

## 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

We can make a difference in the world by learning from the past, making informed choices, and taking action.

### ►► 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.



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



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



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 Legacy of Learning resource is divided into three parts:

**We can make a difference in the world  
by learning from the past**

**We can make a difference in the world  
by making informed choices**

**We can make a difference in the world  
by taking action.**

### ►► Introduction

The legacy of the first encounters has lasted for 250 years and will continue to do so. The Legacy of Learning theme encourages learners to explore the legacy of the first encounters in their own lives and communities.

This includes:

- maintaining and building strong respectful relationships
- celebrating the rich heritage of all of the people that have chosen to live here
- strengthening our relationship with the environment.

An understanding of our nation and community is important for all ākonga. These resources help students better understand their own place, and the perspectives and values of those who are here now, and those who went before.

# We can make a difference in the world by learning from the past

## ►► Background

In Māori, “i ngā rā o mua” translates to “in days gone by” or “in the past”. The word mua also means “that which directly translates to the time in front”. This conveys the Māori tradition that the past is in front of us, able to be easily seen and used for guidance. Events of the past have shaped the present. People can learn from these events to repeat the things we wanted to repeat or avoid the things we want changed.

One way our identity is formed is through whakapapa – genealogy or line of descent from our ancestors. Whakapapa shows the links between people and land, and can also link back to origin stories. Learning about our whakapapa helps us understand where we came from, which can help us understand our families’ beliefs and traditions, as well as those from other families. There are different ways of sharing stories about our whakapapa:

- Tararere – a single line of descent from an ancestor
- Tātai hikohiko – a short whakapapa that only includes important ancestors
- A family tree – a visual representation of whakapapa

## ►► Discover

Possible inquiry questions:

What is our identity as New Zealanders?

What are our ties to the countries our whānau came from?



View the data from **the 2018 census** to find out the different birthplaces, ethnicities, and languages of people in Aotearoa. Compare these to the birthplaces, ethnicities, and languages of the people in your class.



Interview your families to find out where your ancestors came from and what traditions your family keeps from these countries.



View this **curiosity card of the Gisborne statue of Captain Cook** and read **Captain Cook Statue in Gisborne Repeatedly Defaced** and **The Crook Cook Statue**, then answer the following questions:

- Why was this statue erected?
- Why has this statue been painted? What does the paint represent?
- What groups are represented in statues or monuments in your rohe?
- What groups are not represented?



Liam Clayton, 2019 Gisborne Herald

## ► Explore

Possible inquiry question:

How have the events of the past impacted on the present?

### Te Tiriti o Waitangi

A treaty is an agreement signed between two nations. Te Tiriti o Waitangi is New Zealand's treaty and it is thought that chiefs were more likely to sign this because **He Whakaputanga** (Declaration of Independence) was signed first. The signing of He Whakaputanga was how Māori chiefs told Europeans that Aotearoa was an independent Māori nation.

©

**The Māori and English versions of Te Tiriti o Waitangi are different.** Most Māori who signed the Treaty would have heard the Māori version, not the English version. Explore how this may have affected history in your rohe.

All

**Hone Heke** was the first person to sign Te Tiriti o Waitangi. Four years later he **protested against it** by cutting down a flagpole flying the Union Jack. All students can view **this artwork** showing Hone Heke cutting down the flagpole, for the fourth time, to identify the events that led to the Flagstaff war. Older students can read about his Hone Heke's **legacy** and enduring mana.

Explore these resources to learn more about the events that have impacted Te Tiriti o Waitangi since the signing.

- **Video: Te Tiriti o Waitangi – Nine Lives.** This video shares one of the many stories told about Te Tiriti o Waitangi. It demonstrates how it survived a building that caught fire in 1842.
- **He Tohu – Land Ownership in Aotearoa. A map of major Crown acquisitions since 1840.**
- **He Tohu – Treaty Settlements.** When watching this video, you may need to explain that some settlements have a zero dollar value and are not monetary, for example, the Whanganui river being granted legal personhood.

Choose a controversial issue in Aotearoa that interests you and explore how people's perspectives have changed over time.

- What were some important events that occurred that prompted these changes? For example, the land wars.
- How have these changes impacted the present?

## ► Act/Innovate

Possible inquiry questions:

What should we remember about the past to help improve the future in Aotearoa?

What should we remember about the past to help improve the future in our local area?

The United Kingdom's Ambassador to New Zealand has issued an expression of regret over the killing of Māori by Cook's crew. People have different opinions about this apology. Read the following and make a decision about what you think should be remembered about the Cook landings and how it could help improve the future in Aotearoa.

- **UK Expresses 'Regret' Over Māori Killings after Cook's Arrival in New Zealand**
- **UK Govt to Gisborne Iwi: 'The Important Thing is the Relationship that We're Building'**
- **'Extremely Unhelpful': Prominent Historian Anne Salmond Criticises Brash's Claims about Māori Deaths**

What Aotearoa officially remembers about Cook has changed over time.

- Watch **Captain James Cook's Legacy Under Scrutiny 250 years on from Endeavour's NZ Landing** clip available on TVNZ and listen to one of Radio New Zealand's (RNZ) podcasts that focuses on **Re-balancing history**, before making a timeline showing the changes.
  - How might this changing official history improve the future in Aotearoa?
  - Why and how has this change happened?

Tuia 250 is described as celebrating "Aotearoa's Pacific voyaging heritage". However, Māori activist, **Laura O'Connell Rapira** argues that the very name of the commemorations "...centres white arrival and just hangs brown bits off the side." And **Tina Ngata** stated that Cook "barely went a week in his time here without shooting at people or torturing them or killing them. We really need to pull the veil back on a lot of those experiences, and as much as Tuia 250 has tried to maintain that it is about honest conversations, more often than not it has suppressed and sanitised and watered down the truth of what happened".

- How could this whitewashing or sanitisation be prevented in the future?

In claiming that it is **'Entirely inappropriate' for UK to express regret over historical Māori deaths**, Don Brash states that, "The only written account of what happened when Cook arrived is that recorded by James Cook himself in his diary" and implies that a version written by the perpetrator is more accurate than the oral history from the victims. Discuss Brash's view in your class and answer these questions:

- Why does he think written history is more accurate than oral history?
- Do you agree or disagree with him? Why or why not?
- Whose perspectives does his view show?
- What does his view say about how history is shared?

Write a response to Don Brash explaining your own view about what happened in this incident.

Read the article **What can we Learn from the October 1769 Meetings?** Discuss the differences between the views of the people in this article. Form groups and research the different ways stories are passed down.

Explore these questions:

- What is important from the past in your area?
- Who gets to decide what is important? Why do they get to decide?
- How can you make sure the important things that occurred are remembered correctly?
- How could you ensure different perspectives are remembered, not just the dominant ones?

Watch the two videos below from the *He Tohu* exhibition. After each one, answer the questions below:

**The Voyages of Te Tiriti o Waitangi** shows the voyage of the nine sheets of the Treaty over 8 months in 1840 across New Zealand. The sheets went to 45 locations and gathered 542 signatures.

- What do you notice about where the Treaty went?
- What do you notice about where the Treaty didn't go?
- Can you name the chiefs or women who signed the Treaty in your area?
- Can you name the chiefs or women that decided not to sign the Treaty of Waitangi?

**Land Ownership** shows major Crown acquisitions since 1840, including confiscations after the New Zealand Wars and peak Native Land Court era.

- What do you notice about how land ownership changed in your area?
- Who were the people or stakeholders involved in these changes?
- Who benefited from these changes? How?
- Who didn't benefit from these changes? How?
- Do you think these changes were fair or unfair?

**Watch Native Affairs - Silenced** hosted on *Te Ao Māori News* and discuss the following questions:

- How would you feel to be punished for speaking your mother tongue at school?
- How has this affected the language of people today?
- How has this affected the culture of people today?

Once your class has viewed the videos, research land acquisitions and language levels in your area using the answers gathered from the questions above. Debate with your classmates what your class could do to promote a fair outcome for all. Decide on a way you could take action like writing to the Ministry of Education, Waitangi Tribunal, local council, or your Member of Parliament. Then reflect on your action.



# We can make a difference in the world by making informed choices

## ►► Background

Once we have learnt from the past we can use that knowledge to change the way we act, to acknowledge and make reparations for mistakes from the past, or repeat events that had a positive effect. Place-based education helps students locate themselves in the learning by connecting their lived experiences, family history, beliefs, and culture to the classroom teaching. It helps students understand complex ideas in a familiar context and allows them to take practical steps that will make a difference.

## ►► Discover

Possible inquiry question:

What ideas and opportunities are important for our future?

All

The Treaty of Waitangi is the founding document of Aotearoa. Visit **All about the Treaty** and **Na Niu Tireni New Zealand Made** to discover more about the Treaty and understand why it is important to all New Zealanders.

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In four groups read about the following claims:

- Kaituna River
- Motunui-Waitara
- Te Roroa
- Ōrākei

There are resources that will support your research on the **Waitangi Tribunal website**. Create a class chart of similarities and differences between the four claims. Interview local people to find out more about Waitangi claims in your area, and identify what ideas or principles from the four claims could be used to help any issues for claimants in your area.

## ►► Explore

Possible inquiry questions:

Is Aotearoa fair for all groups?

How can marginalised perspectives help us make Aotearoa more fair?

All

Look at the **2013 Census** and explore the data from your local area. Brainstorm a list of the different groups of people who live in your area. Your groups could be based on age, ethnicity, interests, where they live or something else.

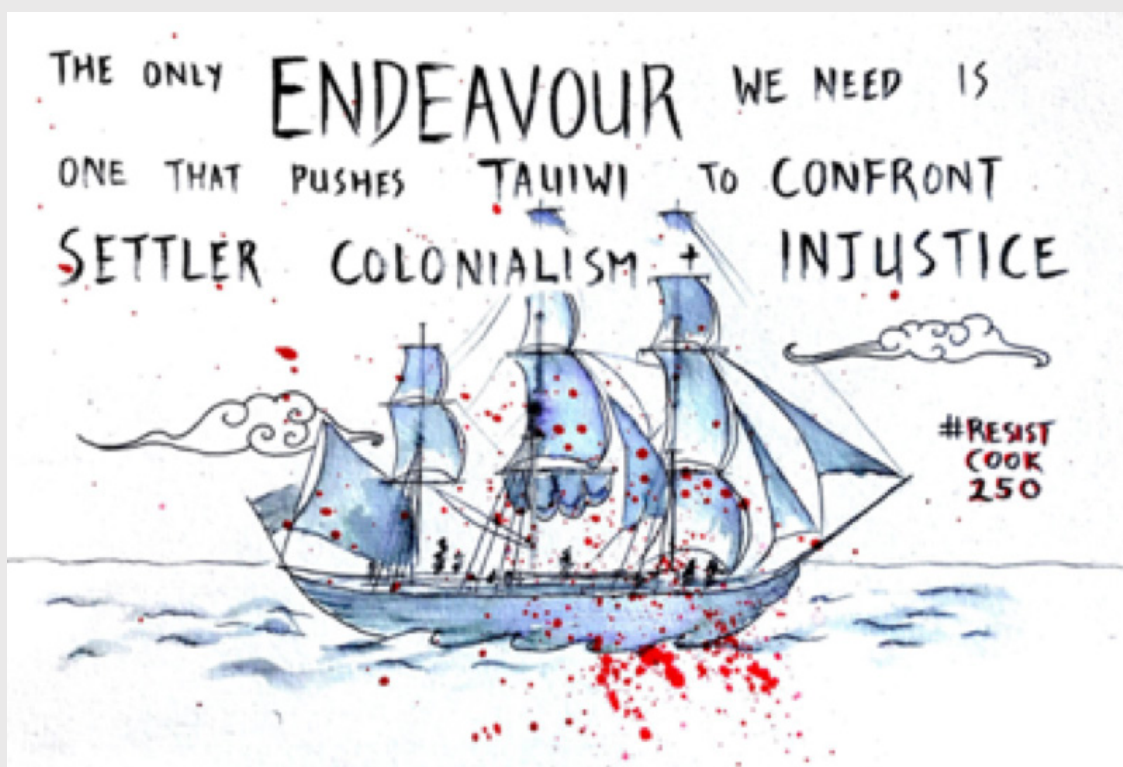


Take a walk around your neighbourhood to observe which groups are using different facilities in the neighbourhood and explore whether there are any groups who aren't being catered for. For example, playgrounds may be used for young children, but might not be suitable for teenagers. Compare what you see with historic photos of the area. When you have identified any groups that aren't being catered for, interview them to find out what kind of community facilities they would like to have. Answer these questions:

- How has the use of places changed over time?
- How were the decisions about the use of these places made?
- Which groups were involved in the decisions?
- Whose voices weren't heard in the decision-making process?
- What could we do to make the way our community is used fairer for all groups?

Many Māori are opposed to the Tuia 250 commemorations. View the following articles and artworks to explore why they are opposed to it. How could listening to their perspectives help us make Aotearoa more fair?

- **Facebook post from Laura Connell Rapira**
- **Stuff article about Dr Arama Rata**
- **Tina Ngata's explanation of the Doctrine of Discovery**
- **The Spinoff Article Māori and Pacific Voices on Tuia 250**
- **Fu Fighter Arts Endeavour artwork**



**Fu Fighter Arts** and **Anevili**, 2019

Possible inquiry questions:

What are the things in your community that need to be protected?

What are the things in your community that need to be changed?

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View these quotes and listen to **this interview of Tina Ngata** where she talks about correcting history. Research an event in the history of your area by consulting with groups of people who have marginalised perspectives, to correct the history that is commonly told and share stories that are not as widely told.

*History is almost always written by the victors and conquerors and gives their view. Or, at any rate, the victors' version is given prominence and holds the field.*

Jawaharlal Nehru

*The forgetting of the history of marginalized groups is both a cause and effect of their marginalization.*

Susan Jacoby

*The very ink with which all history is written is merely fluid prejudice.*

Mark Twain

ALL

In your class, brainstorm all the things that make your rohe or community special. It could be things like a reserve with protected species, a playground enjoyed by many people, the library, the way people in the community support each other, or come up with your own idea of what makes your rohe special. In small groups, choose one of these special things and use a SWOT analysis chart to identify the strengths, weaknesses, opportunities or threats. Then use a POOCH chart to decide on something you could do that would either maximise the opportunities or reduce a threat or weakness to protect this thing.

## SWOT ANALYSIS



<b>P</b> Problem	<b>O</b> Options What might be done?	<b>O</b> Outcomes Possible results for each option	<b>CH</b> Choices What option will I go with?

A number of street names and towns in Aotearoa were named after people who showed racist attitudes towards Māori. For example, many towns have a street named after politician Isaac Featherston, who is famous for the following quote:



“The Maoris (sic) are dying out, and our duty, as good, compassionate colonists, is to smooth down their dying pillow.”

Research the names of the streets in your rohe to find out if any are named after people who were racist or acted inappropriately. Write letters to your local council to suggest changes to these names.

# We can make a difference in the world by taking action

## ►► Background

We all make history every day, and the choices we make have a wide range of effects. Even young children can take action and make a difference in the world. This section is designed to help students identify inequalities, explore the things that make them feel strongly, and understand how they could act.

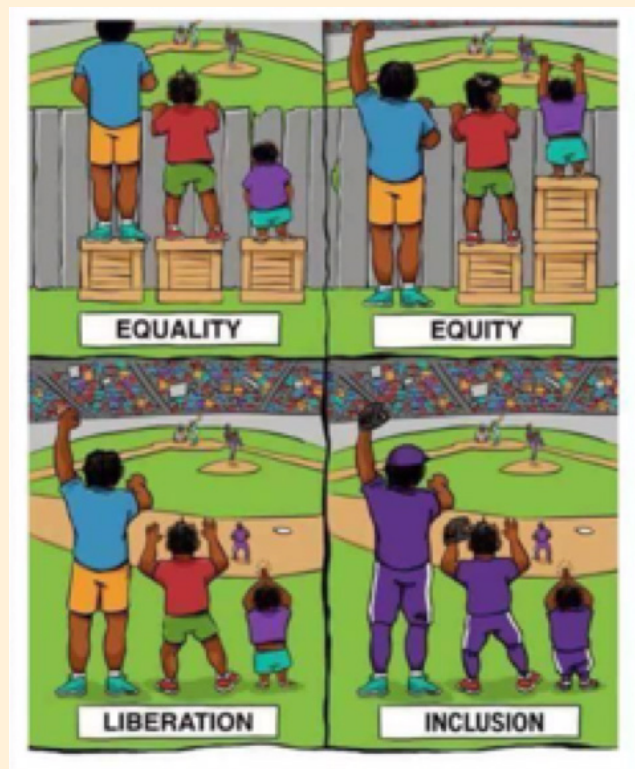
## ►► Discover

Possible inquiry questions:

What do you think is unfair?

When have you been treated unfairly?

View this image and listen to this **Short and Curly podcast** and discuss how giving everyone the same thing isn't always fair. Use this discussion to brainstorm something you have seen or experienced that is not fair.



originally drawn by **Angus Maguire**

Possible inquiry question:

What cause would you consider protesting for?

Look at the curiosity card **Hikoi** and answer the fertile questions on the back of the card.

View these images and discuss how one teenager could create such a big movement so quickly.

- What is a cause that you would support?
- Research how Greta Thunberg decided what cause to protest for.

**The first School strike  
for the climate in 2018**



Anders Hellberg [CC BY-SA 4.0]

**The Auckland School Strike  
for the climate in 2019**



Strong emotions can push us into action, so identifying what makes us angry can help us identify what we would like to change. Brainstorm in your class all the things that make you angry, you think are unfair or want to change. How could you protest or lobby for these things to change?



Possible inquiry questions:

How can we ensure that places in our area are used fairly?

How can we influence the world through what we do (and buy)?

How we can protect and use te reo Māori and tikanga?

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Make a list of all the important places in your rohe, then analyse who uses them, how often, and the effects of who uses them. Categorise the effects into groups. For example, environmental, social, cultural, and economic effects. Brainstorm how you could ensure more positive effects and create an action plan to make this happen. You could use one of the action planning templates in **this Education for Sustainability resource**.

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When Emalani Case, of Victoria University, talks about colonisation and the Doctrine of Discovery, she is often told to “get over it”. Her reply is “I can’t get over something I am currently still living. We are still living with the impacts of this every single day. I can’t get over it unless we have some real change.” Then read **Cook’s Arrival was a Disaster for Māori; Britain’s Half-hearted Apology isn’t Good Enough; The Right to Conquer and Claim: Captain Cook and the Doctrine Of Discovery**.

- What could you do to help dismantle the Doctrine of Discovery and the effects of colonisation in your rohe?

All

View this curiosity card **Huia**, and answer the questions. Then brainstorm how you could prevent other species, particularly those not usually valued, from becoming extinct.



Huia (Heteralocha acutirostris) bird specimen, New Zealand. Acquisition history unknown. Ref: OR.000064 Te Papa. Some rights reserved (CC BY-NC-ND 4.0).

All

Analyse **this graph** from Te Puni Kōkiri’s Maihi Karauna Strategy and watch **Should correct pronunciation of Māori names be compulsory in schools?** Where would you place yourself on this graph? Create a strategy for your class to work together to improve your pronunciation of people’s names, local place names, te reo, and knowledge of tikanga.

### 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)

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## 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*.

**The past**

**Remembrance**

**Cause and effect**

**Consequences**

**Rights and responsibilities**

**Kaitiakitanga**

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## Capabilities that are woven through the learning

**Critical inquiry**

**Perspective taking**

**Making meaning in discipline-specific ways**

**Taking action**