

Cabinet Paper material

Proactive release

Minister & portfolio	Hon Chris Hipkins, Minister of Education
Name of package	Aotearoa New Zealand's histories and Te Takanga o Te Wā in the National Curriculum
Date considered	07 March 2022
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Cabinet Paper: Aotearoa New Zealand's histories and Te Takanga o Te Wā in the National Curriculum

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Material redacted

Some deletions have been made from the documents in line with withholding grounds under the Official Information Act 1982. Where information has been withheld, no public interest has been identified that would outweigh the reasons for withholding it.

Some deletions have been made from the documents as the information withheld does not fall within scope of the Minister's portfolio responsibilities, and is not relevant to the proactive release of this material.

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<http://legislation.govt.nz/act/public/1982/0156/latest/DLM64785.html>

In Confidence

Office of the Minister of Education

Cabinet Social Wellbeing Committee

Aotearoa New Zealand's histories and Te Takanga o Te Wā in the National Curriculum

Proposal

- 1 This paper seeks agreement on the release of the finalised Aotearoa New Zealand's histories and Te Takanga o Te Wā update to the national curriculum for use in schools and kura from 2023.

Relation to government priorities

- 2 This work supports the Government's Te Tiriti o Waitangi obligations through providing a national curriculum that recognises and values the history of iwi and hapū, and creates greater experiences for ākonga Māori in education. It enables schools and kura to give effect to Te Tiriti o Waitangi as expressed in s127(1)(d) of the Education and Training Act.
- 3 Updating the national curriculum to set clear expectations in relation to teaching Aotearoa New Zealand's histories sits within the Government's broader work to strengthen the national curriculum and its delivery and improve the quality of teaching and leadership. Progressing these commitments is important for realising the aspirations of the National Education and Learning Priorities, Ka Hikitia, Tau Mai Te Reo, and the Pacific Education Action Plan, and supports recommendations for social cohesion coming out of the Royal Commission of Inquiry into the terrorist attack on Christchurch masjidain on 15 March 2019.

Executive Summary

- 4 In September 2019 Cabinet agreed that *The New Zealand Curriculum* and *Te Marautanga o Aotearoa* (the national curriculum for schooling) be updated to make explicit the expectation that Aotearoa New Zealand's histories are taught in all schools and kura as part of the local curriculum and marau ā-kura [CAB-19-MIN-0455 refers].
- 5 The introduction of histories curriculum content will ensure that all ākonga who learn through our curriculum leave school or kura with an understanding of our history and how it has shaped our nation. Te Takanga o Te Wā and Aotearoa New Zealand's histories will provide extra clarity on learning that is too important to leave to chance. They will also support ākonga to be critical citizens, to understand our past in order to make sense of the present, and to learn about histories from a local and a national perspective.
- 6 Throughout 2020 Te Tāhuhu o te Mātauranga | Ministry of Education (the Ministry) worked alongside experts to develop draft content for both *The New Zealand*

Curriculum and Te Marautanga o Aotearoa. In December 2020 Cabinet agreed to release draft content for public engagement [CBC-20-MIN-0133 refers].

- 7 A period of public engagement from 3 February to 31 May 2021 resulted in high levels of engagement from a range of people. The consultation also included user testing and seeking targeted feedback from the education sector. Independent reports summarising the findings are publicly available on the Ministry's website and include the perspectives of a range of people including learners, teachers, Māori, Pacific peoples and ethnic communities.
- 8 Consultation showed that there is a high level of support for the teaching of our histories, though this has not been universal. Feedback, particularly from the public, highlighted the need to support a balanced and inclusive approach to history teaching. People generally supported the focus on Māori histories, but a theme common across school testing and public engagement was the need to be more inclusive of diverse community histories.
- 9 Following this engagement and taking into consideration the feedback received, the content has been further refined and is now ready for implementation in schools and kura. Changes are largely focused on providing a wider range of historical contexts and concepts, and ensuring visibility of diverse histories.
- 10 Activities during 2022 and beyond will support the implementation of the new curriculum content. Teacher and kaiako starting points will vary, so implementation is based on an adaptable approach that responds to on-the-ground needs. Supports will help schools and kura to build their capability over time to use the new content and integrate local histories and contexts relevant to their communities and students into their local curriculum and marau ā-kura.
- 11 I am seeking agreement to publicly announce the release of the final content in March 2022, with the content to be formally issued through Te Kāhiti o Aotearoa | The New Zealand Gazette (the Gazette). The Gazette notice will specify a formal transition period through to 1 January 2023, setting out that all schools and kura are expected to make good progress with their implementation during 2022.

Background

- 12 In August 2019, Cabinet agreed to establish a process for updating the national curriculum [CAB-19-MIN-0427 refers]. This was acting on the advice of the Curriculum, Progress and Achievement (CPA) Ministerial Advisory Group in June 2019, that '*clarity in the national curriculum is key to addressing the variable quality of teaching and learning.*'
- 13 In September 2019, Cabinet agreed that the first changes to the national curriculum would be updates to make explicit the expectation that Aotearoa New Zealand's histories are taught in all schools and kura as part of the local curriculum and marau ā-kura [CAB-MIN-19-0455 refers]. This reflected the strong message that New Zealanders feel the education system is not meeting expectations in relation to teaching Aotearoa New Zealand's histories, as heard through Kōrero Mātauranga and wider public discussions, including a petition delivered to Parliament in June 2019.

- 14 Teaching and learning of our histories will acknowledge our bicultural and multicultural past and present, while looking toward our shared and increasingly diverse future. It will help ākonga build the critical thinking and historical literacy that all young people need to succeed in a rapidly changing world. It will help lift empathy and cross-cultural communication and contribute to Aotearoa New Zealand reaching its potential as an equitable, Treaty-based nation.
- 15 It is important that students learn both nationally and locally important histories. The national curriculum contains the knowledge, skills, understandings, mōhio, mārama and mātau that all children must explore. Schools and kura, in collaboration with iwi, hapū and communities, will develop local curriculum and marau ā-kura that weave in local significant stories about specific people, places and events, adding to the richness that will help all learners understand who they are. This requires updates to the national curriculum document and developing a system of supports which makes it easy for schools and kura to access and integrate local histories and knowledges.
- 16 Implementation of the new Aotearoa New Zealand's histories or Te Takanga o Te Wā content is a key action for School Boards as they give effect to their Te Tiriti o Waitangi obligations as expressed in s127(1)(d) of the Education and Training Act and work towards the National Education and Learning Priorities to partner 'with their whānau and communities to design and deliver education that responds to their needs, and sustains their identities, languages and culture' and 'Meaningfully incorporate te reo Māori and tikanga Māori into the everyday life of the place of learning'.
- 17 The Ministry collaboratively developed the curriculum content with the Whakaruruhau (education leaders well versed in mātauranga Māori concepts) and Ohu Matua (comprising of curriculum and history experts, Māori, Pākehā, Pacific, ethnic communities, disabled people, teachers and curriculum leaders) in a process described in CBC-20-MIN-0133.

Engagement on the draft content

- 18 Public consultation on the draft Aotearoa New Zealand's histories and Te Takanga o Te Wā curriculum content ran from 3 February to 31 May 2021. This consultation included a public survey seeking feedback on the content, alongside an in-school survey and in-class and akomanga testing asking the education sector for their views on the draft content.
- 19 The drafts which were tested described the critical historical concepts that all learners should develop, contexts which learners should explore and, through these, the capabilities and competencies (such as critical thinking) that they should develop.
- 20 The content used new approaches to curriculum design and asked schools and kura to more actively engage with their whānau, communities and local iwi and hapū to collaboratively design local curriculum and marau ā-kura.
- 21 Feedback gathered from these engagements has been independently analysed and summarised. The reports are publicly available on the Ministry of Education's website

and include the perspectives of a range of people including learners, teachers, Māori, Pacific peoples and ethnic communities.

- 22 Across all engagements and testing there is a high level of support for the teaching of our histories; many respondents felt the draft content is important, overdue, and essential learning for all young people.
- 23 Kura, schools, kaiako and teachers are positive about the changes and want to be well supported to implement the final curriculum successfully. Classroom, akomanga and staffroom testing with teachers and kaiako who engaged deeply with the content demonstrated high levels of satisfaction with the overall content and its aims.
- 24 Public engagement feedback has been more mixed and demonstrates concern about the need to support a balanced and inclusive approach to history teaching. People generally supported the focus on Māori histories, but wanted the curriculum content to be more inclusive of diverse community histories. It was also evident that people had differing views about the nature of history and that this has impacted upon the reception of the new content. Those who believed in the idea that there is only one 'true' version of history were overall less positive in their responses.
- 25 In addition to feedback about including more diverse communities' histories, the Ministry also received some feedback suggesting additional themes that were important to Aotearoa New Zealand's histories. In particular, the history of New Zealand's economic development and our relationship to the wider world were identified by submitters as themes which should be explored.
- 26 The public feedback has identified that partnering with iwi and hapū is seen as a significant step in the right direction, but resourcing and support to enable this collaboration is needed.
- 27 Respondents were concerned about the support that is required with managing ākonga wellbeing, as learning about the impact of colonisation on culture, heritage and people could be traumatic. Another theme is the need for adequate professional learning and resources to support the working sector with implementing the learning and teaching.
- 28 Summaries of what was heard through consultation on the draft content and how this is being responded is already publicly available on the Ministry's website.

Finalised curriculum content is ready for release

- 29 The final content I will be issuing under the Education and Training Act 2020 is attached as Appendix 1 (Te Takanga o Te Wā) and Appendix 2 (Aotearoa New Zealand's histories). These will be added to the national curriculum statements for Tikanga ā-Iwi and Social Sciences via notice in The New Zealand Gazette.

Approach to finalising the curriculum content

- 30 The approach to finalising the curriculum content included multiple check-in points for external validation and quality assurance. The process included:

- 30.1 **Ohu Matua:** Working with a sub-group of the Ohu Matua (reference group) who have provided their perspectives on the level of change required and critiqued proposed actions to address feedback.
- 30.2 **Community Groups:** Working with community groups who could provide perspectives and guidance on a range of options for increasing the visibility of their histories in the Aotearoa New Zealand's histories curriculum content.
- 30.3 **Whakaruruhau:** Working with the Whakaruruhau (education leaders well versed in mātauranga Māori concepts) on how to incorporate the feedback in developing the final iteration of Te Takanga o Te Wā and Aotearoa New Zealand's histories curriculum content into their respective learning areas within the national curriculum.
- 31 The final curriculum content is attached as Appendix 1 (Te Takanga o Te Wā for *Te Marautanga o Aotearoa*) and Appendix 2 (Aotearoa New Zealand's histories for *The New Zealand Curriculum*). This updates the draft content consulted on in response to feedback received and to ensure alignment with the direction of the wider refresh of each national curriculum document.
- 32 The nature of history is subjective, contested, and in some cases deeply personal. Changes acknowledge that there will always be multiple perspectives on historical events and issues. Understanding this is important for young people, their communities, and society as a whole. Through Te Takanga o Te Wā and Aotearoa New Zealand's histories, ākonga will broaden their understanding of the perspectives and experiences of a diverse range of New Zealanders and develop their critical thinking skills.

Changes to Te Takanga o Te Wā in Te Marautanga o Aotearoa

- 33 The final content is attached as Appendix 1.
- 34 Te Takanga o Te Wā has been added as a whenu hou (new strand) in Tikanga ā-Iwi. Key changes in response to information received from the public, community and sector consultation are:
 - 34.1 Te Takanga o Te Wā is embedded across the iho (essence) statement
 - 34.2 The iho statement is founded on mātauranga Māori in Tikanga ā-Iwi. It also places ākonga at the centre of learning about Tikanga ā-Iwi, reflecting the conceptual framework Te Tamaiti Hei Raukura.
 - 34.3 Te Takanga o Te Wā learning is constructed as a tīrewa ako (learning progressions). Historical concepts and skills are woven across the tīrewa ako, becoming more sophisticated as ākonga progress through their learning.
- 35 Specific themes that emerged from consultation focused on the importance of ākonga knowing and understanding where they belong in the world, their connections to people, places and events and the important emphasis this has on the learner.

- 36 Te Takanga o Te Wā contributes to all four pou of Te Tamaiti Hei Raukura, with a particular emphasis on the outcomes for ‘He uri whakaheke te tamaiti’. This pou focuses on valuing learning passed down through generations – supporting ākonga to contribute as Māori to a global world.
- 37 The tīrewa ako have been framed around two broad focus areas – tōku tū i te ao and ngā pou herenga, which supports the outcomes for He uri whakaheke te tamaiti:
- 37.1 *Tōku Tū i Te Ao* (My place in the world) – broadly focuses on significant historical events and how these shape, influence and impact on places and diverse peoples at a local level, within Aotearoa New Zealand and on Aotearoa as part of a global world story.
- 37.2 *Pou Herenga* (My connections to people, places, and events) – broadly focuses on connections between people, places, events, perspectives and relationships, how people experience histories in different ways, and how the histories of different peoples and places are connected over time.
- 38 The big ideas of ‘Tūrangawaewae’, ‘Mana Motuhake’, ‘Whakapapa’, ‘Whanaungatanga’ and ‘Kaitiakitanga’ can be integrated into the two focus areas of the tīrewa ako and provide critical lenses for learning. The incorporation of the big ideas into the focus areas better enables the exploration of diverse peoples and their histories; and enables the current Tikanga ā-Iwi strands – society and culture, the changing world, place and environment and the economic world – to use the big ideas as critical lenses for learning as well.
- 39 Te Takanga o Te Wā has been developed to support the redesign of *Te Marautanga o Aotearoa*. This is the first learning area that will integrate the ākonga-centred conceptual framework of Te Tamaiti Hei Raukura, using tīrewa ako. For this reason, testing of the tīrewa ako is required with ākonga, kaiako, tumuaki, whānau, hapū, iwi and hapori. This testing will take place as part of the redesign of *Te Marautanga o Aotearoa*.

Changes to Aotearoa New Zealand’s histories in The New Zealand Curriculum

- 40 The final content is attached as Appendix 2.
- 41 Aotearoa New Zealand’s histories in *The New Zealand Curriculum* will consist of four big ideas, four contexts, and three practices for thinking critically about the past and interpreting stories about it.
- 42 Changes to the content focused on two major themes:
- 42.1 Providing a wider range of histories contexts and concepts.
- 42.2 Ensuring visibility of diverse histories.
- 43 The original draft content was focused around three big ideas about Māori history (as the foundational and continuous history of Aotearoa New Zealand), colonisation, and how the use of power has shaped our histories. To add to the breadth of content, an additional ‘know’ context and ‘understand’ big idea have been added. These were

identified as gaps in the draft content in The Royal Society's submission, and their inclusion was supported by other submissions.

- 44 The new big idea: 'Relationships and connections between people and across boundaries have shaped the course of Aotearoa New Zealand's histories' will allow learners to explore interconnections between what happened in the past in New Zealand and the wider world, for example, why and how New Zealand participated in past international conflicts.
- 45 The new context 'Economic activity' will allow learners to explore the history of individual and collective economic activities and how this has affected people and society, for example, the technological advancements like refrigeration that supported New Zealand's development of an international economy.
- 46 The content has been further developed to specify a diverse range of histories of those who live in Aotearoa New Zealand. There were four areas in particular that groups wanted to call out:
- 46.1 Diverse groups' participation and contribution to Aotearoa New Zealand through sociocultural, civic-political and economic contributions, barriers to participation and contribution, and the ways communities hold personal and family cultural connections.
 - 46.2 Immigration policies and practices impacting on particular groups, for example the Poll Tax and Dawn Raids.
 - 46.3 Other past policies and practices that led to exclusion for particular groups and their response to these injustices, for example women's right to vote, marginalisation of disabled people including segregation or lack of access to education having life-long impacts, and subsequent advocacy and activism.
 - 46.4 The particular impact of Aotearoa New Zealand's colonisation on parts of the Pacific, for example policies and practices in Samoa that the New Zealand government subsequently apologised for.
- 47 Particular examples are now called out in the content throughout, showing how they offer a range of diverse histories and experiences, including of local iwi and hapū, that schools must be thinking about when they design their local curriculum.
- 48 Teachers are directed to explore a range of examples through the 'Learning experiences' feature that accompanies each progress outcome, that describe the histories and experiences of diverse groups. Essentially, the new curriculum content itself provides a history lesson for teachers.
- 49 While these changes have added additional content, some content in the older year groups has been removed, including exploring stereotypes and youth culture. These were removed to make way for the strengthened focus on diverse histories. On balance however, the size of the content of Aotearoa New Zealand's histories and Social Sciences collectively is in line with other learning areas.

Supporting successful implementation

- 50 To enable students to start experiencing the teaching and learning of Aotearoa New Zealand's histories, an implementation support package has been developed. Teacher and kaiako starting points will vary, so implementation is based on an adaptable approach that responds to on-the-ground needs. Supports will make it easy for any kaiako and teacher to be able to pick up and teach with aspects of the new content, and help build school and kura capability over time to use the new content and integrate local histories and contexts relevant to their communities and students into their local curriculum and marau ā-kura.
- 51 A range of resources and supports are available now and more will be added over time. The Ministry's Curriculum Leads will work with schools and kura to help identify capability needs and connect with appropriate supports. This includes professional development and capability building, ongoing additional resource releases, and new supports to help schools and kura work with local galleries, libraries, archives and museums.

Supporting iwi and hapū as local curriculum partners

- 52 Realising the aspirations of the new national curriculum content depends on iwi and hapū being well engaged at the local level. In some places, iwi and hapū are already engaging with schools and kura to support the development of local curriculum and marau ā-kura but this is variable so ongoing investment in iwi and hapū and support for schools to engage and collaborate is needed. The Ministry has a number of funding agreements with iwi to support this work, which will continue over the next year.

Supporting other community groups to tell their histories

- 53 We heard a strong call to ensure that a range of community experiences were included in the teaching and learning of Aotearoa New Zealand's histories. As well as ensuring this is clear in the final curriculum content, existing resources that support teachers and kaiako to teach diverse communities' histories have been identified, including those which give examples of the histories of Asian, Pacific, and disabled communities. More histories will be developed over time in partnership with different groups, including with other ethnic communities and with LGBTQIA+ communities.

Legislative Implications

- 54 There are no legislative or regulatory implications that directly arise from this paper.

Impact Analysis

Regulatory Impact Statement

- 55 The impact analysis requirements do not apply to this paper and a Regulatory Impact Statement (RIS) has not been prepared.

Population Implications

- 56 This proposal relates to the education portfolio and therefore directly affects children and a range of population groups, including Māori, Pacific peoples, ethnic communities, disabled people, and LGBTQIA+ communities, whose lived experiences are strongly influenced by our collective national history, and their own personal and communal histories.
- 57 Local curriculum and marau ā-kura that recognise the agency of these groups in asserting their human rights and Treaty rights will develop a new level of national understanding, which will have direct positive effects for children and young people who see their own history acknowledged in their education. Additionally, it is also hoped bringing these histories into the light for all to see will have wider positive effects on our national view on inclusion of all people in society.
- 58 The proposed updates to the national curriculum will put in place the expectation and system of supports to better enable teaching and learning to meet the needs of each learner and their family. This will improve wellbeing, learning and post-school outcomes for population groups currently under-served by the curriculum.

Human Rights

- 59 This paper is consistent with the New Zealand Bill of Rights Act 1990 and the Human Rights Act 1993.

Consultation

- 60 The Treasury, Public Service Commission, Department of Prime Minister and Cabinet, Education Review Office, New Zealand Qualifications Authority, Teaching Council, Te Puni Kōkiri, Ministry for Pacific Peoples, Department of Internal Affairs (including the National Library of New Zealand and Archives New Zealand) Ministry for Ethnic Communities, Ministry of Justice, Ministry of Social Development (including the Office for Disability Issues), Ministry of Culture and Heritage, Ministry for Women and Te Arawhiti have been consulted on this paper.

Communications

- 61 I am seeking agreement to publicly announce the release of the curriculum updates in March 2022, noting it will be accompanied by a press release.

Proactive Release

- 62 I intend to proactively release this Cabinet paper alongside the release of the national curriculum updates. Any information that may need to be withheld will be done so in line with the provisions of the Official Information Act 1982.

Recommendations

The Minister of Education recommends that the Committee:

- 1 note that in December 2020, Cabinet agreed to public consultation on the draft Aotearoa New Zealand's histories and Te Takanga o Te Wā curriculum content [CBC-20-MIN-0133];
- 2 note that public consultation on the draft Aotearoa New Zealand's histories and Te Takanga o Te Wā curriculum content ran from 3 February to 31 May 2021 with high engagement from a wide range of people, and that feedback was generally positive and also identified opportunities to strengthen the content;
- 3 note that changes have been made to the Aotearoa New Zealand's histories and Te Takanga o Te Wā curriculum content in response to feedback, with a focus on providing a wider range of historical contexts and concepts, improving clarity of the content, and ensuring visibility of diverse histories;
- 4 agree the final Te Takanga o Te Wā (Appendix 1) and Aotearoa New Zealand's histories (Appendix 2) curriculum content;
- 5 note that I will formally issue the new content for use by schools via a notice in Te Kāhiti o Aotearoa | The New Zealand Gazette that updates the national curriculum statements for Tikanga ā-Iwi and Social Sciences (where the new content sits);
- 6 note that the approach to implementation will support schools and kura to adopt the new content at a pace that works for them and responds to local conditions, but all schools and kura are expected to be using the new content from 1 January 2023;
- 7 note that a suite of information, resources and opportunities for professional learning and development will be available to support schools and kura on their implementation journey;
- 8 agree that I publicly announce the release of the final content in March 2022.

Authorised for lodgement

Hon Chris Hipkins

Minister of Education

Appendices

Appendix 1: Te Takanga o Te Wā in Te Marautanga o Aotearoa

Appendix 2: Aotearoa New Zealand's histories in The New Zealand Curriculum

Proactively Released

TIKANGA Ā-IWI

"There was no single universal system for Tikanga ā-Iwi. Each tribe had its own recognised experts, customs and organisational structures. From tribe to tribe this was the pattern.

So, my word to you is hold fast to your own... Let their descendants of others retain to their own histories and stories. But you must retain to teachings of your parents and ancestors. If it is done in the correct manner, then greater knowledge and understanding will result."

(TE WHATAHORO 1865)

What is Tikanga ā-Iwi?

The essence of Tikanga ā-Iwi is captured in Te Whatahoro's quote above, that is, through a critical examination of human behaviour students gain an understanding of their world. Tikanga ā-Iwi also examines the ways in which people organise their lives to meet their physical, social, emotional and spiritual needs.

The structure of Tikanga ā-Iwi

There are five strands.

- Social Organisation and Culture
- Time, Continuity and Change
- Place and Environment
- Economic Activities
- Aotearoa/New Zealand Histories

Benefits of Learning Tikanga ā-Iwi

Within Tikanga ā-Iwi students develop their knowledge of the diverse nature of society and gain an understanding of human behaviour.

Through this, students will be informed and be able to participate in a responsible way in shaping society.

The Treaty of Waitangi and its historical and contemporary relevance is a major underlying principle of Tikanga ā-Iwi. Students gain an understanding of their own identity and place in the world through a focus on the people, the events and the influences that shaped New Zealand society.

Students also study how people beyond Aotearoa live their lives, and their different world-views.

Students will also have the opportunity to investigate topical and current events to gain an understanding of important events and people within the global community.

It is very important also that students gain knowledge and understanding of the country, society and environment that they live in, known as Aotearoa. Each year students must be given opportunities to develop their knowledge and understanding of people, events and influences and forces that shaped Aotearoa over the past centuries, up to the present time.

Through studying the histories of Aotearoa/New Zealand the students gain an understanding of:

- the unique position of Māori as the indigenous people of Aotearoa/New Zealand
- the importance of the survival of the Māori language, customs and oral traditions from a Māori world-view
- the many perspectives regarding events and issues of the past, and also of the present
- the concepts of whānau, hapū and iwi and community and how these relate to the identity of Māori individually, and collectively
- external and internal factors to Aotearoa/New Zealand that impact the implementation of social, political, cultural and economic aspirations of people.

Mātauranga Māori Principles and Tikanga ā-Iwi

Mātauranga Māori is a living, evolving, body of knowledge that validates the knowledge and customs, of te ao Māori enabling students to explore the depths of that body of knowledge.

Learning approaches in Tikanga ā-Iwi

The learning approach for Tikanga ā-Iwi is the process of social inquiry. Within this process students have the opportunity to:

- ask questions, process information, and communicate findings (Social Inquiry);
- investigate differing perspectives and values, and positions and the reasons for these (Values Inquiry);
- examine issues, identify solutions, evaluate outcomes, and make decisions about resolving social issues (Social Action).

Te Tīrewa Ako mō Te Takanga o Te Wā

Te tīrewa ako mō Te Takanga o Te Wā are elaborations of learner progress in Te Takanga o Te Wā that signal essential learning markers on the learning pathway of an ākonga. These markers identify the important concepts, critical skills, and/or attributes that cannot be left to chance for an ākonga to have the best opportunity of being successful in their learning.

- I know where I am from.
- I know the history of the rohe I live in.
- I know our connections with other areas.
- I know the histories of Aotearoa.

Te Takanga o Te Wā

Mātai whakamuri kia anga whakamua

PRIMARY AIM

Students gain knowledge of

- the value of learning oral traditions to understand the world they live in
- some key concepts for learning history that come under the key themes of Tūrangawaewae, Whakapapa, Mana Motuhake, Kaitiakitanga and Whanaungatanga

Students will develop knowledge in:

I KNOW WHERE I AM FROM.	I KNOW THE HISTORY OF THE ROHE I LIVE IN.	I KNOW OUR CONNECTIONS WITH OTHER AREAS.	I KNOW THE HISTORIES OF AOTEAROA.
ARONGA Tōku Tū i Te Ao TĀ TE MĀORI TIROHANGA Tūrangawaewae Mana motuhake Kaitiakitanga	ARONGA Tōku Tū i Te Ao TĀ TE MĀORI TIROHANGA Tūrangawaewae Mana motuhake Kaitiakitanga	ARONGA Tōku Tū i Te Ao TĀ TE MĀORI TIROHANGA Tūrangawaewae Mana motuhake Kaitiakitanga	ARONGA Tōku Tū i Te Ao TĀ TE MĀORI TIROHANGA Tūrangawaewae Mana motuhake Kaitiakitanga
<ul style="list-style-type: none"> • Kōrero tuku iho come from our past. • Events are important and some events recur (e.g., Annual celebrations for Koroneihana, Waitangi Day and Ratana). 	<ul style="list-style-type: none"> • Kōrero tuku iho in rohe/ community have changed over time and others have not. • Significant events in rohe are important to people (e.g., Waitangi and Matariki). 	<ul style="list-style-type: none"> • Historical events in one rohe can impact other rohe. • Connections exist between kōrero tuku iho across rohe. 	<ul style="list-style-type: none"> • Aotearoa has multiple histories that reflect peoples' different experiences and perspectives. • The history of Aotearoa is part of a wider world's story. • The way histories are told impacts how people experience and understand the world.
ARONGA Pou Herenga TĀ TE MĀORI TIROHANGA Whakapapa Whanaungatanga Kaitiakitanga	ARONGA Pou Herenga TĀ TE MĀORI TIROHANGA Whakapapa Whanaungatanga Kaitiakitanga	ARONGA Pou Herenga TĀ TE MĀORI TIROHANGA Whakapapa Whanaungatanga Kaitiakitanga	ARONGA Pou Herenga TĀ TE MĀORI TIROHANGA Whakapapa Whanaungatanga Kaitiakitanga
<ul style="list-style-type: none"> • Pepeha describes our identity. • People are part of their kōrero tuku iho and tātai whakapapa. • People are part of whānau and iwi, and other groups/ communities. 	<ul style="list-style-type: none"> • Pepeha are kōrero tuku iho • Connections exist between maunga, awa, waka, whānau, hapū and iwi (people) in the rohe. 	<ul style="list-style-type: none"> • People connect to places and events in different ways and, therefore, have different perspectives. • Relationships exist between different whānau, hapū, iwi and hāpori. 	<ul style="list-style-type: none"> • Different people experience history in different ways. • The histories of different people and places are connected.

Tikanga ā-Iwi

TIKANGA Ā-IWI

“Kāore i kotahi te whakahaere o ngā Tikanga ā-Iwi. He iwi anō me ōna tohunga me ōna tikanga me āna whakahaere. Hiki atu he iwi, pērā tonu. Nō reira, kia mau koe ki ōu ake Mā ō rātou uri e mau ō rātou nā kōrero. Engari kia mau koe ki ngā kōrero a ōu mātua, a ōu tūpuna. Ina ka tika, ka waiho mai ētahi mātauranga hei taonga mōu.”

[Te Whatahoro, 1865]

He aha te Tikanga ā-Iwi?

I puta ake te wairua o te Tikanga ā-Iwi i roto i ngā kupu a Te Whatahoro, arā, te āta titiro ki ngā āhuatanga huhua o te tangata e mārama ai te ākonga ki tōna ao. Ka tirohia ngā mahi a te tangata hei whakatutuki i ōna matea kikokiko, matea pāpori, matea ngākau, matea wairua hoki.

Te hanganga o te Tikanga ā-Iwi

E rima ngā whenu o te Tikanga ā-Iwi.

- Te Whakaritenga Pāpori me te Ahurea
- Te Ao Hurihuri
- Te Wāhi me te Taiao
- Ngā Mahinga Ohaoaha
- Te Takanga o Te Wā



Ngā hua o te ako i te Tikanga ā-Iwi?

I roto i te Tikanga ā-Iwi ka whakawhanaketia e te ākonga tōna mōhio ki ngā āhuatanga porihanga me tōna mārama ki ngā āhuatanga whanonga tangata.

Mā tēnei, ka taea e te ākonga te uru i runga i te mōhio, i te haepapa hoki, ki ngā mahi waihanga porihanga.

Ko te Tiriti o Waitangi me ōna āhuatanga katoa te tāhū o te Tikanga ā-Iwi. E mārama ai te ākonga ki tōna ake tūrangawaewae mā te arotahi ki ngā tāngata, ngā tūāhua me ngā whakaawenga i waihangatia ai te porihanga o Aotearoa.

Ka titiro hoki te ākonga ki te noho a ngā iwi o tāwāhi, arā, ki tā rātou nei titiro ki te ao.

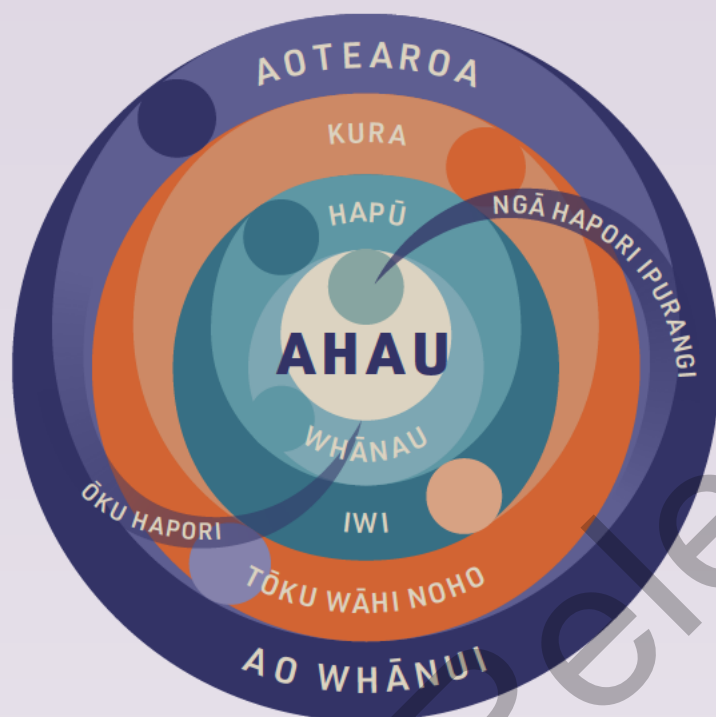
Ka tūhura hoki te ākonga i ngā take o te wā kia mārama ai ia ki ngā tūāhua me ngā tāngata tāpua o tēnei ao.

He mea tino whaitake kia whiwhi mōhiotanga, māramatanga hoki ngā ākonga ki tō rātou ake whenua tipu, porihanga, taiao hoki arā e kiia nei ko Aotearoa. I ia tau, me whai huarahi rawa te ākonga ki te whakatipu i tōna mōhiotanga me tōna māramatanga ki ngā tāngata, ngā tūāhua, ngā awenga me ngā ākinga nāna i waihānga ai a Aotearoa i roto i ngā rautau o mua, ā, mohoa noa nei.

Mā te ako i ngā kōrero tuku iho o Aotearoa ka whakawhanake te ākonga i tōna māramatanga ki:

- te mana ahurei o te iwi Māori hei iwi taketake ki Aotearoa;
- te whaitake kia ora tonu ai te reo Māori, ngā tikanga Māori me ngā kōrero tuku iho Māori i runga i te tirohanga o te ao Māori;
- te maha o ngā tirohanga e pā ana ki ngā tūāhua me ngā take o mua iho, o tēnei wā hoki;
- ngā ariā o te whānau, te hapū, te iwi me te hāpori me te hononga o ēnei ki te tuakiri Māori takitahi, takimano hoki;
- ngā take ā-waho, ā-roto i Aotearoa e pāpā ana ki te whakatinanatanga o ngā wawatatanga pāpori, tōrangapū, ahurea, ohaoaha hoki o te iwi.

TIKANGA Ā-IWI



Ngā Mātāpono Mātauranga Māori o te Tikanga ā-Iwi

Nō mai rā anō te mātauranga Māori. E mau tonu nei, ā, haere ake nei. Ko te mātauranga Māori he kete mātauranga e ora ana, e tipu ana hei whakamana i te mātauranga me ngā tikanga, hei mātua whakarite kia rukuhia e te ākonga ngā āhuatanga hōhonu o taua kete mātauranga.

Te huarahi ako i te Tikanga ā-Iwi

Ko te huarahi ako i te Tikanga ā-Iwi ko te tukanga o te pakirehua pāpori. Mā roto i tēnei tukanga ia whai wāhi te ākonga ki:

- Te patapatai, te tukatuka me te whakahiato mōhiohio me te whakawhiti kitenga (Pakirehua);
- Te tūhura i ngā rerekētanga o te titiro, te whakaaro me te uara, me ngā take mō ēnei (Te Tūhura Uara);
- Te tiro tiro take, te tāutu me te arotake otinga, me te whakatau huarahi hei whakamatara take pāpori (Te Koringa Pāpori).

Te Tīrewa Ako mō Te Takanga o Te Wā

Ko tā ngā tīrewa ako o Te Takanga o te Wā he whakaatu i ngā kauneke ako mō te ākonga. Tautohu ai ngā kauneke ako nei i ngā mōhiotanga, ngā māramatanga me ngā pūkenga hoki kia mātua mau i te ākonga e angitu ai tāna ako.

- Kei te mōhio ahau nō hea ahau, nō wai hoki ahau.
- Kei te mōhio ahau ki ngā kōrero tuku iho o te takiwā e noho nei au.
- Kei te mōhio ahau ki ō mātou hononga ki takiwā kē.
- Kei te mōhio ahau ki ngā kōrero tuku iho o Aotearoa.



TIKANGA Ā-IWI

Te Takanga o Te Wā

Mātai whakamuri kia anga whakamua

WHĀINGA MĀTĀMUA

Ka whakawhanake mōhiotanga te ākonga ki:

- Te tino whaitake o te ako i ngā kōrero tuku iho e mārama ai ia ki te ao e noho nei ia
- Ētahi tirohanga o te ako i te hītori ka taka iho i raro i ngā kaupapa matua, arā te Tūrangawaewae, Whakapapa, Mana Motuhake, Kaitiakitanga me te Whanaungatanga

WHĀINGA 1

Kei te mōhio ahau nō hea, nō wai hoki ahau.

Aronga

Tōku Tū i Te Ao

Tā te Māori tirohanga

Tūrangawaewae/Mana motuhake/Kaitiakitanga

- Nō mua ngā kōrero tuku iho
- He whakahirahira ngā tūmomo kaupapa o te wā, ā, ko ētahi ka whakanuia auautia (hei tauira, te Koroneihana, te rā o Waitangi, te whakanui i a Rātana).

Aronga

Pou Herenga

Tā te Māori tirohanga

Whakapapa/Whanaungatanga/Kaitiakitanga

- He mea whakaahua te pepeha i te tuakiri.
- He uri te tangata nō ngā tātai kōrero tuku iho, nō ōna tātai whakapapa.
- Nō te whānau, te iwi, te hāpori me ētahi atu rōpū te tangata.

WHĀINGA 2

Kei te mōhio ahau ki ngā kōrero tuku iho o te takiwā e noho nei au.

Aronga

Tōku Tū i Te Ao

Tā te Māori tirohanga

Tūrangawaewae/Mana motuhake/Kaitiakitanga

- Kua rerekē ētahi kōrero tuku iho i te rohe, hāpori rānei, tērā anō ētahi kōrero tuku iho kua mau tonu.
- He whakahirahira ngā kaupapa ā-rohe ki te tangata (hei tauira, Te Rā o Waitangi, Matariki me Puanga).

Aronga

Pou Herenga

Tā te Māori tirohanga

Whakapapa/Whanaungatanga/Kaitiakitanga

- He momo kōrero tuku iho te pepeha
- He hononga kei waenga i ngā maunga, ngā awa, ngā waka, ngā whānau, ngā hapū me ngā iwi i te rohe.

WHĀINGA 3

Kei te mōhio ahau ki ā mātou hononga ki takiwā kē.

Aronga

Tōku Tū i Te Ao

Tā te Māori tirohanga

Tūrangawaewae/Mana motuhake/Kaitiakitanga

- Ka pāpā ngā tūāhua o mua i tētahi rohe ki ētahi atu rohe.
- He hononga kei waenga i ngā kōrero tuku iho o rohe kē.

Aronga

Pou Herenga

Tā te Māori tirohanga

Whakapapa/Whanaungatanga/Kaitiakitanga

- He rerekē ngā tūmomo hononga o te tangata ki ngā wāhi me ngā kaupapa me te aha he rerekē ngā tirohanga.
- He whanaungatanga, he hononga kei waenga i ngā whānau, ngā hapū, ngā iwi me ngā hāpori.

WHĀINGA 4

Kei te mōhio ahau ki ngā kōrero tuku iho o Aotearoa.

Aronga

Tōku Tū i Te Ao

Tā te Māori tirohanga

Tūrangawaewae/Mana motuhake/Kaitiakitanga

- He huhua ngā kōrero nehe o Aotearoa e whakaata ana i ngā wheako me ngā tirohanga rerekē a te tangata.
- Nō te ao whānui tonu ngā kōrero nehe o Aotearoa.
- Pāpā ai te āhua o te tuku i ngā kōrero nehe ki te wheako me te mārama o te tangata ki te ao.

Aronga

Pou Herenga

Tā te Māori tirohanga

Whakapapa/Whanaungatanga/Kaitiakitanga

- He rerekē ngā wheako kōrero tuku iho o tēnā, o tēnā.
- He hononga kei waenga i ngā kōrero nehe o ngā tāngata me ngā wāhi rerekē.



Aotearoa New Zealand's histories in the New Zealand Curriculum

Ngā mihi | Acknowledgments

Our thanks go to all those who have contributed to the development of Aotearoa New Zealand's histories in the New Zealand Curriculum:

- members of the writing group
- Ohu Matua and Whakaruruhau members
- kaiako, teachers, tumuaki, and principals
- whānau, iwi, and hapū
- community groups, education sector bodies, academics, and the wider community.

You can be proud of the part you have played in developing this new curriculum content, which encourages learners to be critical citizens who will learn about the past in order to understand the present and prepare for the future.

Aotearoa New Zealand's histories is part of the social sciences learning area in the New Zealand Curriculum. The draft refresh of social sciences will be available in 2022 and the final in 2025.

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Purpose statement for Aotearoa New Zealand's histories

Me tiro whakamuri, kia anga whakamua.

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

Social sciences creates a curiosity about and respect for places, people, cultures, and systems. Students learn to contribute, participate, and take positive action as informed, ethical, and empathetic citizens with a concern for the wellbeing of communities and a commitment to a fair society for all.

Learning in the social sciences aims to help students thrive in the diverse communities and environments of Aotearoa New Zealand and beyond. This includes understanding the mutual responsibilities to Te Tiriti o Waitangi | The Treaty of Waitangi of tangata whenua and tauwi as they live together in relationships that promote respect for one another, tikanga, and the natural environment.

Aotearoa New Zealand's histories supports this aim through its focus on stories of interactions across time that connect people to each other and to place. Students will build understandings about how Māori, and all people for whom New Zealand has been and is their home, have shaped Aotearoa New Zealand's past. This will help them make sense of the present and inform future decisions and actions.

There are three elements in the Aotearoa New Zealand's histories curriculum content: Understand, Know, and Do. Teachers design learning experiences that weave these elements together so that student learning is deep and meaningful.

At years 11-13, students deepen their understandings, knowledge, and practices through subjects that draw from Aotearoa New Zealand's histories.

Selecting meaningful topics

Selecting meaningful topics is critical if students are to deepen their understanding of the curriculum's big ideas and be able to apply them to both familiar and new contexts. Teachers will choose topics that have personal and social significance for society and that engage students at local, national, and global levels.

When selecting a topic, teachers can ask the following questions:

- How will the topic help students explore the big ideas: the foundational and continuous **history of Māori**, the impact of **colonisation and settlement**, the **power** people and groups hold, and the **relationships** that shaped our history?
- How will the topic draw on stories, examples, and perspectives so that students learn about the history of their local area and of Aotearoa New Zealand?
- How will the topic draw on stories from iwi and hapū about their history in the rohe?
- How will the topic support student-led inquiries into the history of Aotearoa New Zealand, the rohe, and local area?
- In what ways is the topic important to the rohe or local area now?
- How will this topic support students to apply their learning to new and more complex contexts?

Teachers can then support students to use inquiry practices within the local curriculum, so that students are thinking critically about the past and the different ways in which it is interpreted.

Overview

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

the learning that matters

Understand Big ideas

E kore au e ngaro; he kākano i ruia mai i Rangiaātea.

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.

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

The settlement of Aotearoa New Zealand has contributed to an increasingly diverse population, with many languages and cultures now part of its fabric.

Colonisation 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 over time. Aotearoa New Zealand has also colonised parts of the Pacific.

Ko te pipi te tuatahi, ko te kaunuku te tuarua.

The course of Aotearoa New Zealand's histories has been shaped by the use of power.

Individuals, groups, and organisations have exerted and contested power in ways that improve the lives of people and communities, and in ways that lead to exclusion, injustice, and conflict.

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

Relationships and connections between people and across boundaries have shaped the course of Aotearoa New Zealand's histories.

People in Aotearoa New Zealand have been connected locally, nationally, and globally through voyaging, discovery, trade, aid, conflict, and creative exchanges. This has led to the adoption of new ideas and technologies, political institutions and alliances, and social movements.

Know Contexts

Whakapapa me te whanaungatanga Culture and identity

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.

Tino rangatiratanga me te kāwanatanga Government and organisation

This context focuses on the history of authority and control, and the contests over them. At the heart of these contests are the authorities guaranteed by Te Tiriti o Waitangi | The Treaty of Waitangi. This context also considers the history of the relationships between government agencies and the people who lived here and in the Pacific.

Tūrangawaewae me te kaitiakitanga Place and environment

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.

Kōwhiringa ohaoha me te whai oranga Economic activity

This context focuses on the choices people made to meet their needs and wants, how they made a living individually and collectively, and the resulting exchanges and interconnections.

Rohe and local contexts

- Rohe historical contexts as defined by iwi and hapū and guided by the question *What stories do local iwi and hapū share about the history of the people of this rohe?*
- Historical contexts relevant to local communities and guided by the question *What stories are told about the people, events, and changes that are important to this area?*
- Contexts that reflect the diverse histories and experiences of the peoples of Aotearoa New Zealand
- Topics and stories chosen by students when inquiring into the history of the rohe and local area

Do Inquiry practices

Identifying and exploring historical relationships

The construction of narratives about the past is based on the ability to sequence events and changes and to identify historical relationships between them and how long ago they happened. Depending on who is telling the story, the same story can be told in different ways.

Identifying 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. When drawing evidence from sources, it is important to consider authorship and purpose and to identify voices that are missing.

Interpreting past experiences, decisions, and actions

Interpretations of people's 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 using these interpretations and reflecting on our own values, we can make evidence-based ethical judgements about the past.

Progress outcome by the end of year 3
(Foundation)

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 settlement have been central to Aotearoa New Zealand’s histories for the past 200 years
- the course of Aotearoa New Zealand’s histories has been shaped by the use of power
- relationships and connections between people and across boundaries have shaped the course of Aotearoa New Zealand’s histories.

Know

I have explored the diverse histories and experiences of the peoples of Aotearoa New Zealand.

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

For the national contexts, I know the following:

Whakapapa me te whanaungatanga
Culture and identity

Māori are tangata whenua. They were the first people of this land and have stories about their origins and arrival.

People in our area have come from a variety of places and some retain connections to those places.

Tino rangatiratanga me te kāwanatanga
Government and organisation

Waitangi Day marks the significance of the initial signing of Te Tiriti o Waitangi | The Treaty of Waitangi. We recall what happened at Waitangi at the time of the signing and who was there. This helps us understand why we have a holiday.

Tūrangawaewae me te kaitiakitanga
Place and environment

Tangata whenua are deeply connected to the local area. Naming places was key to establishing and maintaining mana and tūrangawaewae.

Many of the names of geographical features, towns, buildings, streets, and places tell stories. Sometimes there is more than one story.

Kōwhiringa ohaoha me te whai oranga
Economic activity

The ways different groups of people have lived and worked in this rohe have changed over time.

Do

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

- retell a story from the past and talk about how other people might tell it differently
- use historical sources, giving deliberate attention to mātauranga Māori sources, to help answer my questions about the past
- make observations about how people have acted in the past and how they act today.

Whakapapa me te whanaungatanga | Culture and identity

Māori are tangata whenua. They were the first people of this land and have stories about their origins and arrival.

People in our area have come from a variety of places and some retain connections to those places.

What stories do hapū and iwi tell about their origins?

Where do people in our community come from? Do they have connections to the places that they come from? How do they keep up those connections?

Explore examples of:

- **kōrero pūrākau** that are widespread (e.g., Rangī and Papa, Māui) and those that are unique to local iwi
- **stories of students** who live in the area, including what they know about their origins and the connections they retain with them.

Tino rangatiratanga me te kāwanatanga | Government and organisation

Waitangi Day marks the significance of the initial signing of Te Tiriti o Waitangi | The Treaty of Waitangi. We recall what happened at Waitangi at the time of the signing and who was there. This helps us understand why we have a holiday.

Why is February 6 called Waitangi Day? How does the community acknowledge the significance of 6 February 1840? What do we know about the people who were at Waitangi around the time of signing?

Explore examples of:

- **the range of people present on 6 February 1840** – groups of Māori from throughout the north, missionaries, Pākehā settlers, women and children, and some notable public figures: Hōne Heke, Tāmāti Wāka Nene, Eruera Maihi Patuone, Iwikau Te Heuheu from Ngāti Tūwharetoa, Lieutenant-Governor Hobson, James Busby, Henry and Edward Williams, William Colenso, and Bishop Pompallier
- **other places in New Zealand where the nine separate sheets of Te Tiriti were signed** – the two versions were taken around Aotearoa. More than 500 chiefs, including some women, signed. Not all Māori chiefs signed.

Tūrangawaewae me te kaitiakitanga | Place and environment

Tangata whenua are deeply connected to the local area. Naming places was key to establishing and maintaining mana and tūrangawaewae.

Many of the names of geographical features, towns, buildings, streets, and places tell stories. Sometimes there is more than one story.

What are the names of the features of the landscape in our area? Do some features have more than one name? If so, why, and where do the names come from?

How did Māori name marae, hapū, iwi, and features of the landscape? How and why have some place names in Aotearoa New Zealand changed?

Explore examples of:

- **tangata whenua connections to the local area** – names of marae, hapū, iwi, and geological features and how they relate to experiences and whakapapa
- **names of geographical features, towns, places, streets, and buildings**, and the stories people tell about those names.

Kōwhiringa ohaoha me te whai oranga | Economic activity

The ways different groups of people have lived and worked in this rohe have changed over time.

Who were the first people to live in our area? What are the stories about how they have met their needs and wants?

Who else has lived here over time? What are the stories about how these people have met their needs and wants?

Explore examples of:

- **how the first people who lived in the area provided for themselves and others** (e.g., with food, shelter, clothing, technology, tools, work, and trade and exchange)
- **how groups who have lived in the area at different times have provided for themselves and others** (e.g., with food, shelter, clothing, technology, tools, work, and trade and exchange).

Progress outcome by the end of year 6

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 settlement have been central to Aotearoa New Zealand's histories for the past 200 years
- the course of Aotearoa New Zealand's histories has been shaped by the use of power
- relationships and connections between people and across boundaries have shaped the course of Aotearoa New Zealand's histories.

Know

I have explored the diverse histories and experiences of the peoples of Aotearoa New Zealand.

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

For the national contexts, I know the following:

Whakapapa me te whanaungatanga Culture and identity

The stories of groups of people from different periods in our history convey their reasons for and experiences of migration. These stories have shaped their culture and identity in Aotearoa New Zealand.

Māori voyaging through the Pacific was deliberate and skilful and brought with it Pacific whakapapa and cultural identities. These identities were transformed over the centuries through adaptations to and relationships with the environment, and through the formation of hapū and iwi that eventually occupied Aotearoa New Zealand.

Individuals and communities have responded to international conflicts in a range of ways for a range of reasons.

Tino rangatiratanga me te kāwanatanga Government and organisation

Te Tiriti o Waitangi | The Treaty of Waitangi was signed in different places. The two versions of the Treaty say different things about who would have authority. Māori understandings were based on the version in te reo Māori, which the vast majority of Māori signed.

Governments have selectively supported or excluded people through processes associated with voting rights, access to education, health, and welfare provision, reflecting prevailing public attitudes of the time. Often equitable treatment has been sought by people, including Māori, Chinese, women, children, and disabled people.

Tūrangawaewae me te kaitiakitanga Place and environment

People adapted their technologies and tools to the new environment of Aotearoa New Zealand.

Kōwhiringa ohaoha me te whai oranga Economic activity

Traditional Māori economies were finely tuned to the resources within each rohe, which provided the basis for trade between iwi. There were complicated economic relationships between iwi and early newcomers as newcomers sought resources.

Do

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

- construct an historical sequence of related events and changes, show how long ago they happened, and say how other people might construct the sequence differently
- use historical sources, giving deliberate attention to mātauranga Māori sources, to gather evidence to answer my questions about the past. I can identify views that are missing and note how this may affect my answers
- identify the attitudes and values that motivated people in the past and compare them with attitudes and values of today.

Whakapapa me te whanaungatanga | Culture and identity

The stories of groups of people from different periods in our history convey their reasons for and experiences of migration. These stories have shaped their culture and identity in Aotearoa New Zealand.

Māori voyaging through the Pacific was deliberate and skilful and brought with it Pacific whakapapa and cultural identities. These identities were transformed over the centuries through adaptations to and relationships with the environment, and through the formation of hapū and iwi that eventually occupied Aotearoa New Zealand.

Individuals and communities have responded to international conflicts in a range of ways for a range of reasons.

What stories do different groups of people tell about their experiences of migration? When did they come, who did they come with, and why did they come? How did these stories shape who they are now?

What stories do hapū and iwi tell about their whakapapa and their voyaging and exploration?

How have different groups of people in our community responded to the international conflicts that Aotearoa New Zealand has been involved in? What kinds of jobs were these people doing?

Explore examples of:

- **stories of journeys to Aotearoa** (e.g., by waka and sailing, steam, and motor-driven ships; on early and later flights; as boat people; involving the challenges of travel and different journey lengths over time)
- **stories of journeys by different groups at different times** (e.g., by early British, Irish, Chinese, and Indian migrants; by Pacific and Asian communities and communities from continental Europe, the Americas, and the African continent; and by refugee and minority communities)
- **experiences of arriving in a new and different land** – the different climate, food, culture, and language
- **how these experiences have shaped identities** (e.g., as iwi, and as distinctive communities).

Explore examples of:

- **stories from iwi** about their point of origin, why they left, and whakapapa connections to their waka, its captain, and its landing site(s)
- **aspects of the natural world that guide oceanic navigation** – the flight paths of migratory birds, the sun and stars, ocean swells, changes in wave patterns, the presence of certain fish and birds, flotsam, and cloud formations
- **how Māori would have adapted in this new land** – from customary societal structures in the Pacific (not immediately viable given small numbers and the priority to survive) to the gradual formation of more recognisable iwi and hapū structures, to strengthened iwi identity, and to working collectively in more settled agricultural communities, protected through the development of fortified kāinga.

Explore examples of:

- **responses that reflected personal or public views**, such as volunteering, conscription, the Māori Battalion, Cook Islands and Niue contributions to the New Zealand Expeditionary Force in the First World War, Chinese and Indian Anzacs, realm country contributions, and fundraising (e.g., by Khaki Corps for the South African War)
- **essential jobs in Aotearoa New Zealand** and who did them them – nursing, auxiliaries, military intelligence, the home front, and peacekeeping
- **objections to participation** (e.g., conscientious objection and protests)
- **views about participation** (e.g., by Sir Apirana Ngata and Te Puea Hērangi).

Tino rangatiratanga me te kāwanatanga | Government and organisation

Te Tiriti o Waitangi | The Treaty of Waitangi was signed in different places. The two versions of the Treaty say different things about who would have authority. Māori understandings were based on the version in te reo Māori, which the vast majority of Māori signed.

How did iwi and hapū in our rohe participate (or not) in the signing of Te Tiriti o Waitangi | The Treaty of Waitangi? Who was present and what was debated? How was participation similar or different elsewhere?

What were the range of views expressed by rangatira Māori at the signings of Te Tiriti o Waitangi?

What are the differences between the English language and te reo Māori versions of the Treaty | Te Tiriti? What is the significance of these differences?

Governments have selectively supported or excluded people through processes associated with voting rights, access to education, health, and welfare provision, reflecting prevailing public attitudes of the time. Often equitable treatment has been sought by people, including Māori, Chinese, women, children, and disabled people.

How, over time, have various New Zealand governments restricted voting rights? How have people advocated for their rights? How did the Government respond to the hardships of the Great Depression?

Explore examples of:

- **the range of views among rangatira Māori** – some expressed strong reservations, including the possible effects of the Treaty on chiefly authority, land, and trade; some were supportive, seeing Te Tiriti as a means of curbing Pākehā lawlessness and of ensuring ongoing, mutually beneficial trading relationships
- **the places where Te Tiriti | the Treaty was signed** – while approximately 500 people signed at various locations, not all had the opportunity to sign
- **the differences between the English language and te reo Māori versions** – differing key words and phrases and their meanings (e.g., sovereignty, kāwanatanga, and tino rangatiratanga) and how they relate to the assurances the missionaries at Waitangi offered Māori about who would have authority and what they would have authority over.

Explore examples of:

- **restrictions on representation and voting** – the initial basis of property possession and individual title (as derived from British law), which privileged male Pākehā (Māori men and women still owned land, but communally rather than by individual title); the disproportionate allocation of Māori seats compared to Pākehā; the denial of the vote to women (based on British law); the exclusion of Chinese from voting until 1952
- **seeking equitable treatment:**
 - **women and the vote** – the formation of the Women’s Christian Temperance Union (WCTU) after the visit of Mary Clement Leavitt from the US in 1885; the establishment of the Women’s Franchise Leagues; the leadership of Kate Sheppard and of Meri Te Tai Mangakāhia (in speaking in the Kotahitanga parliament, calling for the right for women to vote and be elected to that parliament)
 - **wahine Māori leadership** – the distinctive contributions of Meri Te Tai Mangakāhia, Te Puea Hērangi, the Māori Women’s Welfare League, Te Kōhanga Reo, Dame Whina Cooper, Whetu Tirikatene-Sullivan, and Georgina Beyer
 - **minority community responses** – through petitioning the Crown (e.g., the 1901 Chinese anti-opium petition, and the 1947 petition for refugee Chinese women and children to remain in New Zealand), through advocacy and support (e.g., CCS Disability Action, and advocacy by IHC), and through activism (e.g., the Disabled Persons Assembly and the Deaf community’s lobbying for recognition of New Zealand Sign Language as an official language)
- **government policies to support people** – for example, the 1930s ‘cradle to grave’ welfare state reforms, which marked a change from selective support for the ‘deserving poor’ through charities and government relief schemes to a significant ideological shift in the state’s views of its responsibilities (e.g., through the provision of state housing, family benefits, free education and dental care to secondary school level, more generous pensions, free milk in schools, and children’s health camps).

Tūrangawaewae me te kaitiakitanga | Place and environment

People adapted their technologies and tools to the new environment of Aotearoa New Zealand.

What are the origin stories of mana whenua? What technologies and tools did Māori bring to Aotearoa New Zealand? 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?

How did mana whenua, early resource seekers, and settlers impact on the natural environment? How did mana whenua engage with early newcomers?

Explore examples of:

- **the technologies and tools Māori brought to Aotearoa New Zealand** (e.g., hunting and fishing tools and techniques, weapons, clothing, food and gardening practices)
- **adaptations to the very different climate and resources of Aotearoa New Zealand** (e.g., of language (for new phenomena such as hail), technologies, food, shelter, and clothing)
- **food production** – for example, a phase of hunter-gathering, then the resumption of gardening as the main source of food production (adapted to the new environment, based around kāinga, and following a lunar calendar with the new year beginning in winter when the stars of Matariki rose before dawn)
- **early European use of the environment** (e.g., the harvesting of seals and whales, the felling of timber, and trading for flax).

Kōwhiringa ohaoha me te whai oranga | Economic activity

Traditional Māori economies were finely tuned to the resources within each rohe, which provided the basis for trade between iwi. There were complicated economic relationships between iwi and early newcomers as newcomers sought resources.

How were iwi and hapū economies shaped by the particular resources of their rohe? How did specialisation create opportunities for exchange between iwi? What was the basis of this exchange? What was exchanged, why, and with whom?

Explore examples of:

- **iwi economies based on unique local resources** – for example, inland North Island iwi hunting birds and fishing for tuna across wide areas; the exploitation of thermal resources by Te Arawa and Ngāti Tūwharetoa; river iwi catching tuna; the access of coastal iwi to rich kaimoana; the extensive gardens developed in some parts of the country; in much of the South Island, the gathering of resources on seasonal heke, including mutton birds from the Tītī Islands
- **exchanges between iwi** (e.g., of preserved foods, tools, weapons, taonga, whalebone, argillite, obsidian, and pounamu)
- **economic relationships between coastal iwi and early newcomers** such as sealers, whalers, and traders – hapū began to engage more fully with new economic activities, due to a desire to access European trade goods and as an expression of manaakitanga; this in turn linked Māori into a globalising economy, with some joint ventures between Māori and Pākehā (e.g., whaling stations, and the shipyards at Hōreke).

Progress outcome by the end of year 8

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 settlement have been central to Aotearoa New Zealand's histories for the past 200 years
- the course of Aotearoa New Zealand's histories has been shaped by the use of power
- relationships and connections between people and across boundaries have shaped the course of Aotearoa New Zealand's histories.

Know

I have explored the diverse histories and experiences of the peoples of Aotearoa New Zealand.

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

For the national contexts, I know the following:

Whakapapa me te whanaungatanga Culture and identity

Mid twentieth-century Māori migration to New Zealand cities occurred at an unprecedented pace and scale, disrupting the whakapapa of te reo and tikanga and depopulating papa kāinga. New approaches to being Māori and retaining iwi values and practices were created and debated. Movements to reassert Māori language, culture, and identity arose throughout the country.

Over time people from a wide range of cultures have participated in and contributed to Aotearoa New Zealand, while retaining and adapting their distinctive identities. The histories of Chinese, Indian, and other Asian communities, Pacific communities, refugee and faith-based communities, disability communities, and the Deaf community demonstrate how this has been experienced. Some have met barriers.

Advocating for the right to citizenship and respect for difference has contributed to the development of a more diverse nation.

Tino rangatiratanga me te kāwanatanga Government and organisation

The signings of He Whakaputanga o te Rangatiratanga o Nu Tireni | The Declaration of Independence and Te Tiriti o Waitangi | The Treaty of Waitangi emerged from a long period of complex interactions between hapū/iwi and newcomers in which Māori were the majority. These interactions, particularly those with missionaries, helped to facilitate the treaty process. Also important were the international events and ideas of the time that informed the Crown's thinking and actions.

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

Pacific peoples have experienced Aotearoa New Zealand's colonial authority and control. Throughout these experiences, they have continued to sustain their cultures and assert their authority. The New Zealand Government has apologised to the people of Samoa for past injustices.

Tūrangawaewae me te kaitiakitanga Place and environment

Māori cared for and transformed te taiao, and expressed their connection to place by naming the land and its features.

Kōwhiringa ohaoha me te whai oranga Economic activity

Iwi and hapū experimented with new economic opportunities to enhance their mana. In doing so, they built extensive trading networks domestically and with Australia.

Do

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

- construct a narrative of cause and effect that shows relationships between events. By comparing examples over time, I can identify continuity or changes in the relationships. I can recognise that others might interpret these relationships differently
- use historical sources with differing perspectives on the past, giving deliberate attention to mātauranga Māori sources. I can recognise that the sources may not fully answer my questions, and that my answers are themselves interpretations
- make informed ethical judgements about people's actions in the past, basing them on historical evidence and taking account of the attitudes and values of the times, the challenges people faced, and the information available to them.

Whakapapa me te whanaungatanga | Culture and identity

Mid twentieth-century Māori migration to New Zealand cities occurred at an unprecedented pace and scale, disrupting the whakapapa of te reo and tikanga and depopulating papa kāinga. New approaches to being Māori and retaining iwi values and practices were created and debated. Movements to reassert Māori language, culture, and identity arose throughout the country.

Over time people from a wide range of cultures have participated in and contributed to Aotearoa New Zealand, while retaining and adapting their distinctive identities. The histories of Chinese, Indian, and other Asian communities, Pacific communities, refugee and faith-based communities, disability communities, and the Deaf community demonstrate how this has been experienced. Some have met barriers.

Advocating for the right to citizenship and respect for difference has contributed to the development of a more diverse nation.

What were the challenges Māori faced after the Second World War? What do hapū and iwi say about their relocation to the cities and the reasons for it? What has this meant for their identity as Māori?

How and why have expressions of identity and belonging changed for different groups of people as they have participated in society? How has their participation helped form Aotearoa New Zealand? How have they understood and enacted their relationship with tangata whenua?

Historically, what opportunities and barriers have different groups experienced when participating in or contributing to Aotearoa New Zealand? How have they advocated for their rights?

Explore examples of:

- **data** that show the scale and pace of migration, and maps that show where population losses and gains occurred
- **whānau stories** from different places, periods of migration, and ages and genders to illustrate reasons for moving, experiences upon arrival, impacts on papa kāinga, and the adaptations Māori made to sustain culture and identity – cultural groups (e.g., Ngāti Pōneke Young Māori Club and Te Waka Huia), political groups (e.g., Ngā Tamatoa), tribal affiliate groups in cities (e.g., Tūhoe in Auckland, Wellington, and Hamilton; Waikato ki Roto o Pōneke), urban, pan-tribal marae (e.g., Hoani Waititi and Ngā Hau e Whā), and educational movements (e.g., kōhanga reo, kura kaupapa Māori, and wānanga).

Explore examples of:

- **experiences of different communities over time** (e.g., of early British, Irish, Chinese, and Indian migrant communities; of Pacific and Asian communities and communities from continental Europe, the Americas, and the African continent; of women and children; of the Deaf community and refugee, faith-based, disability, and minority communities)
- **forms of participation and contribution** – for example, *sociocultural* (e.g., through new ideas, new foods and cuisine, language and religious diversity; the creation of new arts, music, and fashions; sporting achievements and community organisations; greater global interconnectedness); *civic-political* (e.g., through volunteering, engaging with political processes, holding positions in government, and government organisations); and *economic* (e.g., through hard work, often in jobs others were not willing to do; new technologies, new products, business start-ups, and Pacific markets; entrepreneurship and new forms of expertise and ways of earning a living; the filling of skills shortages and sending of contributions back to communities of origin)
- **barriers to participation and contribution** – for example, racism, discrimination, exclusion, exploitation, language, housing, unemployment, and non-recognition of overseas qualifications
- **how communities retain personal and family connections with their place of origin** – for example, through language, correspondence, consuming cultural products, remembering events, remitting funds, newspapers, radio, television, social media, and ethnic and religious associations.

Tino rangatiratanga me te kāwanatanga | Government and organisation

The signings of He Whakaputanga o te Rangatiratanga o Nu Tireni | The Declaration of Independence and Te Tiriti o Waitangi | The Treaty of Waitangi emerged from a long period of complex interactions between hapū/iwi and newcomers in which Māori were the majority. These interactions, particularly those with missionaries, helped to facilitate the treaty process. Also important were the international events and ideas of the time that informed the Crown's thinking and actions.

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

Pacific peoples have experienced Aotearoa New Zealand's colonial authority and control. Throughout these experiences, they have continued to sustain their cultures and assert their authority. The New Zealand Government has apologised to the people of Samoa for past injustices.

What was the significance of He Whakaputanga o te Rangatiratanga o Nu Tireni | The Declaration of Independence? What factors influenced the Crown's decision to establish and sign Te Tiriti o Waitangi | The Treaty of Waitangi? How did Māori experiences with early newcomers influence their decision to sign Te Tiriti o Waitangi?

How was mana expressed in relationships between iwi and between iwi and Pākehā? How did iwi co-opt new ideas and technologies in the pursuit of mana, and what were some of the impacts of that? How did diseases brought by Europeans impact mana? How is mana evident in Māori protest actions?

What were Pacific peoples' experiences of Aotearoa New Zealand's colonial power in the Pacific? How did they continue to sustain their culture and assert their authority? What were the historical events behind the New Zealand Government's apology to Samoa in 2002?

Explore:

- **the significance of He Whakaputanga o te Rangatiratanga o Nu Tireni | The Declaration of Independence** – from the Crown's perspective, the Declaration guaranteed New Zealand's independence and freedom from foreign interference; from a Māori perspective, it continued to safeguard them from the challenges posed by European contact, it strengthened alliances with Great Britain, and it affirmed the existing authority of the chiefs
- **the wider context of the signing of Te Tiriti o Waitangi | The Treaty of Waitangi**
 - for the Crown, the Treaty reflected the strength of the humanitarian movement in British politics, while responding to pressure from investors, the immigration plans of the New Zealand Company, and the ongoing possibility of foreign interference
 - for iwi, the British Crown was a new element in the ongoing competition for mana. Prior to the Treaty, engaging and trading with Pākehā was about enhancing mana. There was a desire to continue this mutually beneficial trading relationship; a treaty that curbed Pākehā lawlessness ensured its ongoing viability. Also, prior to the Treaty Māori were coming to believe in the special bond and a partnership of equal status between chiefs and the Crown. The missionaries did not discourage the idea that this partnership would continue with the signing of Te Tiriti.

Explore examples of:

- **the complex and contested ways in which mana was expressed, enhanced, diminished, or restored** – for example, through pā, gift-giving, feasting, intermarriage, and conflict; and, for Moriori, the expression of mana through Nunuku's Law, and the renunciation of violence even in the face of great external challenges (the arrival of Europeans from the 1790s, and of Ngāti Tama and Ngāti Mutunga from 1835)
- **how, in the pursuit of mana, iwi and hapū co-opted new ideas and technologies** – for example, Christianity; literacy; iron tools to improve the production of food and materials and enhance cultural activities such as carving and tattooing; muskets (obtained from trading)
- **the impact on mana of diseases brought by Europeans** and the resulting widespread deaths, especially of leaders
- **the expression of mana in protest actions** – for example, by Hōne Heke at Kororāreka, by Te Maihāroa at Ōmarama, by Tohu Kākahi and Te Whiti-o-Rongomai of Parihaka, through deputations to England, by Whina Cooper and Te Roopu o te Matakite hiko, at Bastion Point, and at the Raglan golf course.

Explore:

- **New Zealand's authority and control in Samoa** – the occupation of Samoa in 1914; the New Zealand administration's paternalistic attitude and mismanagement of the influenza epidemic in 1918, with a devastating impact on the Samoan people; the aggressive response from the New Zealand administration and the New Zealand Government to the Mau movement (e.g., on Black Saturday, 1929)
- **actions to preserve fa'a Sāmoa** in the face of New Zealand's colonial power – for example, the re-emergence of the Mau resistance movement and a campaign of non-violent resistance to assert Sāmoa mo Sāmoa; support for the Mau movement from prominent New Zealanders at the time (e.g., Sir Māui Pōmare and New Zealand Labour politicians)
- **New Zealand annexations** of the Cook Islands, Niue, and Tokelau
- **the 2002 apology** from the New Zealand Prime Minister to the nation of Samoa for actions taken during the New Zealand mandate – in particular, allowing the entry of the influenza-carrying Talune in 1918, Black Saturday in 1929, and the colonial administration's exiling of Samoan leaders and stripping of titles.

Tūrangawaewae me te kaitiakitanga | Place and environment

Māori cared for and transformed te taiao, and expressed their connection to place by naming the land and its features.

What practices of Māori transformed the natural environment? How did Māori express their kinship with and custodianship of the environment? How did naming features of the land express their connection with it?

Explore examples of:

- **modifications to the environment by Māori** – for example, burn-off and deforestation (e.g., of the lowland forests of the eastern South Island, and of 50 percent of both islands' forest cover by 1800), pā, eel weirs, and species depletion and loss (e.g., of moa and other bird species through hunting, egg collection, and the introduction of kiore and kurī)
- **how iwi gave expression to their world-view** of a deep kinship and holistic relationship between themselves and the natural world
- **how the Māori sense of custodianship of the environment** was defined by the concepts of whakapapa, manaakitanga, mauri, and kaitiakitanga – for example, through environmental management practices such as rāhui to allow food sources to recover, using the maramataka to guide planting and harvesting (e.g., with set times when godwits or eels could be caught), limits on fishing, harvesting only what was needed, laying mauri stones in gardens to protect resources, and leaving gardens fallow
- **naming as an expression of connection** to places, features of the natural environment, flora, and fauna.

Kōwhiringa ohaoha me te whai oranga | Economic activity

Iwi and hapū experimented with new economic opportunities to enhance their mana. In doing so, they built extensive trading networks domestically and with Australia.

What stories do iwi and hapū tell about their experiences with new economic activities? What opportunities and barriers were there? How did iwi adapt their economic activities to take advantage of opportunities presented by Pākehā and the international economy? What factors damaged Māori economic activity?

Explore examples of:

- **iwi and hapū adaptations to new economic opportunities** – for example, gold mining (e.g., guiding miners through passes to the West Coast, mining in the Aorere Valley), geothermal tourism, flour mills (e.g., in the Waikato, Taranaki, Whanganui, Rotorua, and Wairarapa), shipping (e.g., the purchase of vessels by iwi from the Bay of Islands, Hauraki, the Bay of Plenty, the East Coast, and Poverty Bay to transport essential produce for sustaining early European towns), and food production to supply growing European settlements (e.g., Nelson was entirely dependent on Māori for supplies; potatoes, wheat, and pigs were supplied to Wellington; Ngāi Tahu sold potatoes from Taieri and Moeraki at Ōtākou, near Dunedin)
- **damage to Māori economic activity** – for example, as a result of competition from steam-driven flour mills, the fall in the price of wheat and potatoes in Australia in the late 1850s, the impact of the New Zealand Wars, the blockading of Māori-controlled ports, the growing self-sufficiency of settlements, and the loss of fertile land due to confiscations and decisions of the Native Land Court.

Progress outcome by the end of year 10

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 settlement have been central to Aotearoa New Zealand's histories for the past 200 years
- the course of Aotearoa New Zealand's histories has been shaped by the use of power
- relationships and connections between people and across boundaries have shaped the course of Aotearoa New Zealand's histories.

Know

I have explored the diverse histories and experiences of the peoples of Aotearoa New Zealand.

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

For the national contexts, I know the following:

Whakapapa me te whanaungatanga Culture and identity

Since the mid-nineteenth century, immigration practices and laws have shaped Aotearoa New Zealand's population and sought to realise dominant cultural ideals and economic ends, including via Chinese goldminers, Indian and Scandinavian labourers, and Pacific workers.

Māori as tangata whenua were excluded from these cultural ideals, which they experienced as colonising and assimilating.

At different times, various groups have been marginalised in Aotearoa New Zealand. These groups have sought to remedy injustices associated with immigration policies and practices (e.g., through the Disability Action Group, the Polynesian Panthers, and petitions to governments). Governments have sometimes acknowledged these injustices (e.g., through the poll tax apology and the apology for the dawn raids).

Aotearoa New Zealand's participation in international conflicts over time reflects our changing view of our country's place in the world and our identity. Our remembrance of these conflicts and our honouring of those involved has evolved over time (e.g., the Crown apologised to Vietnam War veterans and their families for the way their service was not recognised).

Tino rangatiratanga me te kāwanatanga Government and organisation

The Crown asserted its power to establish a colonial state that in consequence diminished mana Māori. Over time, Māori have worked inside, outside, and alongside the Crown to renegotiate the colonial relationship with the Crown and to affirm tino rangatiratanga.

The Waitangi Tribunal investigation process and subsequent settlements by the Crown have provided an opportunity for reconciliation and greater engagement by non-Māori with the Treaty.

Aotearoa New Zealand's relationships with Pacific states since the Second World War have reflected its own interests. These have coincided at times with the interests of Pacific states.

Tūrangawaewae me te kaitiakitanga Place and environment

Settlers transformed and later cared for the natural world, and renamed places and features to reflect their own cultural origins.

Widespread public awareness and collective action about damage to the environment became most strongly evident in the late twentieth century (e.g., through Manapouri dam protests and the Māori-initiated Manukau Harbour claim).

Kōwhiringa ohaoha me te whai oranga Economic activity

Technological advancements developed the economy, along with state-supported land acquisition that impacted the Māori economy.

The New Zealand economy has both benefitted from and been vulnerable to the impacts of economic interdependence.

Do

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

- construct a narrative of cause and effect that shows relationships between events. By comparing examples over time, I can identify continuity or changes in the relationships. I can recognise that others might interpret these relationships differently
- use historical sources with differing perspectives and contrary views (including those that challenge my own interpretation), giving deliberate attention to mātauranga Māori sources. I can recognise that the sources available may not capture and fairly represent the diversity of people's experiences
- make informed ethical judgements about people's actions in the past, basing them on historical evidence and giving careful consideration to the complex predicaments people faced, what they knew and expected, the attitudes and values of the times, and my own attitudes and values.

Whakapapa me te whanaungatanga | Culture and identity

Since the mid-nineteenth century, immigration practices and laws have shaped Aotearoa New Zealand's population and sought to realise dominant cultural ideals and economic ends, including via Chinese goldminers, Indian and Scandinavian labourers, and Pacific workers).

Māori as tangata whenua were excluded from these cultural ideals, which they experienced as colonising and assimilating.

At different times, various groups have been marginalised in Aotearoa New Zealand. These groups have sought to remedy injustices associated with immigration policies and practices (e.g., through the Disability Action Group, the Polynesian Panthers, and petitions to governments). Governments have sometimes acknowledged these injustices (e.g., through the poll tax apology and the apology for the dawn raids).

Aotearoa New Zealand's participation in international conflicts over time reflects our changing view of our country's place in the world and our identity. Our remembrance of these conflicts and our honouring of those involved has evolved over time (e.g., the Crown apologised to Vietnam War veterans and their families for the way their service was not recognised).

How have government and public attitudes towards national identity and particular communities' contributions to it been expressed through immigration policies over time?

How have Māori as Treaty partners been involved in conversations and decisions about national identity and immigration laws? How have immigration laws and practices impacted on Māori and the different groups of people who have chosen to live here?

How have groups of people sought to remedy injustices associated with immigration policies and practices?

How has our involvement in international conflicts changed over time? How does this reflect our changing view of Aotearoa New Zealand's role in the world? What and who do we now remember and not remember? How does this shape our current ideas about national identity?

Explore examples of:

- **immigration schemes and policies** that show how the peopling of New Zealand was influenced by predominant views of the times (e.g., the Wakefield and Vogel schemes, assisted immigration following the First and Second World Wars; views of New Zealand as a 'fairer Britain of the South Seas' and a 'Better Britain'; dominant views of 'ideal' citizens as white, non-alien, able-bodied, and able-minded)
- **laws of the time controlling immigration** – for example, the Chinese Immigrants Act 1881, Imbecile Passengers Act 1882, Immigration Restriction Act 1899, Undesirable Immigrants Exclusion Act 1919, Immigration Restriction Amendment Act 1920, and Immigration Act 1987
- **the impact of these laws and contemporary views** – groups were excluded (e.g., the Chinese, the disabled), marginalised (e.g., Māori, who made up 95% of the population in 1840 and 5% in 1900), and discriminated against (e.g., Indians, Pacific communities), which generated resistance (e.g., via petitions, the Disability Action Group, and the Polynesian Panthers) and subsequent government apologies (e.g., for the Chinese poll tax and the dawn raids)
- **how changes in immigration policy** have transformed the ethnic make-up of Aotearoa New Zealand, evidenced by statistics, images, and personal experiences (e.g., the impact of the 1987 shift in focus to skills, family reunification, and refugee commitments).

Explore examples of:

- **New Zealand's participation in international conflicts**, in particular the First and Second World Wars, and the Vietnam War; other examples could include the South African War, the Korean War, and the Malayan Emergency
- **changing forms of participation** – for example, the shift from direct involvement in combat towards peacekeeping, social and economic development, and training; the shift from largely uncriticised, patriotic participation in the South African War and the First World War to greater conscription and a more significant home-front impact in the Second World War; the participation of professional military and the increasing inclusion of women; the shift from punishment and ostracism of the few who did not participate (e.g., for the First World War, conscientious objectors and Waikato iwi led by Te Puea Hērangi) to greater acceptance of public protest (e.g., against the Vietnam War), and to the 2008 Crown apology for the treatment of Vietnam War veterans
- **remembrance** – for example, the difference between our remembrance of international wars and the New Zealand Wars, with their past and continuing impact on Māori; remembering achievements and loss (e.g., the great sacrifice and willingness to do our duty in the First World War, the fight against fascism and militarism in the Second World War, and the service of the 28th Māori Battalion); how we are selective in our memories (e.g., the battle at Gallipoli compared with those at Passchendaele and the Somme, war in Europe and Africa compared with war in the Pacific, and the limited visibility of the contribution of Pacific, Chinese, and Indian troops to the New Zealand war effort); what we prefer to not remember (e.g., field punishments and Palestinian murders in the First World War, the Featherston prisoner-of-war-camp killings, and the Hautu Detention Camp).

Tino rangatiratanga me te kāwanatanga | Government and organisation

The Crown asserted its power to establish a colonial state that in consequence diminished mana Māori. Over time, Māori have worked inside, outside, and alongside the Crown to renegotiate the colonial relationship with the Crown and to affirm tino rangatiratanga.

The Waitangi Tribunal investigation process and subsequent settlements by the Crown have provided an opportunity for reconciliation and greater engagement by non-Māori with the Treaty.

Aotearoa New Zealand’s relationships with Pacific states since the Second World War have reflected its own interests. These have coincided at times with the interests of Pacific states.

What were the causes of the New Zealand 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?

What were the different responses of iwi and Pākehā to the wars and their consequences? How have the attacks on Māori communities been remembered? How did large-scale Crown purchases lead to deprivation for South Island iwi and hapū?

What colonisation processes have shaped the history of our community? What claims have been made to the Waitangi Tribunal that reflect the impact of colonisation in our community? What process was followed, what did the Tribunal find, and what has been the outcome for the hapū and iwi involved? What are some of the differing perspectives on these claims?

Since the Second World War, how have Aotearoa New Zealand’s relationships with Pacific states reflected its own interests? To what extent have these coincided with the interests of Pacific peoples?

Explore examples of:

- **episodes from the Waikato Wars** – other examples could include the Northern Wars, conflicts in Wellington and Whanganui, and the Taranaki War
- **the impact of legislation** – confiscations under the New Zealand Settlements Act 1863, and the establishment of individual titles for communal Māori land under the Native Lands Act 1865; other examples could include the Public Works Lands Act 1864, assimilation as a result of the Native Schools Act 1867, and the dispensing of trials for Parihaka participants via the Māori Prisoners Act 1880
- **the impact of land-buying policy** – almost the whole of the South Island was purchased extremely cheaply with virtually no benefit to tangata whenua; in many cases, promises to set aside reserves and build hospitals and schools were not kept
- **Māori attempts to remedy injustice and renegotiate the colonial relationship**, through working inside the Crown system (e.g., petitions to the Crown, the Young Māori Party, Rātana political candidates, and the Māori Party); alongside the Crown system (e.g., the 1860 Kohimarama conference, Kīngitanga, Kauhanganui parliament, Kotahitanga parliament, and Māori Women’s Welfare League); and outside the Crown system (e.g., by Tītokowaru, Te Kooti, Te Ua Haumēne, Te Whiti-o-Rongomai and Tohu Kākahi from Parihaka, Rua Kēnana, and Te Maihāroa at Te Ao Mārama). By the 21st century, some Māori groups were also looking to the United Nations for support and recognition
- **Waitangi Tribunal investigations** and Crown settlements.

Explore examples of:

- **New Zealand’s involvement with Pacific states**
 - for example, the granting of independence to Samoa in 1962 (part of a post-Second-World-War global trend towards decolonisation supported by the United Nations); the Treaty of Friendship, signed the same year, ensured a close political and economic relationship continued between the two countries
 - for example, through phosphate mining in Nauru, resistance to French nuclear testing, trade, seasonal employment opportunities, scholarships for Pacific sports people, the involvement of Pacific states in New Zealand’s international wars, peacekeeping (e.g., in Bougainville and Timor-Leste), advocacy for democracy (e.g., in Fiji), and climate change advocacy.

Tūrangawaewae me te kaitiakitanga | Place and environment

Settlers transformed and later cared for the natural world, and renamed places and features to reflect their own cultural origins.

Widespread public awareness and collective action about damage to the environment became most strongly evident in the late twentieth century (e.g., through Manapouri dam protests and the Māori-initiated Manukau Harbour claim).

How did the natural environment affect settlers' cultural practices? How did they transform the environment? What motivated them to use it in these ways? What impacts did their actions have?

Who gets the right to name physical and cultural features? What do we do about people's different perspectives on place names?

What efforts have been made over time to conserve and regenerate the land and its beauty? What are some of the main historical examples of collective action in response to damage to the environment?

Explore examples of:

- **practices that transformed the landscape and impacted on ecosystems** – for example, burning forests; clearing bush, tussock, and wetland for fenced pasture; agriculture (e.g., sheep, beef, dairying, market gardening, and viticulture); the introduction of colonising plants (e.g., gorse) and animals (e.g., possums, rabbits, ferrets, deer, stoats, and weasels); exotic forest planting (e.g., of radiata pine on the Kāingaroa plains in the 1920s and 1930s); extractive industries (e.g., for gold, timber, and coal), with their associated 'boom and bust' transformation of places (e.g., the West Coast gold-rush towns of Ross, Hokitika, Kumara, Reefton); the building of railways, roads, and bridges, extending settlement into less accessible places and supporting the growth and spread of towns and cities
- **colonial naming and renaming** – the replacement of Māori names to claim ownership of places (e.g., provinces, towns, cities), features of the natural environment (e.g., mountains and rivers), and flora and fauna
- **the conservation of areas of natural beauty** – for tourism (e.g., the Pink and White Terraces, Fox Glacier, and the Whanganui River as the 'Rhine of the South'), for their cultural and scenic value (e.g., via the Wild Birds Protection Act 1864, the Scenery Preservation Act 1903, the establishment of the Forest and Bird Society and the Waipoua Forest Sanctuary), but with at times damaging consequences for Māori (e.g., through inadequate compensation, land confiscation, and denial of promised access)
- **environmental protection and collective action** – for example, soil conservation; the Manapouri dam project, which marked the beginning of widespread public awareness and a fundamental change in consciousness about how economic growth can have damaging environmental consequences; the Māori-initiated Manukau claim and the subsequent statutory allowance for Māori environmental concerns (e.g., via the Resource Management Act 1991).

Kōwhiringa ohaoha me te whai oranga | Economic activity

Technological advancements developed the economy, along with state-supported land acquisition that impacted the Māori economy.

The New Zealand economy has both benefitted from and been vulnerable to the impacts of economic interdependence.

How did the state help to create and manage the developing international economy? Who did this benefit, and how?

In what ways has the New Zealand economy been vulnerable to influences from the international economy over time? How has New Zealand attempted to adapt to these influences, and with what success?

Explore examples of:

- **the state's management of a developing international economy to support growth** – for example, through technological advancements (e.g., refrigeration) supported by big government borrowing for infrastructure development (e.g., of roads, rail, bridges, and harbours)
- **the state's management of the economy in ways that damaged the Māori economy** – for example, through land transfers to Pākehā, confiscations, the Native Land Court, and the Public Works Lands Act 1864; and through state support for Pākehā (e.g., the Vogel scheme, the Land for Settlements Act 1894, and the Government Advances to Settlers Act 1894, which provided financial support to Pākehā farmers but not to Māori)
- **the vulnerability of New Zealand to the international economy** – for example, as evidenced by our heavy dependence on agricultural products and almost sole reliance on exports to Britain; by boom periods of wealth (e.g., from the mid-1890s to the First World War, and in the 1950s); by the impacts of the Long Depression of the 1870s and 1880s and of the Great Depression of the 1930s; by the oil crisis of 1973; by the restriction on exports when Britain joined the European Union in 1973, and the resulting challenge of broadening our export markets; and by large-scale deregulation in the 1980s, with severe impacts on many formerly protected sectors of the economy (e.g., farming and public services such as railways and post offices).

Progressions across year levels



Understand

The 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 through their design of rich learning opportunities. At years 11–13, students deepen their understandings through subjects that draw from Aotearoa New Zealand's histories.

Years 1-3 (Foundation)

Through building knowledge about contexts and drawing on inquiry practices, I am beginning to understand the four big ideas:

Years 4-6

Through building knowledge about contexts and drawing on inquiry practices, I have a deeper understanding of the four big ideas:

Years 7-8

Through building knowledge about contexts and drawing on inquiry practices, I have a broader and deeper understanding of the four big ideas:

Years 9–10

Through building knowledge about contexts and drawing on inquiry practices, I have a broad and deep understanding of the four 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.

The settlement of Aotearoa New Zealand has contributed to an increasingly diverse population, with many languages and cultures now part of its fabric.

Colonisation 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 over time. Aotearoa New Zealand has also colonised parts of the Pacific.

Ko te pipi te tuatahi, ko te kaunuku te tuarua.

People use their agency to respond to injustice.

The course of Aotearoa New Zealand's histories has been shaped by the use of power.

Individuals, groups, and organisations have exerted and contested power in ways that improve the lives of people and communities, and in ways that lead to exclusion, injustice, and conflict.

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

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

Relationships and connections between people and across boundaries have shaped the course of Aotearoa New Zealand's histories.

People in Aotearoa New Zealand have been connected locally, nationally, and globally through voyaging, discovery, trade, aid, conflict, and creative exchanges. This has led to the adoption of new ideas and technologies, political institutions and alliances, and social movements.

Know

Whakapapa me te whanaungatanga

Culture and identity

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.

At years 11–13, for all four contexts students continue to build their knowledge through subjects that draw from Aotearoa New Zealand’s histories.

Years 1–3 (Foundation)	Years 4–6	Years 7–8	Years 9–10
<p>Māori are tangata whenua. They were the first people of this land and have stories about their origins and arrival.</p> <p>People in our area have come from a variety of places and some retain connections to those places.</p>	<p>The stories of groups of people from different periods in our history convey their reasons for and experiences of migration. These stories have shaped their culture and identity in Aotearoa New Zealand.</p> <p>Māori voyaging through the Pacific was deliberate and skilful and brought with it Pacific whakapapa and cultural identities. These identities were transformed over the centuries through adaptations to and relationships with the environment, and through the formation of hapū and iwi that eventually occupied Aotearoa New Zealand.</p> <p>Individuals and communities have responded to international conflicts in a range of ways for a range of reasons.</p>	<p>Mid twentieth-century Māori migration to New Zealand cities occurred at an unprecedented pace and scale, disrupting the whakapapa of te reo and tikanga and depopulating papa kāinga. New approaches to being Māori and retaining iwi values and practices were created and debated. Movements to reassert Māori language, culture, and identity arose throughout the country.</p> <p>Over time people from a wide range of cultures have participated in and contributed to Aotearoa New Zealand, while retaining and adapting their distinctive identities. The histories of Chinese, Indian, and other Asian communities, Pacific communities, refugee and faith-based communities, disability communities, and the Deaf community demonstrate how this has been experienced. Some have met barriers.</p> <p>Advocating for the right to citizenship and respect for difference has contributed to the development of a more diverse nation.</p>	<p>Since the mid-nineteenth century, immigration practices and laws have shaped Aotearoa New Zealand’s population and sought to realise dominant cultural ideals and economic ends, including via Chinese goldminers, Indian and Scandinavian labourers, and Pacific workers.</p> <p>Māori as tangata whenua were excluded from these cultural ideals, which they experienced as colonising and assimilating.</p> <p>At different times, various groups have been marginalised in Aotearoa New Zealand. These groups have sought to remedy injustices associated with immigration policies and practices (e.g., through the Disability Action Group, the Polynesian Panthers, and petitions to governments). Governments have sometimes acknowledged these injustices (e.g., through the poll tax apology and the apology for the dawn raids).</p> <p>Aotearoa New Zealand’s participation in international conflicts over time reflects our changing view of our country’s place in the world and our identity. Our remembrance of these conflicts and our honouring of those involved has evolved over time (e.g., the Crown apologised to Vietnam War veterans and their families for the way their service was not recognised).</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.	
Knowledge in relation to the diverse histories and experiences of early British, Irish, Chinese, and Indian migrants; of Pacific and Asian communities and communities from continental Europe, the		Americas, and the African continent; of women and children; of the Deaf community and refugee, faith-based, disability, and minority communities.	

Know

Tino rangatiratanga me te kāwanatanga

Government and organisation

This context focuses on the history of authority and control, and the contests over them. At the heart of these contests are the authorities guaranteed by Te Tiriti o Waitangi | The Treaty of Waitangi. This context also considers the history of the relationships between government agencies and the people who lived here and in the Pacific.

Years 1–3 (Foundation)	Years 4–6	Years 7–8	Years 9–10
<p>Waitangi Day marks the significance of the initial signing of Te Tiriti o Waitangi The Treaty of Waitangi. We recall what happened at Waitangi at the time of the signing and who was there. This helps us understand why we have a holiday.</p>	<p>Te Tiriti o Waitangi The Treaty of Waitangi was signed in different places. The two versions of the Treaty say different things about who would have authority. Māori understandings were based on the version in te reo Māori, which the vast majority of Māori signed.</p> <p>Governments have selectively supported or excluded people through processes associated with voting rights, access to education, health, and welfare provision, reflecting prevailing public attitudes of the time. Often equitable treatment has been sought by people, including Māori, Chinese, women, children, and disabled people.</p>	<p>The signings of He Whakaputanga o te Rangatiratanga o Nu Tirenī The Declaration of Independence and Te Tiriti o Waitangi The Treaty of Waitangi emerged from a long period of complex interactions between hapū/iwi and newcomers in which Māori were the majority. These interactions, particularly those with missionaries, helped to facilitate the treaty process. Also important were the international events and ideas of the time that informed the Crown's thinking and actions.</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>Pacific peoples have experienced Aotearoa New Zealand's colonial authority and control. Throughout these experiences, they have continued to sustain their cultures and assert their authority. The New Zealand Government has apologised to the people of Samoa for past injustices.</p>	<p>The Crown asserted its power to establish a colonial state that in consequence diminished mana Māori. Over time, Māori have worked inside, outside, and alongside the Crown to renegotiate the colonial relationship with the Crown and to affirm tino rangatiratanga.</p> <p>The Waitangi Tribunal investigation process and subsequent settlements by the Crown have provided an opportunity for reconciliation and greater engagement by non-Māori with the Treaty.</p> <p>Aotearoa New Zealand's relationships with Pacific states since the Second World War have reflected its own interests. These have coincided at times with the interests of Pacific states.</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.	
Knowledge in relation to the diverse histories and experiences of early British, Irish, Chinese, and Indian migrants; of Pacific and Asian communities and communities from continental Europe, the		Americas, and the African continent; of women and children; of the Deaf community and refugee, faith-based, disability, and minority communities.	

Know

Tūrangawaewae me te kaitiakitanga

Place and environment

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.

Years 1–3 (Foundation)	Years 4–6	Years 7–8	Years 9–10
<p>Tangata whenua are deeply connected to the local area. Naming places was key to establishing and maintaining mana and tūrangawaewae.</p> <p>Many of the names of geographical features, towns, buildings, streets, and places tell stories. Sometimes there is more than one story.</p>	<p>People adapted their technologies and tools to the new environment of Aotearoa New Zealand.</p>	<p>Māori cared for and transformed te taiao, and expressed their connection to place by naming the land and its features.</p>	<p>Settlers transformed and later cared for the natural world, and renamed places and features to reflect their own cultural origins.</p> <p>Widespread public awareness and collective action about damage to the environment became most strongly evident in the late twentieth century (e.g., through Manapouri dam protests and the Māori-initiated Manukau Harbour claim).</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</p>		<p>that have been important in the local area, and to student-led inquiries into the history of the rohe and local area.</p>	
<p>Knowledge in relation to the diverse histories and experiences of early British, Irish, Chinese, and Indian migrants; of Pacific and Asian communities and communities from continental Europe, the</p>		<p>Americas, and the African continent; of women and children; of the Deaf community and refugee, faith-based, disability, and minority communities.</p>	

This context focuses on the choices people made to meet their needs and wants, how they made a living individually and collectively, and the resulting exchanges and interconnections.

Years 1–3 (Foundation)	Years 4–6	Years 7–8	Years 9–10
The ways different groups of people have lived and worked in this rohe have changed over time.	Traditional Māori economies were finely tuned to the resources within each rohe, which provided the basis for trade between iwi. There were complicated economic relationships between iwi and early newcomers as newcomers sought resources.	Iwi and hapū experimented with new economic opportunities to enhance their mana. In doing so, they built extensive trading networks domestically and with Australia.	Technological advancements developed the economy, along with state-supported land acquisition that impacted the Māori economy. The New Zealand economy has both benefitted from and been vulnerable to the impacts of economic interdependence.
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.	
Knowledge in relation to the diverse histories and experiences of early British, Irish, Chinese, and Indian migrants; of Pacific and Asian communities and communities from continental Europe, the		Americas, and the African continent; of women and children; of the Deaf community and refugee, faith-based, disability, and minority communities.	

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. At years 11–13, students continue to use these practices in subjects that draw from Aotearoa New Zealand’s histories.

Years 1–3 (Foundation)	Years 4–6	Years 7–8	Years 9–10
<div><div>Identifying and exploring historical relationships</div><div>The construction of narratives about the past is based on the ability to sequence events and changes and to identify historical relationships between them and how long ago they happened. Depending on who is telling the story, the same story can be told in different ways.</div></div>			
I can retell a story from the past and talk about how other people might tell it differently.	I can construct an historical sequence of related events and changes, show how long ago they happened, and say how other people might construct the sequence differently.	I can construct a narrative of cause and effect that shows relationships between events. By comparing examples over time, I can identify continuity or changes in the relationships. I can recognise that others might interpret these relationships differently.	I can construct a narrative of cause and effect that shows relationships between events. By comparing examples over time, I can identify continuity or changes in the relationships. I can recognise that others might interpret these relationships differently.
<div><div>Identifying sources and perspectives</div><div>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. When drawing evidence from sources, it is important to consider authorship and purpose and to identify voices that are missing.</div></div>			
I can use historical sources, giving deliberate attention to mātauranga Māori sources, to help answer my questions about the past.	I can use historical sources, giving deliberate attention to mātauranga Māori sources, to gather evidence to answer my questions about the past. I can identify views that are missing and note how this may affect my answers.	I can use historical sources with differing perspectives on the past, giving deliberate attention to mātauranga Māori sources. I can recognise that the sources may not fully answer my questions, and that my answers are themselves interpretations.	I can use historical sources with differing perspectives and contrary views (including those that challenge my own interpretation), giving deliberate attention to mātauranga Māori sources. I can recognise that the sources available may not capture and fairly represent the diversity of people’s experiences.
<div><div>Interpreting past experiences, decisions, and actions</div><div>Interpretations of people’s 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 using these interpretations and reflecting on our own values, we can make evidence-based ethical judgements about the past.</div></div>			
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 informed ethical judgements about people’s actions in the past, basing them on historical evidence and taking account of the attitudes and values of the times, the challenges people faced, and the information available to them.	I can make informed ethical judgements about people’s actions in the past, basing them on historical evidence and giving careful consideration to the complex predicaments people faced, what they knew and expected, the attitudes and values of the times, and my own attitudes and values.

We **shape** an **education** system that delivers
equitable and **excellent outcomes**

He mea **tārai** e mātou te **mātauranga**
kia **rangatira** ai, kia **mana taurite** ai ōna **huanga**



Cabinet

Minute of Decision

This document contains information for the New Zealand Cabinet. It must be treated in confidence and handled in accordance with any security classification, or other endorsement. The information can only be released, including under the Official Information Act 1982, by persons with the appropriate authority.

Report of the Cabinet Social Wellbeing Committee: Period Ended 4 March 2022

On 7 March 2022, Cabinet made the following decisions on the work of the Cabinet Social Wellbeing Committee for the period ended 4 March 2022:

Out of scope

SWC-22-MIN-0020

**Aotearoa New Zealand's Histories and Te Takanga
o Te Wā in the National Curriculum**
Portfolio: Education

CONFIRMED

Out of scope

Michael Webster
Secretary of the Cabinet



Cabinet Social Wellbeing Committee

Minute of Decision

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Aotearoa New Zealand's Histories and Te Takanga o Te Wā in the National Curriculum

Portfolio Education

On 2 March 2022, the Cabinet Social Wellbeing Committee:

- 1 **noted** that in December 2020, the Cabinet Business Committee approved the release of the draft Aotearoa New Zealand's histories and Te Takanga o Te Wā curriculum content for public consultation [CBC-20-MIN-0133];
- 2 **noted** that public consultation ran from 3 February to 31 May 2021 with high engagement from a wide range of people, and that feedback was generally positive and identified opportunities to strengthen the content;
- 3 **noted** that changes have been made to the Aotearoa New Zealand's histories and Te Takanga o Te Wā curriculum content in response to feedback, with a focus on providing a wider range of historical contexts and concepts, improving clarity of the content, and ensuring visibility of diverse histories;
- 4 **approved** the final Te Takanga o Te Wā (Appendix 1) and Aotearoa New Zealand's histories (Appendix 2) curriculum content attached under SWC-22-SUB-0020;
- 5 **noted** that the Minister of Education will formally issue the new content for use by schools via a *Gazette* notice that updates the national curriculum statements for Tikanga ā-Iwi and Social Sciences (where the new content sits);
- 6 **noted** that the approach to implementation will support schools and kura to adopt the new content at a pace that works for them and responds to local conditions, but all schools and kura are expected to be using the new content from 1 January 2023;
- 7 **noted** that a suite of information, resources, and opportunities for professional learning and development will be available to support schools and kura on their implementation journey.

Rachel Clarke
Committee Secretary
Attendance (see over)

Present:

Rt Hon Jacinda Ardern
Hon Grant Robertson
Hon Kelvin Davis
Hon Chris Hipkins
Hon Carmel Sepuloni (Chair)
Hon Andrew Little
Hon Poto Williams
Hon Kris Faafoi
Hon Peeni Henare
Hon Wille Jackson
Hon Jan Tinetti
Hon Dr Ayesha Verrall
Hon Aupito William Sio
Hon Meka Whaitiri
Hon Priyanca Radhakrishnan

Officials present from:

Office of the Prime Minister
Office of the Chair
Officials Committee for SWC

Proactively Released