

EXPLORE – What is the current state of te taiao?

Investigate how colonisation, and its values, has influenced present day relationships with landscape

Big ideas

- Colonisation, and its associated values, has severely impacted on the health of te taiao.
- Understanding the whakapapa of the whenua where we live helps us to provide appropriate support for the taiao going forward
- Critically examining our past and present realities helps us to imagine thriving shared futures
- Museums can have a role in reconnecting people to their histories for thriving shared futures

Social Sciences

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

We know who we are and where we come from; therefore, we can move forward with confidence.

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

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

Kaua e uhia Te Tiriti o Waitangi ki te kara o Ingarangi. Engari me uhi anō ki tōu kahu Māori, ki te kahu o tēnei motu ake.

Do not drape The Treaty of Waitangi with the Union Jack of England, but rather with your Māori cloak, which is of this country.
(Āperahama Taonui, 1863)

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

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

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

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

Interactions change societies and environments.

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

Know

Ngā ahurea me te tuakiri kiritōpū | Culture and collective identity

This context focuses on how the past shapes who we are today, familial links and bonds, networks and connections, the importance of respect and obligation, and the stories woven into people's collective and diverse identities. It recognises the dynamic nature of culture and identity and the social and cultural importance of community practices, heritage, traditions, knowledge, and values.

Phase Three (Years 7-8) Within Aotearoa New Zealand's histories

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.

Phase Four (Year 9-10)

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

Do

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

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

Phase Three (Year 7-8)

Ask a range of questions that support meaningful investigations into social issues and ideas.

Phase Four (Year 9-10)

Ask challenging or provocative questions about social issues and ideas that investigate with others.

	<p>ends.</p> <p>Māori as tangata whenua were excluded from these cultural ideals, which they experienced as colonising and assimilating.</p>		
<p>Te tūrangawaewae me te taiao Place and environment</p> <p>This context focuses on the place of Aotearoa New Zealand in Te Moana-nui-a-Kiwa and the world. It explores the economic, cultural, recreational, spiritual, and aesthetic significance of places for people, and how communities seek to enhance liveability and wellbeing within the resources they have available. It considers the interrelationships between human activity and the natural world and the consequences of competing ideas about the control, use, protection, and regeneration of natural resources.</p>	<p>Phase Four (Year 9–10)</p> <p>Climate change and environmental degradation are impacting inequitably on different communities. Groups are responding locally and internationally as they work towards environmental justice.</p> <p>Within Aotearoa New Zealand’s histories</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>Te whakaaro huatau Thinking conceptually</p> <p>Thinking conceptually involves forming generalisations around key concepts to make sense of society and social issues. Conceptual depth develops through the exploration of multiple examples across time and place.</p>	<p>Phase Three (Year 7–8)</p> <p>Make connections between concepts by exploring different contexts</p> <p>Phase Four (Year 9–10)</p> <p>– Apply conceptual understandings across contexts and case studies in order to develop generalisations.</p> <p>– Explain that concepts are contested and mean different things to different groups.</p>
		<p>Te kohikohi, te tātari, me te whakamahi mātāpuna Collecting, analysing, and using sources</p> <p>Drawing on a broad range of diverse sources, particularly mātauranga Māori sources, provides a fuller and layered understanding of the context of an investigation. Critiquing authorship and purpose and identifying missing voices ensure breadth, depth, and integrity in research.</p>	<p>Phase Three (Year 7–8)</p> <p>Make connections between concepts by exploring different contexts.</p> <p>Phase Four (Year 9–10)</p> <p>– Consider whether my sources are valid and reliable, identify gaps in them, and reflect on limitations and biases in representing the people and groups involved.</p>

			<ul style="list-style-type: none"> - Engage with sources and people in the community ethically and with generosity and care. - 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. - Process information, using social science conventions and literacy and numeracy tools to help organise my research.
		<p>Te tautohu uara me ngā tirohanga Identifying values and perspectives</p>	<p>Phase Three (Year 7-8) 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.</p> <p>Phase Four (Year 9-10) - Describe the values behind diverse perspectives within and between groups, and explain the implications of missing perspectives.</p>

			<ul style="list-style-type: none"> - Develop frameworks and criteria for analysing perspectives and considering why people think and act the way they do. - Use tools to identify and respond to attempts to influence or manipulate people's values, perspectives, and actions.
		<p>Te whakaaro arohaehae mō ngā wā o mua Thinking critically about the past</p> <p>Constructing narratives about the past helps to sequence events and identify historical relationships. Narratives about historical experiences may differ depending on who is telling the story.</p> <p>Judgements about past experiences, decisions, and actions need to take account of the attitudes and values of the time and people's predicaments and points of view.</p> <p>By critiquing these interpretations and reflecting on our own values, we can make evidence-based, ethical judgments about the past.</p>	<p>Phase Four (Year 9-10)</p> <ul style="list-style-type: none"> - construct a narrative of cause and effect that shows relationships. By comparing examples over time, I can identify continuity or changes in the relationships. recognise that others might interpret these relationships differently. - 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.