

Aotearoa New Zealand's histories



Me mātai whakamuri, kia anga whakamua.

If we want to shape Aotearoa
New Zealand's future, start with our past.

Aotearoa New Zealand's histories is an important part of social sciences in *The New Zealand Curriculum*. Through social sciences, students explore "how societies work and how they themselves can participate and take action as critical, informed, and responsible citizens."

Understand

The big ideas of Aotearoa New Zealand's histories

Know

National, rohe, and local contexts

Do

Thinking critically about the past and interpreting stories about it

Learning that cannot
be left to chance

There are three elements to the histories curriculum content: **UNDERSTAND**, **KNOW** and **DO**. Schools choose topics and develop lessons and activities to weave these elements together.

Understand

Three big ideas

The big ideas are the ones that ākonga (all learners) explore in any learning about our past. They can sit independently, but usually will sit together and be the framing for inquiry questions.

Māori history is the foundational and continuous history of Aotearoa New Zealand. Māori have been settling, storying, shaping, and shaped by these lands and waters for centuries. This idea is about how Māori history forms a continuous thread, directly linking the contemporary world to the past.

Colonisation and its consequences have been central to our history for the past 200 years and continues to influence all aspects of New Zealand society. This idea asks us to understand the process of colonisation, now and in the past, and if it was experienced and negotiated differently in different parts of the country.

Aotearoa New Zealand's history has been shaped by the exercise and effects of power. Individuals, groups and organizations have exerted and contested power. This idea is about understanding the ways that power has been used to improve the lives of people and communities, and in ways that have created damage, injustice and conflict.

Know

Three national contexts

The big ideas come alive for ākonga through the contexts. These are the stories about the events, the people, the land and how they interact.

Whakapapa me te whanaungatanga

This is about the way the past shapes who we are today, including our family links, our connections and the stories that are woven into our collective and individual identities.

Tūrangawaewae me te kaitiakitanga

This includes the relationships of individuals and groups with the land, sea and resources.

Tino rangatiratanga me te kāwanatanga

This context includes concepts of power, authority and control centered around Te Tiriti o Waitangi and The Treaty of Waitangi. It also considers the history of the relationships between the state and the people who lived here and in the Pacific.

Rohe and local contexts

Most ākonga learning will be through rohe and local contexts and stories, agreed by iwi, hapū and community, and included at the school level. They are the local iwi, hapū and community stories about events and people, chosen by community or by students when inquiring into their histories.

Do

Three inquiry practices

When ākonga (all learners) use these practices they develop their ability to think critically about the past and the different ways it is interpreted and told through stories.

Identifying and using sequence

This is about the telling and listening to narratives about the past. This practice is based on the ability to sequence events and changes, to discern relationships between them, and to make connections with the present.

Identifying and critiquing sources and perspectives

This is about drawing on a broad base of historical sources, in varied forms, to develop a fuller and layered understanding of the past. This includes paying deliberate attention to mātauranga Māori sources and approaches. Considering authorship and identifying missing voices – and where they might be found – are ways of critiquing sources.

Interpreting past decisions and actions

Interpretations of peoples' past decisions and actions need to take account of the attitudes and values of the time and people's predicaments and points of view. By acknowledging the benefits of hindsight and reflecting on our own values, we can make ethical judgments concerning right and wrong.

Further material about this can be found here

www.education.govt.nz/aotearoanzhistories

Your feedback is valuable and will help
inform the final curriculum content

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TO COMPLETE OUR 5 MINUTE SURVEY