end and a means: valuable in itself, and valuable for the pathways it opens to other learning.

Learning in each area contributes to the lives of ākonga and their vision of a thriving community (Mātaitipu), as it has:

- **personal value** – supporting enjoyment, satisfaction, and everyday life, and recognising identity, language, and culture
- **participatory value** – supporting ākonga to take part in society in respectful, authentic, and meaningful ways
- **pathways value** – supporting specialisation in the senior school and beyond and realising Māori and Pacific aspirations and priorities, leading to gainful employment
- **planetary value** – supporting global citizenship and living sustainably within the earth's resources, protecting its ecosystem and biodiversity.

The learning that matters: Understand, Know, and Do

For all learning areas, there are three elements: Understand, Know, and Do. These elements are not separate, and they are not in sequence. Weaving them together ensures that learning is deep and meaningful and supports ākonga to use it for informed decision making and action.

Understand: At the heart of each learning area is a unique set of big enduring ideas that all ākonga can relate to and access.

Know: Contexts enable the illumination of these big ideas and bring them to life.

Do: Ākonga develop practices that enable them to think and act as 'experts' within each learning area and across the learning areas (e.g., as an artist, a social scientist, or a storyteller).

While the learning areas are presented as distinct, this should not limit the ways in which schools structure learning experiences offered to ākonga. All learning should make use of the natural connections that exist between learning areas. The common UKD structure across the learning areas facilitates integration while retaining the integrity of each area. It is a future-focused approach that supports ākonga to take a critical view of information and make sense of it in an increasingly digital world.

Each learning area is designed to be inclusive and mana-enhancing and to ensure each ākonga feels they are valued and can experience success. For example:

- The big ideas highlight the importance of different world-views and do not have progress descriptors, meaning they can be explored at any level of learning and in multiple ways.
- Key knowledge statements use language that is inclusive and leaves open how knowledge can be developed and demonstrated.
- The practices under 'Do' support multiple ways of engaging in and demonstrating learning.

Nō mai rā anō te mātauranga Māori. E mau tonu nei, ā, haere ake nei.

The respectful inclusion of mātauranga Māori is a deliberate feature of the Understand-Know-Do structure that helps ākonga understand a dynamic and evolving knowledge system unique to Aotearoa.

All learning draws on and expands literacy and numeracy practices and key competencies. Learning also provides ākonga with opportunities to explore and develop values and to deepen their understanding of the production, use, and impact of knowledge.

Therefore literacy, numeracy, key competencies, and values are explicitly integrated within each learning area's content.

- While English and mathematics and statistics anchor literacy and numeracy, each learning area describes the discipline-specific literacy and numeracy practices that enable ākonga to make connections, think critically, and communicate their ideas.
- Each learning area supports ākonga to progress in the key competencies through the disciplinary practices, social emotional learning, and self-monitoring practices.
- Values – those that are universal and those particular to each learning area – are reflected in the big ideas of Understand, the knowledge statements of Know, and the practices of Do that enable ākonga to explore their values and the values of others.

Literacy, communication, and numeracy

Strong literacy, communication, and numeracy skills provide a foundation for learning for ākonga, so they can enjoy full and meaningful lives secure in their identities, languages, cultures, and values. These foundational skills help sustain their wellbeing and that of their whānau and communities. They are critical factors in the journey from early learning through to the end of secondary education and beyond.[14]

Ākonga come to school as confident and curious learners. In the first phase of learning (years 0–3), they thrive in environments rich in literacy, communication, mathematics, and statistics. During this phase, the development of numeracy is anchored in the mathematics and statistics learning area, and the development of literacy and communication is anchored in the English learning area. Together, these learning areas provide a foundation that ākonga build on and strengthen over time.

In the first phase, progress steps are used to indicate essential, time-sensitive aspects of progress in literacy, communication, and mathematics and statistics. This allows kaiako to notice, recognise, and respond to ākonga progress early and in a timely fashion.

As ākonga move through primary school and progress through each phase of learning, the emphasis of learning in literacy, communication, and numeracy shifts from developing foundational skills to the specific demands of the different learning areas and to contexts outside the classroom. For this reason, in the later phases, learning in literacy, communication, and numeracy is presented as a progress step alongside the progress outcome for each learning area.

This design ensures coherence and consistency in learning as a whole at each phase, while focusing on the learning-area-specific use of:

- literacy processes and strategies, vocabulary, features and structures of texts, text analysis, and communication
- numeracy practices for identifying the mathematical and statistical components of a situation, applying and using mathematical and statistical concepts and procedures, and critiquing and explaining ideas and findings.

Kaiako support English language learners to access the curriculum at the same pace as their peers through language-rich experiences that draw from the home languages of these learners.

14 See https://assets.education.govt.nz/public/Documents/Ministry/Changes-in-education/ELS-0778-Maths-and-Literacy-Strategies-Doc_web.pdf

Key competencies

Competencies are ways of being and acting in the world. *Te Mātaiaho* identifies five key competencies:

- Thinking
- Using language, symbols, and texts
- Managing self
- Relating to others
- Participating and contributing.

All ākonga arrive at school with a rich set of competencies. They have already learned ways of thinking; of using language, symbols, and texts; of managing themselves; of relating to others; and of participating and contributing. These competencies continue to evolve over time, both within and beyond school. Ākonga use them in different ways and in different combinations, according to the context and purpose.

The five key competencies are the same as they were in the New Zealand Curriculum (2007) and are now woven within UKD in the learning areas. They are foregrounded in the disciplinary practices associated with each learning area – that is, the discipline-specific ways of thinking; using language, symbols, and texts; managing oneself; relating to others; and participating and contributing. These practices are typically found in the statements for 'Do'.

Ākonga might be learning how to think like a scientist or historian – or as a member of kapa haka, the enviro-team, or the student council. Ākonga come to understand the similarities and differences between these different ways of thinking. They can use this understanding to make informed decisions when, for example, solving complex problems.

Also foregrounded are the social and emotional learning aspects within each learning area – that is, ways of using the key competencies to enhance learners' engagement in daily tasks and challenges, both within and beyond school.

Ākonga might be learning to recognise and manage their emotions and to make responsible decisions; to develop concern for others, establish positive relationships, and handle challenging situations; to establish and negotiate learning relationships with people and places (the living and non-living world); manaakitanga, whanaungatanga, and mahi ngātahi; to value and recognise who stood before, who stands here now, and who is yet to be; to grow their sense of self as they progress towards mana motuhake. These examples encompass each learner's capabilities as part of a whānau (with whakapapa), a wide and diverse community, and te taiao, the natural world.

These two ways of weaving the key competencies into learning – to foreground disciplinary practices, and to foreground social and emotional learning – provide a model for schools. They can use this to design their own approaches to weaving the key competencies into the learning areas in ways that align with the values and goals of their communities and that meet their aspirations for their ākonga.

Thinking

Thinking is about using creative, critical, and metacognitive processes to make sense of information, experiences, and ideas. These processes can be applied to purposes such as developing understanding, making decisions, shaping actions, or constructing knowledge. Intellectual curiosity is at the heart of this competency.

Ākonga who are competent thinkers and problem solvers actively seek, use, and create knowledge. They reflect on their own learning, draw on personal knowledge and intuitions, ask questions, and challenge the basis of assumptions and perceptions.

Using language, symbols, and texts

Using language, symbols, and texts is about working with and making meaning of the codes in which knowledge is expressed. Languages and symbols are systems for representing and communicating information, experiences, and ideas. People use languages and symbols to produce texts of all kinds: written, oral/ aural, and visual; informative and imaginative; informal and formal; mathematical, scientific, and technological.

Ākonga who are competent users of language, symbols, and texts can interpret and use words, number, images, movement, metaphor, and technologies in a range of contexts. They recognise how choices of language, symbol, or text affect people's understanding and the ways in which they respond to communications. They confidently use ICT (including, where appropriate, assistive technologies) to access and provide information and to communicate with others.

Managing self

This competency is associated with self-motivation, a 'can-do' attitude, and with ākonga seeing themselves as capable learners. It is integral to self-assessment.

Ākonga who manage themselves are enterprising, resourceful, reliable, and resilient. They establish personal goals, make plans, manage projects, and set high standards. They have strategies for meeting challenges. They know when to lead, when to follow, and when and how to act independently.

Relating to others

Relating to others is about interacting effectively with a diverse range of people in a variety of contexts. This competency includes the ability to listen actively, recognise different points of view, negotiate, and share ideas.

Ākonga who relate well to others are open to new learning and able to take different roles in different situations. They are aware of how their words and actions affect others. They know when it is appropriate to compete and when it is appropriate to co-operate. By working effectively together, they can come up with new approaches, ideas, and ways of thinking.

Participating and contributing

This competency is about being actively involved in communities. Communities include family, whānau, and school and those based, for example, on a common interest or culture. They may be drawn together for purposes such as learning, work, celebration, or recreation. They may be local, national, or global. This competency includes a capacity to contribute appropriately as a group member, to make connections with others, and to create opportunities for others in the group.

Ākonga who participate and contribute in communities have a sense of belonging and the confidence to participate within new contexts. They understand the importance of balancing rights, roles, and responsibilities and of contributing to the quality and sustainability of social, cultural, physical, and economic environments.

Values

Values are deeply held beliefs about what is important or desirable. They are expressed through the ways in which people think and act. Every decision relating to curriculum and every interaction that takes place in a school reflects the values of the individuals involved and the collective values of the institution.

The content of the learning areas of *Te Mātaiaho* is value-rich and demonstrates what the values look like in each discipline. The incorporation of mātauranga Māori in all learning areas supports the development of values that give effect to Te Tiriti and its principles and are inclusive.

The values in the list below enjoy widespread support because it is by holding these values and acting on them that we are able to live together and thrive. This list was developed for the 2007 New Zealand Curriculum. It is neither exhaustive nor exclusive, but the values in it are to be encouraged, modelled, and explored.

Through the learning areas, ākonga are encouraged to value:

- *excellence*, by aiming high and by persevering in the face of difficulties
- *innovation*, *inquiry*, and *curiosity*, by thinking critically, creatively, and reflectively
- *diversity*, as found in our different cultures, languages, and heritages
- *equity*, through fairness and social justice
- *community* and *participation* for the common good
- *ecological sustainability*, which includes care for the environment
- *integrity*, which involves being honest, responsible, and accountable and acting ethically
- *respect* for themselves, others, and human rights.

As they explore the learning areas, ākonga learn about:

- their own values and those of others
- different kinds of values, such as moral, social, cultural, aesthetic, and economic values
- the values on which New Zealand's cultural and institutional traditions are based
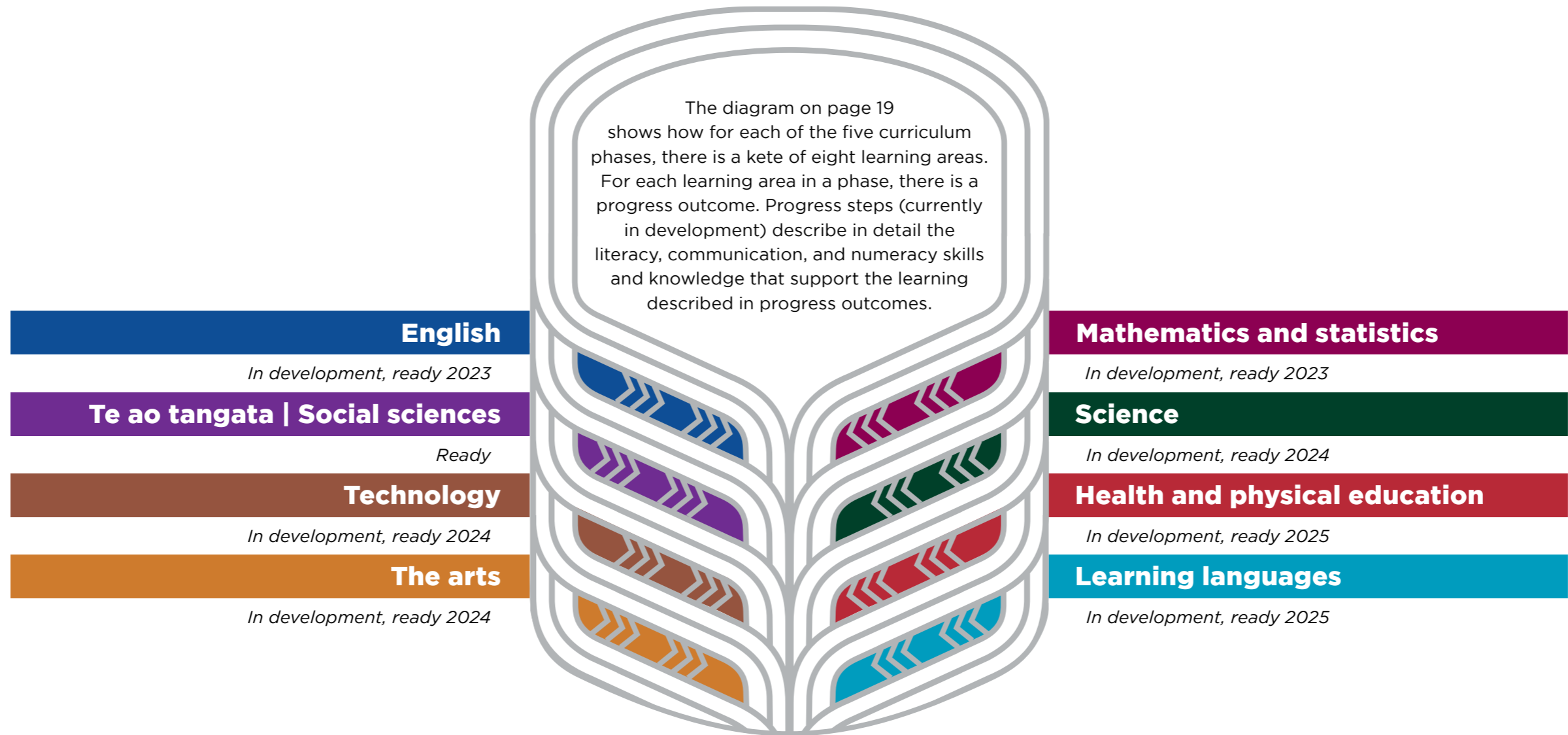- the values of other groups and cultures.

They also develop their ability to:

- express their own values
- explore, with empathy, the values of others
- critically analyse values and actions based on them
- discuss disagreements that arise from differences in values and negotiate solutions
- make ethical decisions and act on them.

The specific ways in which the above values find expression in an individual school are guided by dialogue between the school and its community. The learning areas have values integrated within UKD and describe practices that ākonga develop to explore their values and the values of others. This provides schools with a model of how values can be integrated in learning. Schools can use this model to plan how they will weave values into the learning areas to align with their community's goals and aspirations for ākonga.

Learning areas

Three of the eight learning areas have been developed. Their purpose statements and overviews are included here.
See https://curriculumrefresh.education.govt.nz/ for the full content of each learning area.

The diagram on page 19 shows how for each of the five curriculum phases, there is a kete of eight learning areas. For each learning area in a phase, there is a progress outcome. Progress steps (currently in development) describe in detail the literacy, communication, and numeracy skills and knowledge that support the learning described in progress outcomes.

English

In development, ready 2023

Te ao tangata | Social sciences

Ready

Technology

In development, ready 2024

The arts

In development, ready 2024

Mathematics and statistics

In development, ready 2023

Science

In development, ready 2024

Health and physical education

In development, ready 2025

Learning languages

In development, ready 2025

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 ākonga 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, ākonga 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 | The Treaty of Waitangi 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 ākonga make sense of the present and informing their future decisions and actions. Through it, ākonga 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 ākonga 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, ākonga 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, ākonga 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 ākonga to take informed, positive action.

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

Understand	The big ideas
Know	Rich contexts for exploring the big ideas
Do	Practices that bring rigour to learning

the learning that matters
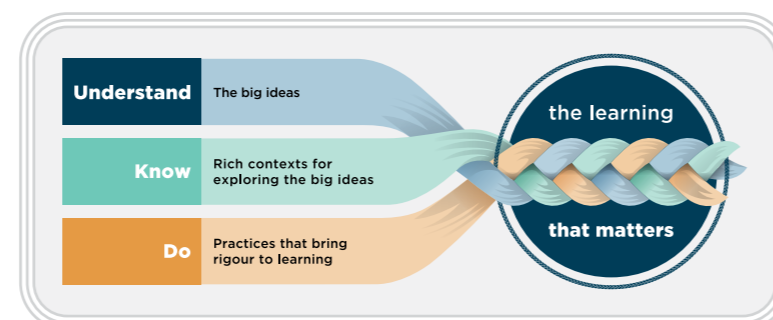
Important considerations in teaching te ao tangata | social sciences

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

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

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

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

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

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

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

Overview

Understand
Big ideas

> *E kore au e ngaro; he kākano i ruia mai i Rangiātea.*
>
> *We know who we are and where we come from; therefore, we can move forward with confidence.*

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

Māori have been settling, storying, shaping, and have been shaped by these lands and waters for centuries. Māori history forms a continuous thread, directly linking the contemporary world to the past. It is characterised by diverse experiences for individuals, hapū, and iwi within underlying and enduring cultural similarities.

> *Kaua e uhia Te Tiriti o Waitangi ki te kara o Ingarangi. Engari me uhi anō ki tōu kahu Māori, ki te kahu o tēnei motu ake.*
>
> *Do not drape The Treaty of Waitangi with the Union Jack of England, but rather with your Māori cloak, which is of this country.* (Āperahama Taonui, 1863)

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

Colonisation in Aotearoa New Zealand began as part of a worldwide imperial project. It has been a complex, contested process, experienced and negotiated differently in different parts of Aotearoa New Zealand. Settlement by peoples from around the world has been part of, and experienced through, colonisation. Colonisation has also been a feature of New Zealand's role in the Pacific.

> *Ko te pipi te tuatahi, ko te kaunuku te tuarua.*
>
> *People use their agency to respond to injustice.*

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

Individuals, groups, and organisations exert and contest power in ways that improve the lives of people and communities, and in ways that lead to exclusion, injustice, and conflict. The course of Aotearoa New Zealand's history has been shaped by the exercise and effects of power.

Know
Contexts

Ngā ahurea me te tuakiri kiritōpū | Culture and collective identity

This context focuses on how the past shapes who we are today, familial links and bonds, networks and connections, the importance of respect and obligation, and the stories woven into people's collective and diverse identities. It recognises the dynamic nature of culture and identity and the social and cultural importance of community practices, heritage, traditions, knowledge, and values. In Aotearoa New Zealand, the dynamic nature of culture and identity can be observed through people's different experiences of migration, settlement, and participation.

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

This context focuses on authority and control and the contests over them. Central to it in Aotearoa New Zealand are contests arising from differences between Te Tiriti o Waitangi and The Treaty of Waitangi, and from the New Zealand Government's role in the Pacific. The context also considers how societies organise systems and rules to create unity and order, roles and responsibilities related to these systems and rules, and the impact of them on people's freedom and experience of justice. It explores how people exercise their rights and responsibilities and participate in acts of citizenship.

Te tūrangawaewae me te taiao | Place and environment

This context focuses on the place of Aotearoa New Zealand in Te Moana-nui-a-Kiwa and the world. It explores the economic, cultural, recreational, spiritual, and aesthetic significance of places for people, and how communities seek to enhance liveability and wellbeing within the resources they have available. It considers the interrelationships between human activity and the natural world and the consequences of competing ideas about the control, use, protection, and regeneration of natural resources.

Do
Practices

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

Posing rich questions about society opens up interesting lines of inquiry that support meaningful and deep investigations into social issues and ideas.

Te whakaaro huatau | Thinking conceptually

Thinking conceptually involves forming generalisations around key concepts to make sense of society and social issues. Conceptual depth develops through the exploration of multiple examples across time and place.

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

Drawing on a broad range of diverse sources, particularly mātauranga Māori sources, provides a fuller and layered understanding of the context of an investigation. Critiquing authorship and purpose and identifying missing voices ensure breadth, depth, and integrity in research.

Te tautohu uara me ngā tirohanga | Identifying values and perspectives

Identifying values and perspectives helps us understand why people, including ourselves, think, feel, and act the way they do. Frameworks for organising perspectives enable multiple experiences to be understood. Listening and engaging in a respectful, ethical way, and examining how information represents, persuades, or manipulates, help to reveal people's values, perspectives, and motivations.

Understand
Big ideas

E koekoe te tūī, e ketekete te kākā, e kūkū te kererū.

There is unity in diversity.

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

Diversity encompasses differences in age, ethnicity, culture, religion, citizen status, abilities and disabilities, family composition, and gender and sexual identity. It results in a wide range of views, values, beliefs, and perspectives between and within cultures, communities, and societies. It enriches and challenges individuals and the collective.

Haumi e, hui e, tāiki e!

We are lashed together, we gather together, we grow together.

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

People participate in groups ranging in size and complexity to meet the need to belong, to affirm individual and collective identity, to fulfil obligations, and to survive and flourish.

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

People can achieve a common goal when connected through relationships and knowledge.

Interactions change societies and environments.

Relationships and connections between people and across boundaries lead to new ideas and technologies, political institutions and alliances, and social movements. People connect locally, nationally, and globally through voyaging, migration, economic activity, aid, and creative exchanges. Such connections have shaped and continue to shape Aotearoa New Zealand. People interact with the environments they inhabit, adapting and transforming them.

Know
Contexts

Ngā mahinga ohaoha | Economic activity

This context focuses on how people seek to meet their needs and wants and the constraints some face in doing so; how people make a living individually and collectively and the exchanges and interconnections that result from this; and people's rights and responsibilities as producers, workers, and consumers. It considers different ways in which economies allocate scarce resources and the resulting national and global consequences for equity and for people's wellbeing.

Do
Practices

Te whakaaro arohaehae mō ngā wā o mua | Thinking critically about the past

Constructing narratives about the past helps to sequence events and identify historical relationships. Narratives about historical experiences may differ depending on who is telling the story. Judgements about past experiences, decisions, and actions need to take account of the attitudes and values of the time and people's predicaments and points of view. By critiquing these interpretations and reflecting on our own values, we can make evidence-based, ethical judgements about the past.

Te whakapuaki i ngā tautohe me ngā whakaaro mā te whakamahi ritenga tikanga ā-iwi | Communicating arguments and ideas using social science conventions

Communication using evidence, logic, social science concepts and conventions, and an awareness of audience and purpose enables us to express and share our views and supports participation.

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

Working collaboratively to consider possible solutions to social issues enhances decision making and strengthens evidence-based, ethical responses. Generating and evaluating solutions and social actions includes exploring situations and responses from the past. Identifying challenges, uncertainties, and possible impacts helps to inform decisions and actions.

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.
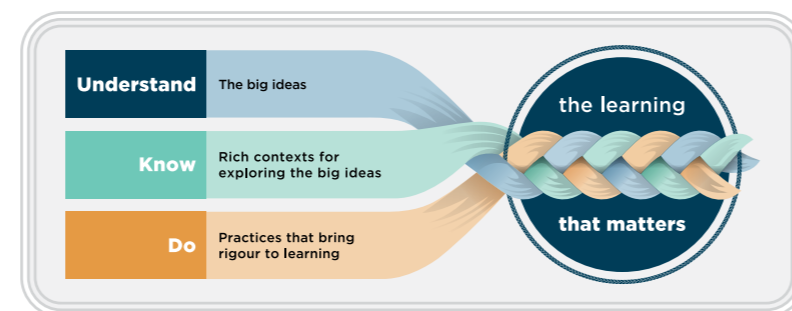
Important considerations for teaching English

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

Overview

Understand
Big ideas

> *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.

Know
Contexts

Ngā whāinga me ngā hunga mā rātou ngā tuhinga | Text purposes and audiences

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. Building an understanding of *Text purposes and audiences* enables ākonga to consider their own use of texts and the impacts (positive and negative) that they can have.

Ngā ariā | Ideas within, across, and beyond texts

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 ākonga to think about their place in Aotearoa New Zealand and how they are helping shape a bicultural nation. It helps ākonga learn to be literary critics who make evidence-based evaluations and judgments about texts and their creators.

Ngā āhuatanga reo | Features and structures of language

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. Through learning about language, ākonga come to appreciate how it affects how we see the world, ourselves, and each other.

Do
Practices

Te whakamahi rautaki ki te whai māramatanga | Comprehending and creating texts

Comprehending and creating texts focuses on the processes and strategies required to make sense of texts and to create texts that make sense. It supports ākonga to employ their literacy and communication skills to interpret and create texts in written, visual, and oral modes.

Te tātari arohaehae | Critical analysis

Critical analysis involves close reading, viewing, and listening to texts (including those created by ākonga) in order to interpret them and challenge their construction. It helps ākonga to make connections within, across, and beyond texts by analysing the relationships between language, ideas, and power in them. When ākonga consider and respectfully discuss different perspectives on texts with others, they develop new insights.

Te pānui hei whakangahau, hei whakapārekareka | Reading for pleasure

Reading for pleasure involves ākonga choosing a variety of texts (featuring, but not limited to, written texts) based on their own preferences and interests.

Te tūhono mā te whakawhiti kōrero | Connecting through storytelling

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 ākonga share and that others share with them is very wide and 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.

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 ākonga 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, ākonga 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 reflects the four kinds of value each learning area contributes: personal value, participatory value, pathways value, and planetary value. Collectively, these express the richness and value of mathematics and statistics learning for ākonga. Ākonga 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.

Ākonga 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, ākonga discover pathways into STEAM-integrated careers and opportunities across a wide range of industry sectors. They build a base of knowledge that supports Māori and Pacific aspirations and priorities and helps them function in our increasingly technology- and information-rich world of work.

Ākonga 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 ākonga 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. Kaiako weave together the elements of Understand, Know, and Do to ensure ākonga learn mathematics and statistics as a connected body of knowledge.
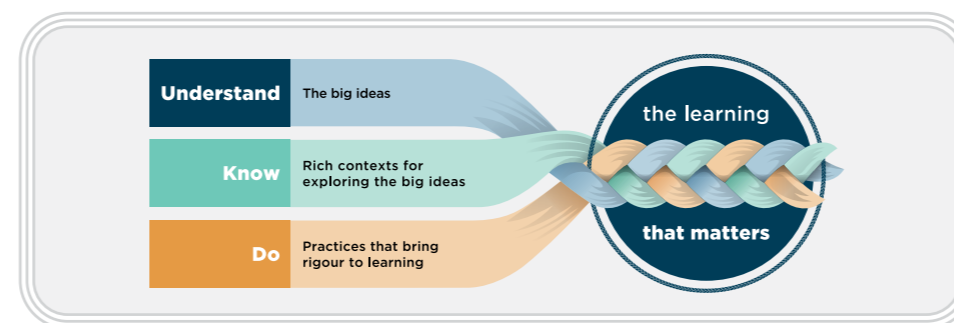
Important considerations for teaching mathematics and statistics

The most effective teaching of mathematics and statistics follows a strengths-based approach that creates opportunities for all students to learn and progress. Such an approach recognises that all ākonga are culturally located and includes parity for mātauranga Māori.

It is important for teaching to be ambitious within and potentially beyond each phase of learning. When designing a mathematics and statistics programme, kaiako need to plan for providing ākonga with multiple opportunities to progress.

Learning happens best when mathematics and statistics are taught daily, using purposeful tasks related to both mathematical contexts and wider contexts relevant to the communities, cultures, interests, and aspirations of ākonga.

When planning how to support progress, kaiako can ask: What opportunities do ākonga have to:

- learn new mathematics and statistics concepts and practices?
- use mathematics and statistics to investigate relevant tasks?
- communicate and critique mathematical findings and understandings?
- understand the interrelated nature of skills and concepts in mathematics and statistics?
- practise the mathematics and statistics that they have learned?

When planning tasks, kaiako can ask:

- What are the cultural contexts that will resonate with my ākonga?
- How can I support ākonga to engage with a context's whakapapa, tikanga, and significance while honouring and maintaining the integrity of both the mathematics and the context?

As they prepare, kaiako can work through the tasks themselves and ask:

- How can I help ākonga find the joy in this learning?
- How can I help build the resilience of ākonga?
- How can I value and reward persistence?
- How can I help ākonga see the broad relevance of this work to their lives, including purposeful contexts, mathematical skills, social skills, knowledge, cognitive development, and cultural competence?

Overview

Understand
Big ideas

> *Kotahi te kōhao o te ngira e kuhuna ai te miro mā, te miro pango, te miro whero.*
> *(Pōtatau Te Wherowhero)*
>
> *There is but a single eye of the needle through which white, black, and red threads must pass together, yet each thread keeps its own colour and integrity while adding its strength and beauty to the others.*

The interface between mātauranga Māori and mātauranga mathematics and statistics offers opportunities for insights that uphold the integrity of each knowledge system.

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.

> *Nō ngā tūpuna, tuku iho, tuku iho.*
>
> *The human ideas that have been passed down from generation to generation can help us develop our thinking today.*

Mathematics and statistics have a continuous, evolving human history.

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.

> *Whiria te kaha tūātinitini, whiria te kaha tūāmanomano.*
>
> *Together we can use our strengths to achieve more. All learning contributes specific threads that we can use to weave a rope strong enough to get us where we want to go, do what we want to do, and be what we want to be.*

The world is full of patterns and structures that we use mathematics and statistics to understand.

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.

Know
Contexts

Mātauranga tau | Number

Cultures use *Number* to represent, describe, and compare quantities. We operate on these quantities, and use them to estimate, calculate, reason, and justify.

Taurangi | Algebra

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).

Ine | Measurement

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.

Mokowā | Space

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.

Tauanga | Statistics

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.

Tūponotanga | Probability

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.

Do
Practices

Te hoahoa pūāhua mō te pāngarau me te tauanga | Formulating situations mathematically and statistically

Recognising when to use mathematics and statistics is the first step in investigating a situation. The next step is deciding which approaches, concepts, and tools to use and how to use them. Sometimes this will involve translating words into mathematical symbols. Identifying assumptions and constraints supports estimation, reasoning, and sense-making. Māori, Pacific, and other world-views may offer other ways of understanding a situation.

Te whakamahi me te tūhono i ngā huatau, ngā meka me ngā aramahi pāngarau, tauanga hoki | Using and connecting mathematical and statistical concepts, facts, and procedures

Investigating situations involves using concepts, facts, and procedures to find regularities, trends, variations, and patterns. Making connections between concepts, facts, and procedures from different areas of mathematics and statistics helps deepen conceptual understandings. Different forms of representation and tools, including technologies, can help us make connections and generate insights.

Te whakatauwhānui i ngā kitenga pāngarau me ngā kitenga tauanga | Generalising mathematical and statistical findings

Noticing regularity and structure during an investigation and when constructing an argument allows us to generalise mathematical ideas from familiar to novel contexts. Moving beyond immediate solutions by identifying patterns and relationships deepens mathematical and statistical understandings and extends their power and usefulness. In statistics, noticing trends and variation in data allows us to make inferences and predictions and to articulate data-based claims about similar situations.

Understand
Big ideas

Kei hopu tōu ringa ki te aka tāepa, engari kia mau ki te aka matua.

Do not catch hold of the loose vine but lay hold of the main vine. You can use the strength of the aka matua (main vine) for the sure footing you will need to reach for new ideas and to climb to new heights.

The world is characterised by change and variation that we use mathematics and statistics to understand.

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.

Ko te pae tawhiti whāia kia tata, ko te pae tata whakamaua kia tina.

Seek to bring distant horizons closer and cherish those that you have attained. There will always be pae tawhiti, the 'not yet', but we can move ever closer to that for which we strive.

Mathematical and statistical logic and reasoning enable us to identify and explain relationships and to justify conclusions.

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.

Know
Contexts

Do
Practices

Te whakamārama, te parahau me te arotake i ngā kitenga pāngarau me ngā kitenga tauanga | Explaining, justifying, and evaluating mathematical and statistical findings

Explaining and justifying use representations (including from digital tools), specialist vocabulary, and symbols to communicate mathematical and statistical ideas. Justifications also consider reasonableness, forms of argument, and standards of evidence. Evaluating involves reflecting upon mathematical solutions, results, or conclusions, determining whether they are reasonable and make sense in context, and offering critiques of others' reasoning and inferences.

Mātaioho | School curriculum design and review

Mātai oho, mātai ara, whītiki, whakatika. | *Awaken, arise, and prepare for action.*
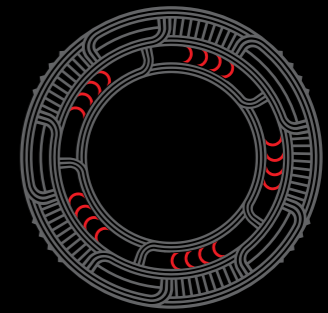
MĀTAIOHO | The process by which schools draw on the national curriculum to design their school curriculum

Within the whakapapa: MĀTAIOHO means 'to focus on, to 'wake up' action'. Each of the learning areas (MĀTAIAHO) is designed with the expectation that schools will draw on local content to give effect to the national curriculum.

In a nutshell: Schools engage in an ongoing process using the national curriculum to design a rich and meaningful school curriculum with progress and pace at the heart of the design and in local partnerships with tangata whenua,[15] ākonga, whānau, and the wider community.

Mātaioho suggests awakening. Here, it refers to bringing alive the curriculum – the unique way in which each school organises and delivers the curriculum content (Mātaiaho) based on its engagement with, and knowledge of, its local community (Mātaiahikā). Hence Mātaioho comprises both content and the way it is taught and assessed.

The organisation and content of the school curriculum (Mātaioho) is determined both nationally and locally.

- At the **national level** it is expressed through the teaching foci, progress outcomes, and essential pedagogies (Mātairea) and the learning areas (Mātaiaho), in response to evidence about what is needed to ensure equitable access for all ākonga to the learning that is too important to leave to chance.

- At the **local level** it is expressed through the organisation of the school curriculum (drawing from Mātairea and Mātaiaho), which embeds local knowledge and contexts resulting from mutually beneficial local relationships with tangata whenua, engagement with whānau, ākonga, and the wider community, and responses to important events and situations (local, national, and global) impacting on the rohe (Mātaiahikā).

The delivery of the school curriculum is informed by the culturally sustaining pedagogies described in Mātairea. It occurs in ways that are aligned to the whakapapa of *Te Mātaiaho*, that respond to the curriculum principles and calls to action, and that draw on the local knowledge and expertise of tangata whenua and the wider community.

In the diagram on the right, the two hands represent the school and national curricula, with ākonga at the centre.

The table on the far right describes 'what good looks like' in school curriculum design and review.

15 local people, hosts, Indigenous people, people born of the whenua (Te Aka Māori dictionary); often referred to as 'mana whenua'

Curriculum design and review

Curriculum component		What good looks like when bringing *Te Mātaiaho* alive in school curriculum design and review
Mātainuku | Creating a foundation	Curriculum principles	The curriculum principles are a catalyst for developing a school curriculum that leads to equity and excellence for ākonga. Using the calls to action, school leaders support kaiako to enact the principles through their practice in the classroom.
Mātaitipu | Vision for young people	Ākonga at the centre	The local knowledge, skills, abilities, and experiences provided through the school curriculum contribute to Mātaitipu and the aspirations and values of ākonga, whānau, tangata whenua, and the wider community.
Mātairea | Supporting progress	Progression	The critical learning of each phase is clearly evident in the way the school curriculum is designed and enacted. Ākonga experience curriculum that supports their cognitive and social and emotional growth.
	Teaching and assessment	Kaiako adapt their practice so that ākonga pace and progress is cumulative through the pathway. They are actively seeking to learn what they can do differently in the moment and over time to support ākonga to progress. Ākonga are highly engaged in their learning and make progress across the full breadth of the learning areas.
Mātaiaho | Weaving learning within and across learning areas	Understand | Know | Do	The curriculum provides opportunities for deep and meaningful learning across the full range of learning areas. These opportunities disrupt ongoing educational inequities and create rich experiences and pathways for ākonga. Ākonga experience greater breadth, depth, and complexity of learning that they can apply widely through their learning pathway.
Mātaioho | School curriculum design and review	Strategic planning	The curriculum flows out of a strategic plan that is widely consulted on and powerfully expresses the commitment of the tumuaki, board, leaders, and kaiako to give effect to the curriculum principles. The curriculum is relevant and responsive to ākonga and is clear about the most important learning and why it matters. It is a living, inspiring document developed through an ongoing collaborative process with ākonga, whānau, tangata whenua, and the wider community.
Mātaiahikā | Connecting to place and community	Sustaining local relationships with tangata whenua	Schools authentically partner with tangata whenua locally in the design and review of the school curriculum in ways that are sustainable for tangata whenua. The local knowledge, experiences, world-views, and perspectives of tangata whenua are prioritised and embedded within the content and delivery of the learning areas in ways that tangata whenua recognise and support. Mātauranga Māori, te reo Māori, me ngā tikanga feature throughout the school curriculum.
	Ākonga voice	Ākonga identities, cultures, interests, and strengths are visible in learning. The curriculum builds on them to expand ākonga horizons and deepen their understanding of the world. Language is a key resource for social interaction and creating and expressing cultural knowledge. Ākonga are engaged in their learning and make progress across the full breadth of the learning areas. Ākonga connect with their language resources and use them for learning.
	Relationships with whānau	The school curriculum reflects the identities, cultures, shared values, and aspirations of whānau. It clearly signals in its design and enactment that who and what ākonga bring from outside of school are important. Whānau understand and identify with the goals of the curriculum and are supported and encouraged to hold the school to account for outcomes.
	Community engagement	The people, stories, issues, and resources of the local area are clearly drawn on and embedded in the learning areas. The curriculum is designed so that ākonga engage with and contribute to their place and the community as part of their learning.
	Responsiveness to topical situations and events	The curriculum reflects situations and events (local, national, and global) that affect ākonga and the community, making them relevant and meaningful through the learning areas.

Mātaiahikā | Connecting to place and community

***Mātai kōrero ahiahi.** | Keep the hearth occupied, maintain the stories by firelight.*
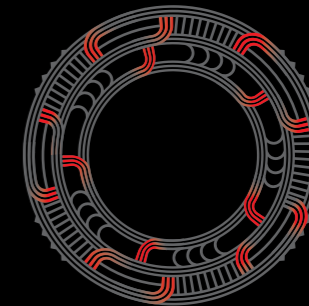
MĀTAIAHIKĀ | Learning through local relationships with tangata whenua and the community

Within the whakapapa: MĀTAIAHIKĀ means 'to focus on the diversity and uniqueness of each community, prioritising the relationship with tangata whenua in their role as kaitiaki'. The school curriculum (**MĀTAIOHO**) will reflect the local aspirations of tangata whenua and the community (**MĀTAIAHIKĀ**) in line with **MĀTAIRANGI** and the principles and calls to action within **MĀTAINUKU**.

In a nutshell: Mutually beneficial partnerships with tangata whenua as kaitiaki of the local area (rohe), with whānau, and with the wider community foster connections to place and develop understandings about the world that ākonga can act on in their own rohe to support their learning. They also create opportunities for learning that is responsive to important events and situations (local, regional, national, and global) impacting the rohe.

Mātaiahikā refers to the obligation to learning through local relationships with tangata whenua and the wider community. The relevance of the curriculum for ākonga is enhanced when it draws on and makes connections with the local area.

Ahi-kā literally means lit fire. Because hapū and iwi kept their fires burning to cook food while they occupied land, the visibility of fires came to symbolise continuous occupation. And so ahikā denotes deep commitment to the whenua, to the rohe (place), and to the exercise of kaitiakitanga to protect them as a taonga for future generations.

Through the use of whakapapa, hapū and iwi are able to trace back to the primary tīpuna who lived on the land, and so ahikā refers to those who have ancestral associations with particular areas of land. Because, locally, tangata whenua hold the longest ancestral associations, Mātaiahikā involves placing tangata whenua at the heart of the school curriculum, partnering with them to draw on their mātauranga and experience, as they see fit.
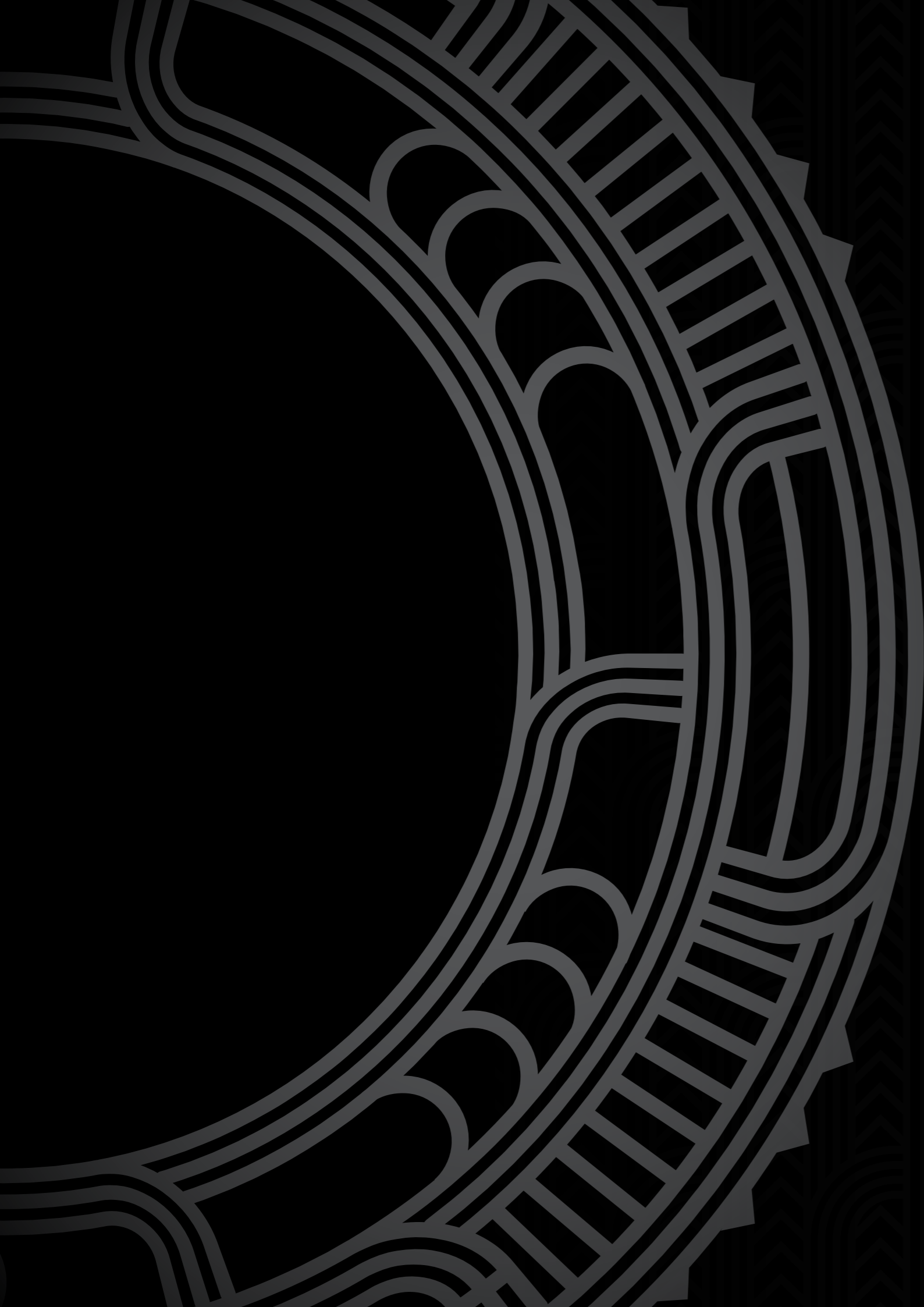
While in the traditional sense ahikā refers only to tangata whenua, it has come to be inclusive of all who are part of the rohe and who keep the fires burning around culture, identity, language, and the important events and situations that impact on the rohe. Therefore Mātaiahikā incorporates the contribution, knowledge, and aspirations of all who live in and care for the rohe, and all the elements of the cultures and natural world within the rohe that contribute to ākonga learning.

The values that underpin the school curriculum (Mātaioho) are generated in local collaboration with tangata whenua, ākonga, whānau, and the wider community and derive from understanding of, and respect for, the place and environment in which a school is located.

The interweaving of Mātaiahikā resources within the school curriculum (Mātaioho) fosters ākonga connection to place, develops understandings anchored in the learning areas (Mātaiaho) that ākonga can act on in their own rohe, and creates opportunities for learning based on mutually beneficial local partnerships with tangata whenua, whānau, and the wider community.

Glossary

In development. To include terms related to Te Tiriti and the components of the whakapapa, particularly te reo terms.