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How to use the cards

Use these cards to begin planning for including *Aotearoa New Zealand's histories* within social sciences. There are two parts to the process, which takes 2–3 hours – or you can split it over two sessions.

Part one focuses on the Overview of Understand, Know, and Do in the *Aotearoa NZ's histories* content (pages 2–3).

Part two focuses on using the progress outcomes of *Aotearoa NZ's histories* to start planning for a particular phase of learning.

Part one: Getting an overview

- 1. Look at pages 2–3 of the *Aotearoa NZ's histories* content.** Note the three elements of *Aotearoa NZ's histories*: Understand, Know, and Do.

- 2. Understand:** Read each big idea (cards 4–7) and discuss how it enriches 2–3 social sciences topics you’ve taught or know well.
- 3. Know:** Read each context (cards 8–11) and discuss its connection with your topics.
- 4. Do:** Read each inquiry practice (cards 12–14) and discuss how it supports students to think critically about the past and interpret stories about your topics.

Now that you’ve explored the Overview of *Aotearoa NZ’s histories*, discuss how the three elements weave together to enrich learning in your topics.

How to use the cards

Part two: Planning with the progress outcomes

This part of the process will help you to start planning with *Aotearoa NZ's histories*. Capture your ideas and decisions as you work through it (e.g., who you'll need to talk to, and what resources you'll need).

- 5. Select a phase of learning and a topic.** Start planning for one phase of learning (years 1-3, 4-6, 7-8, or 9-10). Look at and discuss the progress outcome in *Aotearoa NZ's histories* for that phase of learning (pages 4-5, 8-9, 16-17, or 24-25). Choose a meaningful and familiar social sciences topic, rich and broad enough to link to the big ideas and one or more of the contexts.
- 6. Organise your cards.** Gather all four big ideas (cards 4-7), and go through cards 15-50 to select the key knowledge and inquiry practice cards for your phase of learning. Put the other cards aside.

Turn over

- 7. Understand:** Discuss how your topic can be used to broaden and deepen students' understanding of the four big ideas. You might need to revisit your topic if you can't link to all the big ideas.
- 8. Know:** Read the key knowledge statements and identify those relevant to your topic. Use these statements to explore and refine your topic. Discuss what resources you could use to support your own and students' learning.
- 9. Do:** Read the inquiry practice statements and discuss how you'll support students to develop these practices as they explore the topic. (All three practices will be involved, with different activities drawing on particular practices.)
- 10. Discuss progress.** For the phases above and below your phase of learning, select the key knowledge cards for the contexts you have chosen and all the inquiry practice cards. Discuss how students' learning progresses across the phases – in depth of knowledge and sophistication of inquiry.
- 11. Identify activities.** Discuss activities that will build students' understanding of the big ideas, knowledge of your topic, and use of the inquiry practices. Capture your ideas in your planning.

Understand

The big ideas

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

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.

Understand

The big ideas

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. (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.

Understand

The big ideas

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.

Understand

The big ideas

*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

The 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.

Know

The contexts

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.

Know

The contexts

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.

Know

The contexts

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.

Do

The 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.

Do

The inquiry practices

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.

Do

The inquiry practices

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.

Years 1-3

Key knowledge

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.

Years 1-3

Key knowledge

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.

Years 1-3

Key knowledge

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.

Years 1-3

Key knowledge

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.

Years 4-6

Key knowledge

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.

Years 4-6

Key knowledge

Whakapapa me te whanaungatanga Culture and identity

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.

Years 4-6

Key knowledge

Whakapapa me te whanaungatanga Culture and identity

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

Years 4-6

Key knowledge

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.

Years 4-6

Key knowledge

Tino rangatiratanga me te kāwanatanga

Government and organisation

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.

Years 4-6

Key knowledge

Tūrangawaewae me te kaitiakitanga **Place and environment**

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

Years 4-6

Key knowledge

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.

Years 7–8

Key knowledge

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.

Years 7–8

Key knowledge

Whakapapa me te whanaungatanga **Culture and identity**

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.

Years 7–8

Key knowledge

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.

Years 7-8

Key knowledge

Tino rangatiratanga me te kāwanatanga

Government and organisation

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

Years 7-8

Key knowledge

Tino rangatiratanga me te kāwanatanga

Government and organisation

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.

Years 7–8

Key knowledge

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.

Years 7–8

Key knowledge

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.

Years 9-10

Key knowledge

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).

Years 9-10

Key knowledge

Whakapapa me te whanaungatanga Culture and identity

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).

Years 9-10

Key knowledge

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.

Years 9-10

Key knowledge

Tino rangatiratanga me te kāwanatanga

Government and organisation

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.

Years 9–10

Key knowledge

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).

Years 9-10

Key knowledge

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.

Years 1-3

Inquiry practices

Identifying and exploring historical relationships

I can retell a story from the past and talk about how other people might tell it differently.

Years 1-3

Inquiry practices

Identifying sources and perspectives

I can use historical sources, giving deliberate attention to mātauranga Māori sources, to help answer my questions about the past.

Years 1-3

Inquiry practices

Interpreting past experiences, decisions, and actions

I can make observations about how people have acted in the past and how they act today.

Years 4–6

Inquiry practices

Identifying and exploring historical relationships

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.

Years 4–6

Inquiry practices

Identifying sources and perspectives

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.

Years 4–6

Inquiry practices

Interpreting past experiences, decisions, and actions

I can identify the attitudes and values that motivated people in the past and compare them with attitudes and values of today.

Years 7–8

Inquiry practices

Identifying and exploring historical relationships

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.

Years 7–8

Inquiry practices

Identifying sources and perspectives

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.

Years 7–8

Inquiry practices

Interpreting past experiences, decisions, and actions

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.

Years 9–10

Inquiry practices

Identifying and exploring historical relationships

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.

Years 9–10

Inquiry practices

Identifying sources and perspectives

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.

Years 9–10

Inquiry practices

Interpreting past experiences, decisions, and actions

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.