

How to use the Tuia Encounters 250 teaching and learning guides

These guides are in four themes:

Voyaging

First Encounters

NZ History

Legacy of Learning

The themes support robust exploration of New Zealand histories in local contexts and have value beyond the Tuia commemorations.

Each theme is split into three sections with three stages relating to the Social Inquiry cycle: discover, explore, and act and innovate. To get the most out of this resource, it is recommended that students experience each stage in the cycle from at least one section.

Teachers can choose which sections they want to teach with their class, and which activities within each section. Each section is led by one or two of the Tuia 250 Encounters inquiry questions.

Many of the activities in this resource will be considered controversial by some groups. Tuia 250 is intended to provide an opportunity for 'honest conversations about the past, the present and how we navigate our shared future together' (**Ministry of Culture and Heritage**). Teachers are encouraged not to shy away from controversial topics, but instead give students the tools to unpack difficult histories, and acknowledge and recognise the perspectives of themselves and others. For helpful tips when teaching controversial issues, visit Oxfam's [Teaching controversial issues](#) and NZ History's [Teaching emotive and controversial history](#).

Conceptual understanding

The past affects the present, which impacts the future. People have different perceptions of what this means and we can learn from this to create change.

►► About

This resource is for teachers of students from years 1-10 in schools across Aotearoa who are working from *The New Zealand Curriculum*. An indication is given next to each activity as to its suitability for different year levels. As with any inquiry, however, the prior knowledge and cultural capital of each child will be different, so different learning experiences will suit different students.

Each section of the resource begins with inquiry questions to facilitate learning and discussion. There is flexibility in determining the exact nature of your inquiry, which will also encourage student agency.

Each section of the resource follows a **social inquiry** approach:

- a set of inquiry questions
- background to the learning context
- opportunities for ākonga to discover, explore, or act and innovate.

Y

Indicates the resource is suitable for younger students, years 1-4

O

Indicates the resource is suitable for older students, years 5-10

All

Indicates the resource is suitable for students of all ages

►► Overview

Understanding the past to inform the future is central to thinking about history in schools. *The New Zealand Curriculum* describes the Time, continuity and change strand:

“Students learn about past events, experiences, and actions and the changing ways in which these have been interpreted over time.

This helps them to understand the past and the present and to imagine possible futures.”

In this theme, we also encourage students to think about the way experiences in the past affect the present and the future.

Contents

The NZ History resource is divided into three parts:

The past affects the present which impacts the future

People can have different perceptions of the past

We can learn from the past to create change

►► Introduction

The New Zealand history theme will encourage learners to examine historical perspectives in their own lives and communities. This includes exploring the significant people, places, and events that shaped the community, and those of significance to all New Zealanders.

The past affects the present which impacts the future

►► Background

Learning about the past helps us understand how events of the past have shaped us, our communities, and our places. This knowledge helps us make decisions that will shape the future. When children know where they come from, and how they are making history, it helps them to understand their place in the world.

If people don't have the opportunity to heal trauma, they may unintentionally pass it on to younger generations. This is called intergenerational trauma. Colonisation is a significant cause of intergenerational trauma for many groups of indigenous people, and it has many consequences. For example, in many countries a higher percentage of indigenous people are imprisoned than non-indigenous people. Healing past trauma can improve the future significantly.

►► Discover

Possible inquiry question:

How are emotions passed down to future generations?

Investigate the history of your rohe to answer these questions:

- Who lived here long ago?
- What was the land used for?
- How have local, national or international events affected the people who live in your community?

Walk around the local area to find out what events or people are commemorated.

- Why are these events or people important to the community?
- What events or people aren't publicly commemorated but are important to the people in your rohe?

Watch Dr Cheryl Smith share a story of **reconnection to Te Reo Māori** and Dr Paul Reynolds share a story of **reconnection to whenua**. Discuss how the disconnect, and reconnect, with te reo Māori and the land has impacted these whānau.

Read Graham Cameron's **He's the One Who Came Home**. How was the grief of losing Ataraira and the whānau land passed down to future generations?

Read Tariana Turia's speech **Trauma and Colonisation**, and focus on this quote: "Some continue to benefit from what happened and others continue to be disadvantaged by it." Discuss how land confiscation and dispossession has contributed to the various emotions felt by different groups in Aotearoa.

Possible inquiry questions:

How does colonisation relate to some of the current injustices in Aotearoa?
Did Captain Cook lay the foundation for current systemic injustices towards Māori?

Explore the importance of te reo and tikanga Māori by following these links:

ALL

- **'It's part of who we are'** Scotty and Stacey Morrison urge Kiwis to embrace Te Reo Māori
- **Mind Your Language!** Making te reo part of your Matariki (New Year) resolutions
- **The History of Māori Language** from the Human Rights Commission

ALL

Create a **whare o te reo mauriora**. Explore the different groups and parts of this whare including the **Māori Language Act 2016**. Find out who speaks te reo Māori in your school and how people could be encouraged to speak te reo more often.

Read this quote from *He Waka Roimata (A Vessel of Tears)* - a report by Te Uepū Hāpai i te Ora – Safe And Effective Justice Advisory Group:

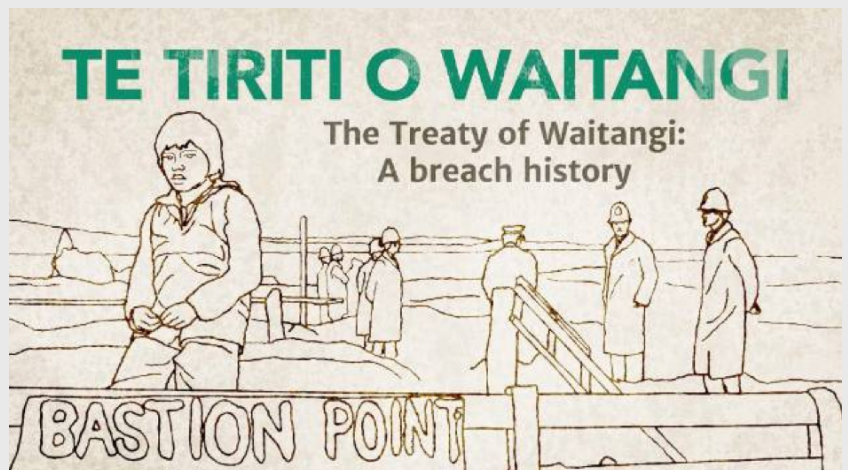
O

“In the mid-20th century, driven largely by economic pressures, Māori moved from the rural areas they had previously lived in to urban areas, where they were encouraged to integrate into ‘mainstream’ (Pākehā) society. A major effect of this was to separate Māori from whānau and traditional structures of support. This shift coincided with a significant increase in Māori involvement in the criminal justice system. For the first half of the 20th century, convictions against Māori were more or less commensurate with their share of the population; this pattern changed rapidly from around 1950.

Many Māori described colonisation and its impact on them as an overwhelming trauma: a denial of voice, opportunity and potential on an intergenerational scale; a loss of rangatiratanga, mana and dignity; stolen identity; stolen culture and language; stolen land and dispossession; a loss of place; and, for many, disconnection from whakapapa. Colonisation has led to enormous problems for Māori, as for Indigenous peoples in other colonised countries, including poor health, poor education and housing, unemployment and low incomes culminating in severe social and economic disadvantage – the major social indicators that lead to crime.”

ALL

The Stuff article **Treaty of Waitangi: What Was Lost** has motion graphics that illustrate Māori land losses and confiscations, as well as graphs showing the number of people in Aotearoa who speak Te Reo. How could these two things be related?



KATHRYN GEORGE/STUFF

Possible inquiry question:

What were the significant events in your area that have affected how people interact today?

Y

Use your findings about the commemorations in your local area and what important people or events aren't commemorated. Design a celebration or commemoration that showcases these people or events.

O

Find out about significant events in your area, particularly examples of mana motuhake or colonisation, and discuss how they might have affected how people interact today. For example:

- Are there unresolved conflicts that mean some groups limit their interaction?
- Are there events where people deepened their relationships by helping each other?

All

To gather information, go for a walk around the area to find any signs, monuments or evidence of significant events; talk to local people or visit your local library. You could also search for your local area in the **National Library online images** or **Papers Past**, or on **Te Ara: The encyclopedia of New Zealand**.

All

When you have gathered the information, put together a timeline of significant events in your area. Include some present or future events that you could create that would improve the way people in your area interact. You could do these on paper, or create a digital timeline with an app like **Myhistro**, which can integrate a map with a timeline and allow you to locate events in the geographic area; or **Sutori**, which creates timeline presentations with embedded videos.

People have different perceptions of the past

►► Background

The way we view history changes over time as people unravel biases and correct narratives. Different groups also have different perceptions of past events. These perceptions are formed by the different experiences, stories, values, and beliefs that various groups have.

The stories at the margins – those not as widely told in mainstream society – can help people understand history better.

►► Discover

Possible inquiry question:

What effect has land use and settlement had on your local area?
What impact has this had on different groups of people?

ALL

Watch **He Whenua Rangatira: A Māori Land**, which shows the history of Māori arrivals from 1200, European arrivals from 1642, and the signing of He Whakaputanga (Declaration of Independence) from 1835 to 1839, and discuss Māori migration in your area.

ALL

Walk around your community and imagine what the area would have looked like before human settlement. You could create pictures of what the area looked like at different times and add them to your timeline.

O

Read Human Effects on the Environment and view the infographic from the **Environment Aotearoa 2019 Summary**. Interview people in the community to identify how changes in the environment impact various groups in different ways.

O

Read the **Ministry for the Environment's 2019 report** and evaluate which issue has the greatest impact in your rohe.

ALL

Download **maps about rising sea-levels** for your area and view the implications for New Zealand on page 6 of **Climate Change Implications for New Zealand**. If you are in the Wellington region you can also view this **Sea level rise mapping tool**. Discuss how different groups would be impacted in these sea-level scenarios.

► Explore

Possible inquiry questions:

How have the experiences of different groups impacted their feelings about land disputes in your rohe?

What experiences have different people and groups had that may have influenced their perspectives on an issue in your community?

Watch **this optical illusion** and **Squaring the Circle by Troika**. Discuss how the experiences we have had, or the way we look at something, can affect our perception of them – for example, things in a shadow are lighter than they appear. You could also read the book ***They All Saw a Cat* by Brendon Wenzel** and discuss why the cat looks different to each animal. Once the students understand how their experiences affect their perspectives, create your own artworks by making observational drawings from different angles that show different perspectives.

Explore a land dispute in your area and investigate the past experiences different groups have had. To find out background information, you could:

- Investigate the New Zealand Settlements Act (1863), and any subsequent act that affected land ownership in your rohe.
- Watch a relevant episode of ***The Negotiators***.
- Visit a community museum or historical society.
- Interview iwi historians.
- Explore and contrast **Māori** and Pākehā values about land use.

Possible inquiry question:

Why do different groups tell different stories about events?

Watch **Stage Challenge – Māori history inspires creativity**, where a group of students from Whanganui City College discuss the effect of using the Battle of Moutoa for their Stage Challenge theme.

- How did this performance help students understand the story of their local area?

The way we talk about Captain Cook's first encounters with Māori varies between different groups and has changed over time.

In 1969, the *School Journal* published a story called Captain Cook Discovers New Zealand. This is how it describes Cook's landing in Tūranganui-a-Kiwa (Poverty Bay):

"Captain Cook tried to land and trade with the Maori who gathered on the beaches, or came around The Endeavour on the canoes. But they looked fierce and warlike and Captain Cook was so disappointed that he named the place Poverty Bay."

Contrast this with the description of **Cook's Visit to Poverty Bay/Tūranganui-a-Kiwa in Te Ara:**

"Two days later Cook landed at Poverty Bay. But skirmishes on that day and the next resulted in the deaths of several Māori, including the leaders Te Maro and Te Rakau. The incidents appear, like Tasman's bloody experience at Murderers Bay (Golden Bay) in 1642, to have been in part the result of Māori efforts to deal with strange newcomers in a traditional way."

And this from the **NZ History site**:

“Then on 8 October 1769, James Cook and others landed on the east side of the Tūranganui River, near present-day Gisborne. It appears from later accounts that the local Māori at first took the ship to be a floating island or giant bird. The fertile land surrounding the wide bay Tūranganui-a-Kiwa was home to a large population of Māori at that time, divided into four main tribes.”

Cook’s relationship with Māori got off to a disastrous start when a Ngāti Oneone leader, Te Maro, was shot and killed by one of Cook’s men. It seems likely that the local people were undertaking a ceremonial challenge, but the Europeans believed themselves to be under attack.

When Cook returned to shore the next day a large group of Māori gathered. This time Cook had brought with him the Tahitian tahuā (priest) Tupaia, who was able to converse with the Māori. A local man greeted Cook with a hongi, possibly on Toka-a-Taiau, a sacred rock in the Tūranganui River. As historian Anne Salmond observed, this would have been a ‘portentious, powerful place for the first formal meeting between a Maori and European’.

However, another fracas occurred in which the Rongowhakaata chief Te Rakau was killed by the Endeavour’s company, and others wounded. This time it seems likely that Māori were attempting to exchange weapons, but this was misunderstood. Later that day Endeavour crewmen attempted to seize the occupants of fishing waka, with the intention of taking them on board and gaining their friendship. Further Māori deaths occurred during this incident and three youths were taken captive; they were later returned to shore.

And this from **the map Cook’s Crime Spree**:

“Cook approached waka, who, in fear, tried to paddle away. He then ordered [muskets] to be fired over their heads, which they responded to by throwing whatever was in the fishing vessel at the boat.

He then ordered [muskets] to be fired into the vessel, killing at least 4, with 3 youths diving overboard to attempt to swim to safety. The three youths were kidnapped.”

View **this image** from the 1969 bicentenary parade.

Read this quote and question from **Tina Ngata’s The Reckoning**:

“Colonial education also tends to euphemise crimes that are carried out in the name of Imperial expansion. ‘Loss of life’ at the hands of imperial invaders is no less a murder than if any other person arrived uninvited to take people’s lives. Claiming lands for yourself that clearly belong to other people is theft. Knowingly infecting communities with diseases to which they have no immunity is genocide.”

- What version of history has dominated our world up until now?
- What counts as important history and what is the right way to remember painful histories?

Discuss these questions and brainstorm how you could tell these stories to emphasise the effects on the marginalised.

We can learn from the past to create change

►► Background

We cannot change past events, but we can learn from them to change the future. Many Pākehā say that they do not condone the actions of their ancestors and they are not responsible for those actions. However acknowledging that they benefit from those actions, and working towards correcting the imbalance those actions caused, can change the future.

►► Discover

Possible inquiry question:

Why do you think that myths about Moriori, as preceding Māori on mainland New Zealand, have been so prevalent?

What purpose do they serve for people who believe them?

What consequences does this have for Māori?

- Listen to **this interview** between Jesse Mulligan and Keri Mills about the story of the interaction between Māori and Moriori.
- Read **The Moriori Myth and Why it's Still With Us** by Keri Mills. Discuss the reasons why people might choose to believe this myth and what have been some of the consequences for Māori.

►► Explore

Possible inquiry questions:

How did the places in your area get their names?

Was this fair or unfair?

How could you make this fairer?

Explore what the places in your area would be called if Captain Cook hadn't arrived.

- Compare the different ways Māori and Europeans named places in these two stories: **Tapa Whenua and European Place Names**.



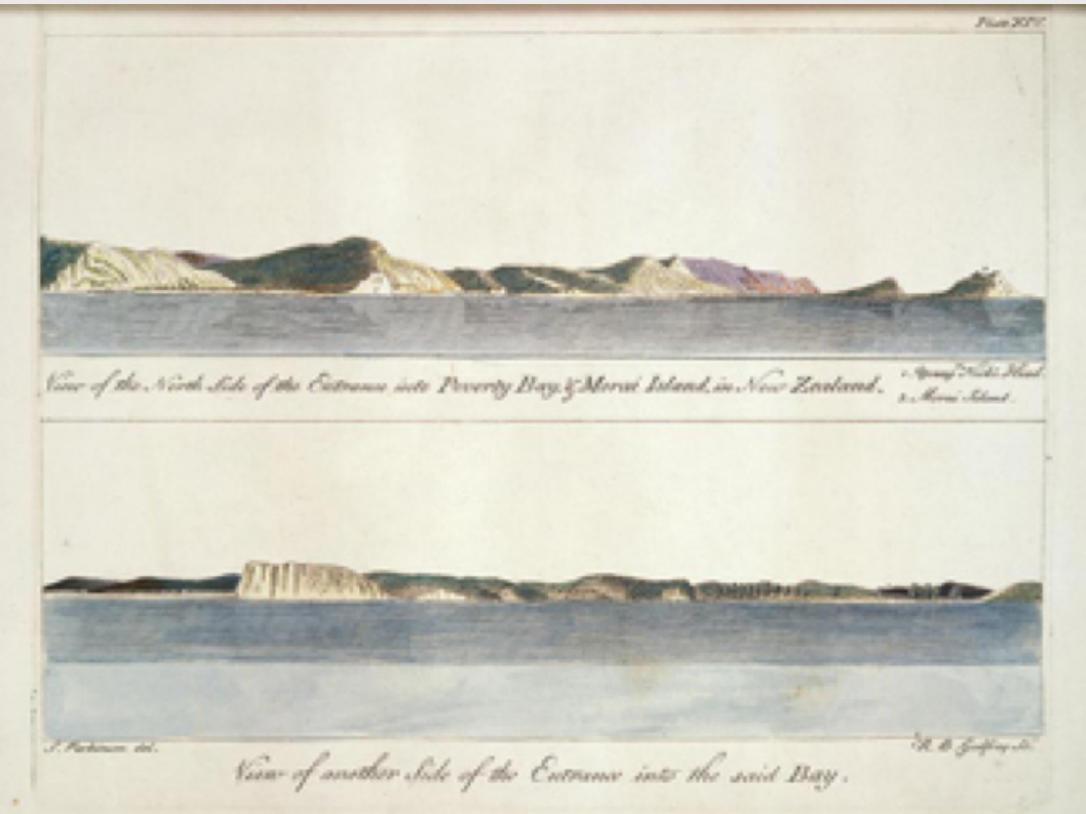
Look at the **Mt Cook School in Wellington curiosity card** and this artwork and discuss how names are given.



Sign for Mt Cook School, Wellington, 2018 by Dylan Owen. Some rights reserved (CC BY-NC-SA 4.0).



Engraving of the first land sighted by the *Endeavour*. Young Nick's Head was named after the ship boy, 12-year-old Nicholas Young, who was the first to sight land.



Godfrey, Richard Bernard, 1728-. Parkinson, Sydney, 1745-1771 :A view of the North side of the entrance into Poverty Bay & Morai Island in New Zealand. Ref: PUBL-0037-14. Alexander Turnbull Library, Wellington, New Zealand. /records/22725530

AI1

Follow these links to **Ngā Tohu Pūmahara The Survey Pegs of the Past**, an article published in 1990 for the New Zealand Geographic Board, and **The Map Kiwi** to explore the naming of your local area to answer these questions:

- Are the Māori names spelt correctly?
- Are macrons used correctly?
- How did the English names replace the original Māori ones?

O

The spelling of Whanganui was recently changed to add the 'h' back in. Follow the links below to find out more. How could you use this information to help correct any mistakes in your local place names?

- **How we say 'Whanganui'.**
- **Wanganui District to have 'h' added to name**
- **Whanganui and a story about it's H**

▶ Act/Innovate

Possible inquiry question:

How could stories that have been excluded from the popular narrative be widely told?

AI1

Listen to the **roadside stories** from your area. What stories are missing? Create your own audio recording of the missing stories from your area. Photos could be used to make a moving image story like this one about **Kupe in the Hokianga**.

O

Find out the story of a particular area mentioned in the cultural redress section of the **local iwi settlement summary**. Tell the story of this area in words, spoken word, art, music or drama. One way the story could be told using art is by creating a **Found poem** from old newspaper articles.

AI1

Look at this artwork: **Small Bore Hearts by Jason Hall**. These necklaces are made from musket balls and bullets fired during the New Zealand wars. Investigate other ways art can tell stories and create your own artworks to tell stories from your rohe.



Principles

The New Zealand Curriculum (NZC) **principles** embody beliefs about what is important in school curriculum – nationally and locally. They should underpin all school decision making.

When exploring Tuia 250, the NZC principles can be applied in many ways:

Students are encouraged to think deeply about local and national issues. They have the chance to choose an area of interest, and follow their own path. Opportunities are provided throughout the resource for divergent thinking and extending understanding.

An understanding and respect of Te Tiriti o Waitangi is crucial to an understanding of history in Aotearoa. This resource affirms the bicultural nature of Aotearoa and New Zealand's unique identity.

Tuia 250 is positioned in a local context, so students can look at issues, perspectives and values from their own rohe, as well as a cultural and community lens.

The learning in Tuia 250 is designed to be reflective, intentional, and collaborative. Students are encouraged to examine different viewpoints, reflect on their own views and values, and look to the past to inform the present.

The Tuia 250 resource values the stories, perspectives and experiences of all community members, and encourages collaboration with, and inclusion of, the wider school community whenever possible.

Key competencies

The New Zealand Curriculum identifies five **key competencies**. People use the key competencies to live, learn, work, and contribute as active members of their communities. More complex than skills, the competencies draw also on knowledge, attitudes, and values in ways that lead to action. They are not separate or stand-alone. They are the key to learning in every learning area. (*The New Zealand Curriculum* p. 12)

Concepts that are woven through the learning

Each Tuia 250 theme is prefaced with conceptual understandings – those concepts which are crucial to students' understanding of the first encounters and beyond. These relate directly to the social sciences achievement objectives of *The New Zealand Curriculum*.

Time and change

Treaty of Waitangi

The past

Tangata whenua

Colonisation

Cultural interaction and diversity

Capabilities that are woven through the learning

Conceptual understandings

Using emotions as a productive force for change

Social inquiry

Navigating perspectives and contested narratives

Participating and contributing