

Aotearoa New Zealand's histories

Te Takanga o Te Wā and Tohu Whenua

Years 9-10

A quick guide to the Tohu Whenua places where ākonga can understand, know and do Aotearoa New Zealand's history where it happened



UNDERSTAND		Tohu Whenua sites
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.	<i>Te Tai Tokerau Northland</i> <ul style="list-style-type: none"> • Rākaumangamanga/Cape Brett • Kororipo Heritage Park(Kororipo Pā/Te Ahurea) <i>Te Tai Poutini West Coast</i> <ul style="list-style-type: none"> • Te Kopikopiko o te Waka • Hokitika (pounamu story)
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.	<i>Te Tai Tokerau Northland</i> <ul style="list-style-type: none"> • Ruapekapeka Pā • Pompallier Mission and Printery • Rangihoua Heritage Park • Kororipo Heritage Park • Waitangi Treaty Grounds • Te Waimate Mission • Māngungu Mision • Clendon House <i>Otago</i> <ul style="list-style-type: none"> • Arrowtown (Chinese heritage) • Olveston (Jewish heritage)
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.	<i>Te Tai Tokerau Northland</i> <ul style="list-style-type: none"> • Ruapekapeka Pā <i>Te Tai Poutini West Coast</i> <ul style="list-style-type: none"> • Brunner Mine

UNDERSTAND		Tohu Whenua sites
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.	<p><i>Te Tai Tokerau Northland</i></p> <ul style="list-style-type: none"> • Pompallier Mission and Printery • Rākaumangamanga/Cape Brett • Rangihoua Heritage Park • Kororipo Heritage Park • Te Waimate Mission <p><i>Te Tai Poutini West Coast</i></p> <ul style="list-style-type: none"> • Reefton • Brunner Mine <p><i>Otago</i></p> <ul style="list-style-type: none"> • TSS Earnslaw • Arrowtown • Kawarau Suspension Bridge • Hayes Engineering Works • Totara Estate • Dunedin Railway Station/Taieri Gorge Rail

KNOW		KEY QUESTIONS	EXPLORE EXAMPLES OF...	<i>Tohu Whenua sites</i>
<p>Whakapapa me te whanaungatanga</p> <p>Culture and identity</p>	<p>Peopling the colony: inclusion and exclusion</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 (for example, through the Disability Action Group, the Polynesian Panthers, and petitions to governments). Governments have sometimes acknowledged these injustices (for example, through the poll tax apology and the apology for the dawn raids).</p>	<p>Peopling the colony: inclusion and exclusion</p> <p>How have government and public attitudes towards national identity and particular communities' contributions to it been expressed through immigration policies over time?</p> <p>How have Māori as Treaty partners been involved in conversations and decisions about national identity and immigration laws?</p> <p>How have immigration laws and practices impacted on Māori and the different groups of people who have chosen to live here?</p> <p>How have groups of people sought to remedy injustices associated with immigration policies and practices?</p>	<p>Immigration schemes and policies that show how the peopling of New Zealand was influenced by predominant views of the times (for example, 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)</p> <p>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</p> <p>The impact of these laws and contemporary views – groups were excluded (for example, the Chinese, the disabled), marginalised (for example, Māori, who made up 95% of the population in 1840 and 5% in 1900), and discriminated against (for example, Indians, Pacific communities), which generated resistance (for example, via petitions, the Disability Action Group, and the Polynesian Panthers) and subsequent government apologies (for example, for the Chinese poll tax and the dawn raids)</p> <p>How changes in immigration policy have transformed the ethnic make-up of Aotearoa New Zealand, evidenced by statistics, images, and personal experiences (for example, the impact of the 1987 shift in focus to skills, family reunification, and refugee commitments).</p>	<p><i>Te Tai Tokerau Northland</i></p> <ul style="list-style-type: none"> • Waitangi Treaty Grounds <p><i>Otago</i></p> <ul style="list-style-type: none"> • Arrowtown

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<p>Whakapapa me te whanaungatanga</p> <p>Culture and identity</p>	<p>Changing views on conflict</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 (for example, the Crown apologised to Vietnam War veterans and their families for the way their service was not recognised).</p>	<p>Changing views on conflict</p> <p>How has our involvement in international conflicts changed over time?</p> <p>How does this reflect our changing view of Aotearoa New Zealand's role in the world?</p> <p>What and who do we now remember and not remember?</p> <p>How does this shape our current ideas about national identity?</p>	<p>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</p> <p>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 (for example, for the First World War, conscientious objectors and Waikato iwi led by Te Puea Hērangi) to greater acceptance of public protest (for example, against the Vietnam War), and to the 2008 Crown apology for the treatment of Vietnam War veterans</p> <p>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 (for example, 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 (for example, 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 (for example, field punishments and Palestinian murders in the First World War, the Featherston prisoner-of-war-camp killings, and the Hautu Detention Camp).</p>	

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Tino rangatiratanga me te kāwanatanga	Sovereignty vs rangatiratanga: wars, laws and policies	Sovereignty vs rangatiratanga: wars, laws and policies	Episodes from the Waikato Wars – other examples could include the Northern Wars, conflicts in Wellington and Whanganui, and the Taranaki War	<i>Te Tai Tokerau Northland</i> <ul style="list-style-type: none"> • Ruapekapeka Pā • Pompallier Mission and Printery • Waitangi Treaty Grounds • Māngungu Mission • Te Waimate Mission
	Government and organisation	<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>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</p> <p>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</p> <p>Māori attempts to remedy injustice and renegotiate the colonial relationship, through working inside the Crown system (for example, petitions to the Crown, the Young Māori Party, Rātana political candidates, and the Māori Party); alongside the Crown system (for example, the 1860 Kohimarama conference, Kīngitanga, Kauhanganui parliament, Kotahitanga parliament, and Māori Women's Welfare League); and outside the Crown system (for example, 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</p> <p>Waitangi Tribunal investigations and Crown settlements.</p>	

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<p>Tino rangatiratanga me te kāwanatanga</p> <p>Government and organisation</p>	<p>Decolonising the Pacific</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>	<p>Decolonising the Pacific</p> <p>Since the Second World War, how have Aotearoa New Zealand's relationships with Pacific states reflected its own interests?</p> <p>To what extent have these coincided with the interests of Pacific peoples?</p>	<ul style="list-style-type: none"> • 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 (for example, in Bougainville and Timor-Leste), advocacy for democracy (for example, in Fiji), and climate change advocacy. 	

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<p>Tūrangawaewae me te kaitiakitanga</p> <p>Place and environment</p>	<p>Transforming environments</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 (for example, through Manapouri dam protests and the Māori-initiated Manukau Harbour claim).</p>	<p>Transforming environments</p> <p>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?</p> <p>Who gets the right to name physical and cultural features? What do we do about people's different perspectives on place names?</p> <p>What efforts have been made over time to conserve and regenerate the land and its beauty?</p> <p>What are some of the main historical examples of collective action in response to damage to the environment?</p>	<p>Practices that transformed the landscape and impacted on ecosystems – for example, burning forests; clearing bush, tussock, and wetland for fenced pasture; agriculture (for example, sheep, beef, dairying, market gardening, and viticulture); the introduction of colonising plants (for example, gorse) and animals (for example, possums, rabbits, ferrets, deer, stoats, and weasels); exotic forest planting (for example, of radiata pine on the Kāingaroa plains in the 1920s and 1930s); extractive industries (for example, for gold, timber, and coal), with their associated 'boom and bust' transformation of places (for example, 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</p> <p>Colonial naming and renaming – the replacement of Māori names to claim ownership of places (for example, provinces, towns, cities), features of the natural environment (for example, mountains and rivers), and flora and fauna</p> <p>The conservation of areas of natural beauty – for tourism (for example, the Pink and White Terraces, Fox Glacier, and the Whanganui River as the 'Rhine of the South'), for their cultural and scenic value (for example, 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 (for example, through inadequate compensation, land confiscation, and denial of promised access)</p> <p>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 (for example, via the Resource Management Act 1991).</p>	<p><i>Te Tai Tokerau Northland</i></p> <ul style="list-style-type: none"> • Rangihoua Heritage Park • Kororipo Heritage Park • Te Waimate Mission <p><i>Te Tai Poutini West Coast</i></p> <ul style="list-style-type: none"> • Denniston Mine • Waiuta • Brunner Mine • Hokitika • Te Kopikopiko o te Waka <p><i>Otago</i></p> <ul style="list-style-type: none"> • Bannockburn Sluicings • Arrowtown

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<p>Kōwhiringa ohaoha me te whai oranga</p> <p>Economic activity</p>	<p>Technology and economic development</p> <p>Technological advancements developed the economy, along with state-supported land acquisition that impacted the Māori economy.</p>	<p>Technology and economic development</p> <p>How did the state help to create and manage the developing international economy?</p> <p>Who did this benefit, and how?</p>	<p>The state's management of a developing international economy to support growth – for example, through technological advancements (for example, refrigeration) supported by big government borrowing for infrastructure development (for example, of roads, rail, bridges, and harbours)</p>	<p><i>Otago</i></p> <ul style="list-style-type: none"> • Hayes Engineering Works • Totara Estate

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<p>Kōwhiringa ohaoha me te whai oranga</p> <p>Economic activity</p>	<p>Economic interdependence and vulnerability</p> <p>The New Zealand economy has both benefitted from and been vulnerable to the impacts of economic interdependence.</p>	<p>Economic interdependence and vulnerability</p> <p>In what ways has the New Zealand economy been vulnerable to influences from the international economy over time?</p> <p>How has New Zealand attempted to adapt to these influences, and with what success?</p>	<p>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 (for example, 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)</p> <p>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 (for example, 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 (for example, farming and public services such as railways and post offices).</p>	<p>Otago</p> <ul style="list-style-type: none"> • Hayes Engineering Works • Totara Estate

DO	OUTCOMES
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.
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.
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.