

# Aotearoa New Zealand's Histories in the New Zealand Curriculum

Me tiro whakamuri, kia anga whakamua.

If we want to shape Aotearoa New Zealand's future,  
start with our past.

**DRAFT FOR CONSULTATION**

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# Why is learning about Aotearoa New Zealand's histories too important to leave to chance?

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**Me tiro whakamuri, kia anga whakamua.**

**If we want to shape Aotearoa New Zealand's future, start with our past.**

Through the social sciences, students explore “how societies work and how they themselves can participate and take action as critical, informed, and responsible citizens” (*The New Zealand Curriculum*, page 17). Aotearoa New Zealand's histories curriculum content supports this focus on critical citizenship – understanding the past to make sense of the present and to inform future decisions and actions. It focuses on stories of interactions across time that connect us to one another and to place.

There are three elements to the histories curriculum content: UNDERSTAND, KNOW, and DO. Teachers design learning experiences that weave these elements together so that student learning is deep and meaningful.

## Understand

The big ideas of Aotearoa New Zealand's histories

## Know

National, rohe, and local contexts

## Do

Thinking critically about the past and interpreting stories about it

**Learning that cannot be left to chance**

## Understand

### Three big ideas

#### **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.

#### **Colonisation and its consequences have been central to our history for the past 200 years and continue to influence all aspects of New Zealand society**

Colonisation began as part of a worldwide imperial project. In Aotearoa New Zealand, it sought to assimilate Māori through dislocation from their lands and replacement of their institutions, economy, and tikanga with European equivalents. It is a complex, contested process, experienced and negotiated differently in different parts of Aotearoa New Zealand over time. In its varying forms, colonisation – including privileges deriving from it and the enduring assertions of tino rangatiratanga and mana Māori – continues to evolve.

#### **The course of Aotearoa New Zealand's history has been shaped by the exercise and effects of power**

Individuals, groups, and organisations have exerted and contested power in ways that have improved the lives of people and communities, and in ways that have led to damage, injustice, and conflict. Ideologies and beliefs, from within and beyond Aotearoa New Zealand, underpin expressions of power and resistance and insisting on rights and identity.

## Know

### Three national contexts

#### **Whakapapa me te whanaungatanga**

This context focuses on how the past shapes who we are today – our familial links and bonds, our networks and connections, our sense of obligation, and the stories woven into our collective and diverse identities.

#### **Tūrangawaewae me te kaitiakitanga**

This context focuses on the relationships of individuals, groups, and communities with the land, water, and resources, and on the history of contests over their control, use, and protection.

#### **Tino rangatiratanga me te kāwanatanga**

This context focuses on the history of contests over authority and control, at the heart of which are the authorities guaranteed by Te Tiriti o Waitangi and The Treaty of Waitangi. It also considers the history of the relationships between the state and the people who lived here and in the Pacific.

### Rohe and local contexts

- Rohe contexts as defined by iwi and hapū and guided by the question *What stories do local iwi and hapū tell about their history in this rohe?*
- Historical contexts relevant to local communities and guided by the question *What stories are told about the people, events, and changes that have been important in this area?*
- Contexts chosen by students when inquiring into the history of the rohe and local area

## Do

### Three inquiry practices

#### **Identifying and using sequence**

The construction of narratives about the past is based on the ability to sequence events and changes, to identify relationships between them, and to make connections with the present. Depending on the frame of reference used in sequencing, the same story will be told in different ways.

#### **Identifying and critiquing sources and perspectives**

Drawing on a broad base of historical sources, in varied forms, provides a fuller and layered understanding of the past. This includes paying deliberate attention to mātauranga Māori sources and approaches. Considering authorship and identifying missing voices – and where they might be found – are ways of critiquing sources.

#### **Interpreting past decisions and actions**

Interpretations of people's past decisions and actions need to take account of the attitudes and values of the time and people's predicaments and points of view. By acknowledging the benefits of hindsight and reflecting on our own values, we can make ethical judgements concerning right and wrong.

## Understand: Three big ideas

The three big ideas for Aotearoa New Zealand's histories don't change across year levels. Rather, students gradually deepen their understanding of the ideas as their knowledge of national, rohe, and local contexts grows and as they develop their use of inquiry practices to think critically about the past. Teachers support this growth and development in their design of rich opportunities for learning.

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Years 1-3 (Foundation)	Years 4-6	Years 7-8	Years 9-10
Through building knowledge about contexts and drawing on inquiry practices, I am beginning to understand that:	Through building knowledge about contexts and drawing on inquiry practices, I have a deeper understanding that:	Through building knowledge about contexts and drawing on inquiry practices, I have a broader and deeper understanding that:	Through building knowledge about contexts and drawing on inquiry practices, I have a broad and deep understanding that:

### Key understandings

- 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.
- Colonisation and its consequences have been central to our history for the past 200 years and continue to influence all aspects of New Zealand society**  
 Colonisation began as part of a worldwide imperial project. In Aotearoa New Zealand, it sought to assimilate Māori through dislocation from their lands and replacement of their institutions, economy, and tikanga with European equivalents. It is a complex, contested process, experienced and negotiated differently in different parts of Aotearoa New Zealand over time. In its varying forms, colonisation – including privileges deriving from it and the enduring assertions of tino rangatiratanga and mana Māori – continues to evolve.
- The course of Aotearoa New Zealand's history has been shaped by the exercise and effects of power**  
 Individuals, groups, and organisations have exerted and contested power in ways that have improved the lives of people and communities, and in ways that have led to damage, injustice, and conflict. Ideologies and beliefs, from within and beyond Aotearoa New Zealand, underpin expressions of power and resistance and insisting on rights and identity.

# Know: Whakapapa me te whanaungatanga

This context focuses on how the past shapes who we are today – our familial links and bonds, our networks and connections, our sense of obligation, and the stories woven into our collective and diverse identities.

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	Years 1-3 (Foundation)	Years 4-6	Years 7-8	Years 9-10
<b>Key knowledge</b>	<p><b>Migration and mobility</b></p> <p>Māori voyaged across the Pacific and became tangata whenua: the indigenous people of this place. Māori navigation to Aotearoa New Zealand was deliberate and skilful.</p> <p>Migrant connections with the Pacific have been important and continue to be so.</p>	<p><b>Migration and mobility</b></p> <p>Polynesian peoples arriving in Aotearoa New Zealand had already explored vast areas of the Pacific Ocean, creating island settlements from Hawaii in the North to Easter Island in the East to Aotearoa New Zealand in the South.</p> <p>The stories of iwi and migrants from different periods in our history convey their reasons for and experiences of migration. Sometimes these experiences were negative because of the way migrants were treated.</p>	<p><b>Migration and mobility</b></p> <p>Mid twentieth-century Māori migration to New Zealand cities and overseas occurred at an unprecedented pace and scale, stimulating new approaches to being Māori while retaining connections to iwi values and practices.</p> <p><b>Identity</b></p> <p>Different stereotypes of a 'New Zealand' identity have been purposefully constructed at different times to define who is included and who is excluded.</p> <p><b>International conflicts</b></p> <p>New Zealanders have participated in and responded to international conflicts in a range of ways. When and where we participated reflected dominant views about our identity.</p>	<p><b>Migration and mobility</b></p> <p>Aotearoa New Zealand has a history of selective and discriminatory practices to control migration, with little negotiation with Māori as tangata whenua. Nineteenth-century immigration schemes were designed to create a British colony and consequently shifted the balance of power from Māori to settlers. Immigration policy has been used to exclude some peoples and to restrict conditions for entry and citizenship.</p> <p><b>Identity</b></p> <p>Contested ideas about identity have come from youth challenging social norms, and from social actions addressing injustices and societal divisions over values.</p> <p>Māori have communicated their distinctiveness through cultural practices that have sometimes been appropriated and used inappropriately.</p> <p><b>International conflicts</b></p> <p>Our attitudes towards and reasons for participation in international wars, and the impact they have had on our society, have changed over time. The ways that we have commemorated these conflicts have reflected these changing perspectives.</p>
<p>Knowledge in relation to stories iwi and hapū tell about their history in the rohe, to stories told about the people, events, and changes that have been important in the local area, and to student-led inquiries into the history of the rohe and local area.</p>				
<b>Examples of questions to guide inquiry</b>	<p><b>Migration and mobility</b></p> <p>What do we know about the origins of Māori and their voyaging to Aotearoa New Zealand? Who were the great navigators?</p> <p>What other voyaging stories are there about coming to Aotearoa New Zealand?</p>	<p><b>Migration and mobility</b></p> <p>How and why did the ancestors of Māori navigate to Aotearoa New Zealand?</p> <p>What are the origin and settlement stories of particular groups who have moved to Aotearoa New Zealand? Why were some treated differently from others?</p>	<p><b>Migration and mobility</b></p> <p>What do hapū and iwi say about hekenga (their migration) within and from Aotearoa New Zealand, and the reasons for it? What has this meant for retaining identity as Māori?</p> <p><b>Identity</b></p> <p>How and why have stereotypes of New Zealand identity changed over time? Who have these stereotypes included and excluded?</p> <p><b>International conflicts</b></p> <p>How and why did people and groups contribute to or oppose international conflicts? How did participation and non-participation reflect dominant views about identity?</p>	<p><b>Migration and mobility</b></p> <p>How have government and public attitudes to migration and to particular migrant communities changed over time? How have Māori as Treaty partners been involved in decisions about migration policy? How have migrants understood and enacted their relationship with tangata whenua?</p> <p><b>Identity</b></p> <p>How have social movements and social actions built or expressed contested views of identity?</p> <p>How have elements of Māori culture been incorporated into Aotearoa New Zealand? To what extent have Māori had control over their cultural identity and the use of their culture?</p> <p><b>International conflicts</b></p> <p>How and why has Aotearoa New Zealand's participation in and response to international conflicts changed over time? What was the overall social and economic impact of different wars on Aotearoa New Zealand? What do we choose to remember and forget about our role in international wars?</p>

# Know: Tūrangawaewae me te kaitiakitanga

This context focuses on the relationships of individuals, groups, and communities with the land, water, and resources, and on the history of contests over their control, use, and protection.

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	Years 1-3 (Foundation)	Years 4-6	Years 7-8	Years 9-10
<b>Key knowledge</b>	<p><i>Land, water, and resources</i></p> <p>Naming places was key to establishing mana and tūrangawaewae. The names of marae, hapū, iwi, and geological features relate to experiences and whakapapa. Many of the names of geographical features, towns, buildings, streets, and places tell a story. Sometimes there is more than one story.</p>	<p><i>Land, water, and resources</i></p> <p>Over the course of time, people have changed and been changed by the environment. These changes were governed by different values and cultures that sometimes coincided and sometimes clashed.</p> <p>There were complicated relationships between iwi and early newcomers as those newcomers sought resources. Newcomers came for different reasons and had different experiences.</p>	<p><i>Land, water, and resources</i></p> <p>Aotearoa New Zealand was claimed and named. Te taiao was cared for and transformed by Māori and by subsequent settlers.</p> <p><i>Mana motuhake</i></p> <p>Mana was central to all political and economic relationships in traditional Māori society and has continued to shape internal and external interactions.</p>	<p><i>Land, water, and resources</i></p> <p>There have been contested views about developing Aotearoa New Zealand and its economic resources. This is especially evidenced by our environmental history.</p> <p><i>Mana motuhake</i></p> <p>New Zealand's settler government and the Crown were determined to undermine mana Māori, especially by acquiring Māori territories. The New Zealand Wars and the legislation that followed demonstrated their willingness to do this by any means.</p>
<p>Knowledge in relation to stories iwi and hapū tell about their history in the rohe, to stories told about the people, events, and changes that have been important in the local area, and to student-led inquiries into the history of the rohe and local area.</p>				
<b>Examples of questions to guide inquiry</b>	<p><i>Land, water, and resources</i></p> <p>How did Māori name marae, hapū, iwi, and features of the landscape?</p> <p>How and why have some place names in Aotearoa New Zealand changed?</p>	<p><i>Land, water, and resources</i></p> <p>What adaptations did early Māori make to enable them to survive and thrive in a new environment? How did these differ across Aotearoa New Zealand?</p> <p>What different peoples came to Aotearoa New Zealand, and what were their experiences in adapting to a new environment?</p> <p>What was the engagement like between iwi and early newcomers, including those seeking resources?</p>	<p><i>Land, water, and resources</i></p> <p>How do the concepts of whakapapa, manaakitanga, mauri, and kaitiakitanga express Māori custodianship of the environment? How did Māori use of whenua, moana, and other taonga tuku iho change over time?</p> <p>How were the landscape, flora, and fauna transformed by Māori from the time of their arrival? How was the landscape transformed by European settlers? How did this reflect what they were familiar with from their homelands? What were the unintended consequences?</p> <p><i>Mana motuhake</i></p> <p>How was the importance of mana expressed in relationships between iwi, and between iwi and missionaries? How was mana expressed in the responses of Moriori to challenges from other iwi and Pākehā? How is it evident in more recent Māori protest movements?</p>	<p><i>Land, water, and resources</i></p> <p>In what ways did iwi adapt their economic activities to capitalise on opportunities presented by Pākehā and the international economy? How did Pākehā react to this success?</p> <p>How did technological advancements and support from the state bolster the Pākehā economy in the late nineteenth century? What were the consequences for the Māori economy?</p> <p>What efforts have been made over time to conserve the land and its beauty? How has the state responded to campaigns and claims in relation to environmental degradation caused by economic activity (e.g., the Save Manapouri campaign, Waitangi Tribunal claims)?</p> <p><i>Mana motuhake</i></p> <p>What were the causes of the Taranaki and Waikato wars? Where were they fought? Who was involved? How did they lead to iwi and hapū being alienated from their land? How was this alienation accelerated through law after the wars?</p> <p>What were the different responses of iwi and Pākehā to the wars and their consequences? How have the attacks on Rangiaowhia and Orākau been remembered? How did large-scale Crown purchases and accompanying unkept promises lead to deprivation for South Island iwi and hapū?</p>

# Know: Tino rangatiratanga me te kāwanatanga

This context focuses on the history of contests over authority and control, at the heart of which are the authorities guaranteed by Te Tiriti o Waitangi and The Treaty of Waitangi. It also considers the history of the relationships between the state and the people who lived here and in the Pacific.

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## Key knowledge

Years 1-3 (Foundation)	Years 4-6	Years 7-8	Years 9-10
<p><b>Te Tiriti o Waitangi</b></p> <p>Te Tiriti o Waitangi and The Treaty of Waitangi were first signed on 6 February 1840 at Waitangi. Today we remember this through Waitangi Day. A wide range of people – Māori and Pākehā, men, women, and children – were present.</p>	<p><b>Te Tiriti o Waitangi</b></p> <p>There was much debate among Māori chiefs over signing Te Tiriti o Waitangi.</p> <p>There are two versions of the treaty – Te Tiriti o Waitangi and the Treaty of Waitangi. Some key words and phrases are different between the two versions.</p> <p>While the versions were taken to other parts of Aotearoa New Zealand, not all Māori signed. Almost all who did signed the Māori version and were given assurances that it guaranteed their chiefly authority.</p>	<p><b>Te Tiriti o Waitangi</b></p> <p>Many factors led to the development of the two major agreements between iwi and the British government – He Whakaputanga o te Rangatiratanga o Nu Tireni   The Declaration of Independence and Te Tiriti o Waitangi   The Treaty of Waitangi. They came about because each party could see benefits, although the nature of these benefits differed.</p> <p>It is clear that Māori did not cede their mana to the Crown, and that they signed in the belief that it would give them power to govern in partnership with the Governor.</p> <p>The Kīngitanga was a significant example of pan-tribalism in response to the challenges of increasing immigration and constitutional change.</p> <p><b>The state and the people</b></p> <p>In the past, the government has selectively excluded and supported people through processes associated with voting rights and welfare provision. New Zealand political parties have had different views at different times about the role of the state in regulating people's lives.</p> <p><b>The state and the Pacific</b></p> <p>Realm of New Zealand relationships have changed over time, for diverse reasons and with different outcomes for different countries. Pacific states have secured different levels of independence, which impact on their rights to New Zealand citizenship, participation in international organisations, and agreements with other countries.</p>	<p><b>Te Tiriti o Waitangi</b></p> <p>In 1840, the Treaty promised to protect tribal rangatiratanga. By 1900, it had become the means of regaining what it had promised – rangatiratanga, mana motuhake, self-determination. It also underpinned iwi attempts to remedy injustice by working inside, alongside, and outside the Crown system.</p> <p>The Waitangi Tribunal investigation process and subsequent settlements by the Crown have led to economic, political, social, and cultural growth for iwi. The settlements have also provided an opportunity for reconciliation.</p> <p><b>The state and the people</b></p> <p>When people and groups have campaigned on or asserted their human rights, it has forced the state to act. This has been evident in the actions of workers' groups and organisations of women and of wāhine Māori. It has also been evident in law reform in relation to gender identity.</p> <p><b>The state and the Pacific</b></p> <p>Aotearoa New Zealand has acted in the Pacific in line with its own political, strategic, economic, and social interests. But its actions have also been an expression of whanaungatanga.</p>

Knowledge in relation to stories iwi and hapū tell about their history in the rohe, to stories told about the people, events, and changes that have been important in the local area, and to student-led inquiries into the history of the rohe and local area.

## Examples of questions to guide inquiry

<p><b>Te Tiriti o Waitangi</b></p> <p>Why is February 6 called Waitangi Day?</p> <p>What do we know about the people who were at Waitangi for the signing of the Treaty?</p>	<p><b>Te Tiriti o Waitangi</b></p> <p>What were the circumstances and locations of the signings of Te Tiriti o Waitangi and the Treaty of Waitangi throughout Aotearoa New Zealand? Who was present and what was debated?</p>	<p><b>Te Tiriti o Waitangi</b></p> <p>What agreements were made in He Whakaputanga o te Rangatiratanga o Nu Tireni   The Declaration of Independence and Te Tiriti o Waitangi   The Treaty of Waitangi? What was motivating the parties to the agreements? What did those who signed understand?</p> <p>Why did Māori then come to feel that the balance of power was changing to their disadvantage? How was the Kīngitanga a response to this for a number of iwi?</p> <p><b>The state and the people</b></p> <p>How and why has the right to vote changed since 1852 (the year voting rights were first established)?</p> <p>What impact did the Great Depression have on communities? How did the first Labour Government's welfare policies ease the impact and affect the lives of New Zealanders? Who benefitted? Who missed out?</p> <p><b>The state and the Pacific</b></p> <p>How did the processes by which the Cook Islands, Niue, and Tokelau became part of the Realm compare? How do independence arrangements between New Zealand and Pacific states vary and what are the implications of this?</p>	<p><b>Te Tiriti o Waitangi</b></p> <p>How have Māori responded to redress injustices associated with Te Tiriti o Waitangi?</p> <p>With reference to a Waitangi Tribunal district inquiry, what process was followed, what did the tribunal find, and what has been the outcome for the hapū and iwi involved?</p> <p><b>The state and the people</b></p> <p>How has the state responded over time to the actions of labour movements? What rights have different groups of women advocated for and why? In what ways have wāhine Māori and Pākehā women sought change to state policies?</p> <p>What actions by people and groups have led to legislative change to address discrimination?</p> <p><b>The state and the Pacific</b></p> <p>How did the actions of the New Zealand administration in Samoa and the Cook Islands reflect the colonial attitudes of the time? How did they impact cultural traditions? How did those impacted respond? How did people in Aotearoa New Zealand respond?</p> <p>To what extent did the migration of large numbers of Pacific people to Aotearoa New Zealand after World War II reflect the country's role in the Pacific as a colonising power? Why was Samoan citizenship of Aotearoa New Zealand revoked for a large proportion of the Samoan population?</p>
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# Do: Thinking critically about the past and interpreting stories about it

When exploring Aotearoa New Zealand’s histories as part of social science inquiries, students use three practices for thinking critically about the past and interpreting stories about it.

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	Years 1-3 (Foundation)	Years 4-6	Years 7-8	Years 9-10
	<b>Identifying and using sequence</b> The construction of narratives about the past is based on the ability to sequence events and changes, to identify relationships between them, and to make connections with the present. Depending on the frame of reference used in sequencing, the same story will be told in different ways.			
<b>Key actions</b>	I can retell a story from the past using an appropriate frame of reference.	I can construct an historical sequence of related events and changes and recognise that others might sequence it differently.	I can construct an extended historical sequence of related events and changes, locate it in relation to the present, and recognise that others might sequence it differently using a different frame of reference.	I can construct and compare narratives of cause and consequence that place historical events, people, and changes in an extended sequence with links to the present.
	<b>Identifying and critiquing sources and perspectives</b> Drawing on a broad base of historical sources, in varied forms, provides a fuller and layered understanding of the past. This includes paying deliberate attention to mātauranga Māori sources and approaches. Considering authorship and identifying missing voices – and where they might be found – are ways of critiquing sources.			
<b>Key actions</b>	I can use historical sources with deliberate attention to mātauranga Māori to help answer questions about the past.	I can draw on historical sources, giving deliberate attention to mātauranga Māori sources, to answer questions about the past. While doing so, I identify views that are missing and note how this restricts my conclusions.	I can actively seek out historical sources with differing perspectives on the past, giving deliberate attention to mātauranga Māori sources. While doing so, I recognise that sources are incomplete, that there may not be a full answer to questions, and that my conclusions are themselves interpretations.	I can actively seek out historical sources with differing perspectives and contrary views (including those that challenge my own interpretation), giving deliberate attention to mātauranga Māori sources. While doing so, I identify missing voices and draw conclusions that capture the diversity of people’s experiences.
	<b>Interpreting past decisions and actions</b> Interpretations of people’s past decisions and actions need to take account of the attitudes and values of the time and people’s predicaments and points of view. By acknowledging the benefits of hindsight and reflecting on our own values, we can make ethical judgements concerning right and wrong.			
<b>Key actions</b>	I can make observations about how people have acted in the past and how they act today.	I can identify the attitudes and values that motivated people in the past and compare them with attitudes and values of today.	I can make an informed ethical judgement about people’s actions in the past, taking account of the attitudes and values of the times and the challenges people faced.	I can make an informed ethical judgement about people’s actions in the past, giving careful consideration to the complex predicaments they faced, the attitudes and values of the times, and my own values and attitudes.

### Understand

Through building knowledge about contexts and drawing on inquiry practices, I am beginning to understand that:

- Māori history is the foundational and continuous history of Aotearoa New Zealand
- colonisation and its consequences have been central to our history for the past 200 years and continue to influence all aspects of New Zealand society
- the course of Aotearoa New Zealand's history has been shaped by the exercise and effects of power.

### Know

I have built my knowledge of stories iwi and hapū tell about their history in the rohe, and of stories about the people, events, and changes that have been important in my local area.

For the national contexts, I know the following:

#### **Whakapapa me te whanaungatanga**

##### *Migration and mobility*

Māori voyaged across the Pacific and became tangata whenua: the indigenous people of this place. Māori navigation to Aotearoa New Zealand was deliberate and skilful.

Migrant connections with the Pacific have been important and continue to be so.

#### **Tūrangawaewae me te kaitiakitanga**

##### *Land, water, and resources*

Naming places was key to establishing mana and tūrangawaewae. The names of marae, hapū, iwi, and geological features relate to experiences and whakapapa. Many of the names of geographical features, towns, buildings, streets, and places tell a story. Sometimes there is more than one story.

#### **Tino rangatiratanga me te kāwanatanga**

##### *Te Tiriti o Waitangi*

Te Tiriti o Waitangi and The Treaty of Waitangi were first signed on 6 February 1840 at Waitangi. Today we remember this through Waitangi Day. A wide range of people – Māori and Pākehā, men, women, and children – were present.

### Do

In my learning in Aotearoa New Zealand's histories, I can:

- retell a story from the past using an appropriate frame of reference
- use historical sources with deliberate attention to mātauranga Māori to help answer questions about the past
- make observations about how people have acted in the past and how they act today.

### Understand

Through building knowledge about contexts and drawing on inquiry practices, I have a deeper understanding that:

- Māori history is the foundational and continuous history of Aotearoa New Zealand
- colonisation and its consequences have been central to our history for the past 200 years and continue to influence all aspects of New Zealand society
- the course of Aotearoa New Zealand's history has been shaped by the exercise and effects of power.

### Know

I have built my knowledge of stories iwi and hapū tell about their history in the rohe, and of stories about the people, events, and changes that have been important in my local area.

For the national contexts, I know the following:

#### Whakapapa me te whanaungatanga

##### *Migration and mobility*

Polynesian peoples arriving in Aotearoa New Zealand had already explored vast areas of the Pacific Ocean, creating island settlements from Hawaii in the North to Easter Island in the East to Aotearoa New Zealand in the South.

The stories of iwi and migrants from different periods in our history convey their reasons for and experiences of migration. Sometimes these experiences were negative because of the way migrants were treated.

#### Tūrangawaewae me te kaitiakitanga

##### *Land, water, and resources*

Over the course of time, people have changed and been changed by the environment. These changes were governed by different values and cultures that sometimes coincided and sometimes clashed.

There were complicated relationships between iwi and early newcomers as those newcomers sought resources. Newcomers came for different reasons and had different experiences.

#### Tino rangatiratanga me te kāwanatanga

##### *Te Tiriti o Waitangi*

There was much debate among Māori chiefs over signing Te Tiriti o Waitangi.

There are two versions of the treaty – Te Tiriti o Waitangi and the Treaty of Waitangi. Some key words and phrases are different between the two versions.

While the versions were taken to other parts of Aotearoa New Zealand, not all Māori signed. Almost all who did signed the Māori version and were given assurances that it guaranteed their chiefly authority.

### Do

In my learning in Aotearoa New Zealand's histories, I can:

- construct an historical sequence of related events and changes and recognise that others might sequence it differently
- draw on historical sources, giving deliberate attention to mātauranga Māori sources, to answer questions about the past. While doing so, I identify views that are missing and note how this restricts my conclusions
- identify the attitudes and values that motivated people in the past and compare them with attitudes and values of today.

### Understand

Through building knowledge about contexts and drawing on inquiry practices, I have a broader and deeper understanding that:

- Māori history is the foundational and continuous history of Aotearoa New Zealand
- colonisation and its consequences have been central to our history for the past 200 years and continue to influence all aspects of New Zealand society
- the course of Aotearoa New Zealand's history has been shaped by the exercise and effects of power.

### Know

I have built my knowledge of stories iwi and hapū tell about their history in the rohe, and of stories about the people, events, and changes that have been important in my local area.

For the national contexts, I know the following:

#### Whakapapa me te whanaungatanga

##### *Migration and mobility*

Mid twentieth-century Māori migration to New Zealand cities and overseas occurred at an unprecedented pace and scale, stimulating new approaches to being Māori while retaining connections to iwi values and practices.

##### *Identity*

Different stereotypes of a 'New Zealand' identity have been purposefully constructed at different times to define who is included and who is excluded.

##### *International conflicts*

New Zealanders have participated in and responded to international conflicts in a range of ways. When and where we participated reflected dominant views about our identity.

#### Tūrangawaewae me te kaitiakitanga

##### *Land, water, and resources*

Aotearoa New Zealand was claimed and named. Te taiao was cared for and transformed by Māori and by subsequent settlers.

##### *Mana motuhake*

Mana was central to all political and economic relationships in traditional Māori society and has continued to shape internal and external interactions.

#### Tino rangatiratanga me te kāwanatanga

##### *Te Tiriti o Waitangi*

Many factors led to the development of the two major agreements between iwi and the British government – He Whakaputanga o te Rangatiratanga o Nu Tireni | The Declaration of Independence and Te Tiriti o Waitangi | The Treaty of Waitangi. They came about because each party could see benefits, although the nature of these benefits differed.

It is clear that Māori did not cede their mana to the Crown, and that they signed in the belief that it would give them power to govern in partnership with the Governor.

The Kīngitanga was a significant example of pan-tribalism in response to the challenges of increasing immigration and constitutional change.

##### *The state and the people*

In the past, the government has selectively excluded and supported people through processes associated with voting rights and welfare provision. New Zealand political parties have had different views at different times about the role of the state in regulating people's lives.

##### *The state and the Pacific*

Realm of New Zealand relationships have changed over time, for diverse reasons and with different outcomes for different countries. Pacific states have secured different levels of independence, which impact on their rights to New Zealand citizenship, participation in international organisations, and agreements with other countries.

### Do

In my learning in Aotearoa New Zealand's histories, I can:

- construct an extended historical sequence of related events and changes, locate it in relation to the present, and recognise that others might sequence it differently using a different frame of reference
- actively seek out historical sources with differing perspectives on the past, giving deliberate attention to mātauranga Māori sources. While doing so, I recognise that sources are incomplete, that there may not be a full answer to questions, and that my conclusions are themselves interpretations
- make an informed ethical judgement about people's actions in the past, taking account of the attitudes and values of the times and the challenges people faced.

### Understand

Through building knowledge about contexts and drawing on inquiry practices, I have a broad and deep understanding that:

- Māori history is the foundational and continuous history of Aotearoa New Zealand
- colonisation and its consequences have been central to our history for the past 200 years and continue to influence all aspects of New Zealand society
- the course of Aotearoa New Zealand's history has been shaped by the exercise and effects of power.

### Know

I have built my knowledge of stories iwi and hapū tell about their history in the rohe, and of stories about the people, events, and changes that have been important in my local area.

For the national contexts, I know the following:

#### **Whakapapa me te whanaungatanga**

##### *Migration and mobility*

Aotearoa New Zealand has a history of selective and discriminatory practices to control migration, with little negotiation with Māori as tangata whenua. Nineteenth-century immigration schemes were designed to create a British colony and consequently shifted the balance of power from Māori to settlers. Immigration policy has been used to exclude some peoples and to restrict conditions for entry and citizenship.

##### *Identity*

Contested ideas about identity have come from youth challenging social norms, and from social actions addressing injustices and societal divisions over values. Māori have communicated their distinctiveness through cultural practices that have sometimes been appropriated and used inappropriately.

##### *International conflicts*

Our attitudes towards and reasons for participation in international wars, and the impact they have had on our society, have changed over time. The ways that we have commemorated these conflicts have reflected these changing perspectives.

#### **Tūrangawaewae me te kaitiakitanga**

##### *Land, water, and resources*

There have been contested views about developing Aotearoa New Zealand and its economic resources. This is especially evidenced by our environmental history.

##### *Mana motuhake*

New Zealand's settler government and the Crown were determined to undermine mana Māori, especially by acquiring Māori territories. The New Zealand Wars and the legislation that followed demonstrated their willingness to do this by any means.

#### **Tino rangatiratanga me te kāwanatanga**

##### *Te Tiriti o Waitangi*

In 1840, the Treaty promised to protect tribal rangatiratanga. By 1900, it had become the means of regaining what it had promised – rangatiratanga, mana motuhake, self-determination. It also underpinned iwi attempts to remedy injustice by working inside, alongside, and outside the Crown system.

The Waitangi Tribunal investigation process and subsequent settlements by the Crown have led to economic, political, social, and cultural growth for iwi. The settlements have also provided an opportunity for reconciliation.

##### *The state and the people*

When people and groups have campaigned on or asserted their human rights, it has forced the state to act. This has been evident in the actions of workers' groups and organisations of women and of wāhine Māori. It has also been evident in law reform in relation to gender identity.

##### *The state and the Pacific*

Aotearoa New Zealand has acted in the Pacific in line with its own political, strategic, economic, and social interests. But its actions have also been an expression of whanaungatanga.

### Do

In my learning in Aotearoa New Zealand's histories, I can:

- construct and compare narratives of cause and consequence that place historical events, people, and changes in an extended sequence with links to the present
- actively seek out historical sources with differing perspectives and contrary views (including those that challenge my own interpretation), giving deliberate attention to mātauranga Māori sources. While doing so, I identify missing voices and draw conclusions that capture the diversity of people's experiences
- make an informed ethical judgement about people's actions in the past, giving careful consideration to the complex predicaments they faced, the attitudes and values of the times, and my own values and attitudes.