

AOTEAROA

Our Whakapapa,
Our Stories



Protest

Protest

The theme of this NZ history booklet is Protest.

Protesting is a mechanism to challenge and contest dominant power structures that produce inequities for the poor, women, Māori, and the environment.

NZ has a long history of Protest. Some Polynesian and European arrivals were protesting their home conditions by leaving them and looking for new beginnings. Migrants from Polynesia required resources to sustain expanding populations. Migrants from England were often leaving behind a life of servitude with no hope of ever getting out of the endless spiral of poverty. These people had to be strong, both mentally and physically, and confident in finding something better than what they were leaving behind. They had to adapt to their new environment and work within its boundaries. Later arrivals of Polynesians (Great Fleet) challenged earlier Polynesian settlers over resources and land.

The colonization of Aotearoa NZ by Britain and the subsequent NZ wars had severe consequences for Māori that are ongoing and are often protested.

In this booklet we will cover these important protests in NZ:

- Hōne Heke and his flagpole protest
- Women's Suffrage
- Land acquisition and confiscation protests
- Apartheid protest movement
- Ngā Tamatoa - the Young Warriors - protestors
- Vietnam War protests
- Anti-Nuclear protests
- Climate Change protests – primarily by students
- NZ history to be taught in schools – protests by students.

Background

The Declaration of Independence asserted that sovereign power of New Zealand resided with the Confederation of United Tribes (Māori), and that no foreigners could make laws. The Declaration of Independence was acknowledged by the British Parliament in 1836 as a mechanism to increase British influence and control over New Zealand.

The rangatira (chiefs) who signed were continuing a tradition of safeguarding their people in the face of rapid change and challenges posed by British, French, and American contact. The rangatira wished to strengthen their alliance with Great Britain and assert Māori authority to the wider world.

<https://nzhistory.govt.nz/culture/declaration-of-independence-taming-the-frontier>

Te Tiriti o Waitangi /The Treaty of Waitangi was signed in 1840 by William Hobson on behalf of Queen Victoria and Britain, and by over 500 Māori chiefs. Five years earlier the British parliament had acknowledged the sovereignty of the United Tribes of New Zealand, and with growing French and American interest in New Zealand, a treaty with the chiefs was considered expedient.

There is an English language Treaty of Waitangi and a Māori language Te Tiriti o Waitangi. The writing of the Treaty was rushed, and the Māori Te Tiriti o Waitangi does not convey the same meaning as the English Treaty of Waitangi.

The difference in translation and whether Māori ceded sovereignty to the British Crown, or agreed only to comply with the governance Māori viewed as necessary for a civil society at a time when many Pākehā operated outside of the law, remains the basis for Māori assertion of their tino rangatiratanga – a sovereign people with political power over their own lives.

The Courts and the Waitangi Tribunal have located the core meaning of the Treaty in the exchange of law-making power for the protection of chiefly authority. At the time of the Treaty signing, Māori outnumbered Pākehā settlers by 40 to one, and the tribes represented a powerful military force. It seems unlikely Māori would have agreed to the unqualified transfer of their authority to the new arrivals. It is more probable they understood the Treaty guaranteed the continuation of tribal force and tribal affairs.

www.tpk.govt.nz/tpk-treaty-overview-2001

Article 2 of the Treaty of Waitangi (English version) promised Māori exclusive and undisturbed possession of their lands, rivers, and taonga, yet within 50 years of its signing Māori had lost more than 50% of their lands.

<https://www.youtube.com/watch?v=GDM-Ct21N4I>

<https://nzhistory.govt.nz/politics/treaty/the-treaty-in-brief>

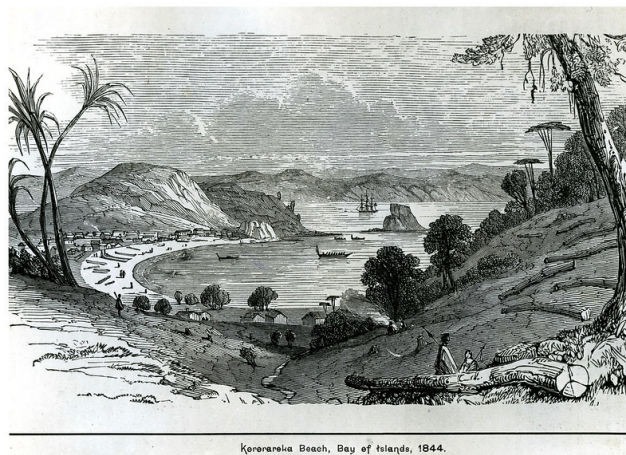
1844 Hōne Heke

As an influential Ngāpuhi chief living near Kororāreka in the far north, Hōne Heke originally supported the Treaty of Waitangi and encouraged other chiefs to sign it. He believed the authority of the Māori chiefs would be protected by signing the Treaty and his friendship with the missionary Henry Williams gave him more reasons to believe this would happen. Things began to change in a way that cost Heke his income and his mana. This included the moving of the capital to Auckland from Kororāreka, imposition of government customs fees, temporary ban on the felling of kauri trees, government control over land sales, and loss of revenue from whaling ships which had used the harbour at Kororāreka.

To protest laws brought in by the colonial authorities that disadvantaged his people's economic prosperity, he ordered the cutting down of the flagpole at Kororāreka (1844). This was done to show his displeasure with the British Government without threatening the European settlers. Heke had supplied the original flagpole, expecting to see the flag of the United Tribes flying with the flag of the Union, but this did not happen, adding insult to injury in Heke's eyes.

Heke asked to talk to Governor Fitzroy to discuss the issues he felt were not being addressed. The flagpole was re-erected and cut down three more times over the following months because of the lack of response to Heke's request. Instead, Fitzroy offered a reward for the capture of Heke.

The fourth time the flagpole was attacked was more strategic. Troops had been garrisoned in the area and the flagpole had been reinforced with an iron band to make it more difficult to chop down. A diversion was needed and Heke's friend, Te Ruki Kawiti worked with him and the town was attacked. Settlers were evacuated to the *HMS Hazard* which was in the harbour. After a powder keg exploded the town was destroyed. This attack was the beginning of the Northern War between Māori and British troops.



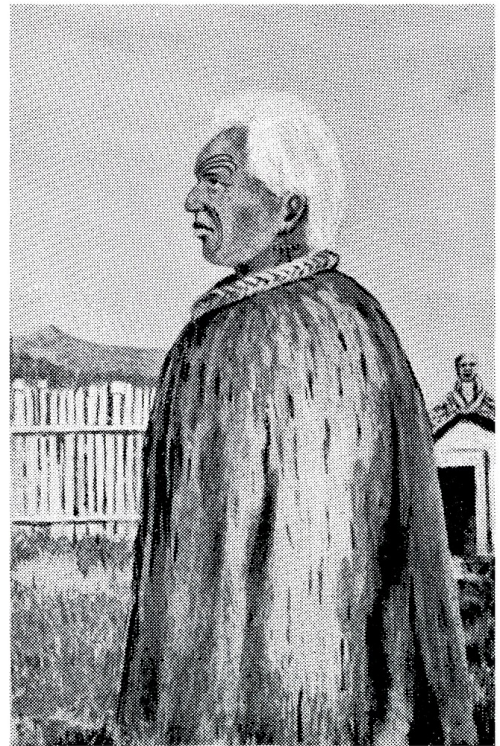
Kororāreka Beach, Bay of Islands, 1844.

Kororāreka Archives New Zealand CC BY 2.0

<https://www.flickr.com/photos/archivesnz/17386510391>



McCormick, Arthur David, 1860-1943,
via Wikimedia Commons



Centennial of the Treaty of Public domain,
Waitangi 6 February 1940
(Souvenir Programme) CC

BY 2.0



timparkinson / Tim Parkinson, CC BY 2.0
creativecommons.org/licenses/by/2.0, via Wikimedia Commons

Supporting Links

https://en.wikipedia.org/wiki/List_of_protests_in_New_Zealand

nzetc.victoria.ac.nz/tm/scholarly/tei-StoutNewZ-t18.html

www.bibleandtreaty.co.nz/keiths-blog/octavius-hadfield-conscience-of-the-nation

teaohou.natlib.govt.nz/journals/teaohou/issue/Mao16TeA/c22.html

<https://nzhistory.govt.nz/media/video/russell-roadside-stories>
laughingcloudrecords.co.nz/the-hone-heke-story
<http://www.archway.archives.govt.nz/ViewFullItem.do?code=17535429>

Question

What would happen if all the businesses in your community moved to another centre? How would this affect you?

1893 Women's Suffrage

The women's suffrage movement aimed to improve the quality of life for women and children in New Zealand by giving them a voice. Prominent suffrage leaders in NZ were Kate Sheppard, Mary Anne Mueller, and Meri Mangakāhia. Together they worked towards winning the right for women to vote and gain some control over their lives.

Māori women were unable to speak on their marae because of the protocol which allowed men only to speak. In 1893 the Speaker of the lower house of the Kotahitanga parliament introduced a motion from Mangakāhia asking that women be given the right to participate in the selection of members. She was asked to come into the house and explain her motion, and she later addressed parliament - becoming the first woman to do so.

Led by Sheppard and Mangakāhia lobbying parliament women continued protesting by getting signatures on petitions, but they could not get the government to give women the vote. In the end, 13 petitions were submitted to the House of Representatives. The final one, described by Sheppard as "a monster petition" demanding the right for women to vote, was circulated throughout New Zealand. It contained the signatures of 31,872 women.

Sheppard pasted all the sheets of signatures on a roll of paper. The roll was presented to Parliament with great drama. John Hall, Member of Parliament and suffrage supporter, brought it into the House and unrolled it down the central aisle of the debating chamber until it hit the end wall with a thud. Their persistence finally paid off and with the vocal support of John Hall, women were finally given the right to vote.

Less than two months later, 109,461 women enrolled to vote in the 1893 election. They were encouraged to register quickly and in the first election, voter turn-out was 82% for women compared to 77% for men.



Kate Sheppard

H. H. Clifford, see <https://collection.canterburymuseum.com/objects/243177/glass-plate-negative-kate-w-sheppard>, Public domain, via Wikimedia Commons



Meri Mangakāhia

FW Mason, photographers, Emerson St, Napier, New Zealand, Public domain, via Wikimedia Commons

Supporting Links

https://www.nzherald.co.nz/nz/news/article.cfm?c_id=1&objectid=12165086
<https://nzhistory.govt.nz/politics/womens-suffrage/brief-history>
<https://theconversation.com/why-new-zealand-was-the-first-country-where-women-won-the-right-to-vote-103219>
https://en.wikipedia.org/wiki/Women%27s_suffrage_in_New_Zealand
<https://nzhistory.govt.nz/people/meri-te-tai-mangakahia>
<https://archives.govt.nz/womens-suffrage-petition>
<https://nzhistory.govt.nz/politics/womens-suffrage/suffrage-milestones>
<https://teara.govt.nz/en/biographies/2m30/mangakahia-meri-te-tai>

Question

What would it be like to be told you could not do something because of your gender? Try to put yourself into the shoes of some of these men and women. Are there still rights today that are affected by our gender?

Land

In the years following the British settlers' arrival Māori lost most of their land. Laws were passed in parliament to dispossess Māori of their land. Some land was loaned to the Crown (for military purposes in war, for example), and not returned. Other land was sold illegally or confiscated.

Māori and Europeans saw the land through different eyes. For Māori, the land, mountains, rivers, and oceans possessed a life force (mauri), and personified the Gods (atuā). The concept of ahi kā delineated tribal boundaries and imposed responsibilities for stewardship of the environment.

Through European eyes, owned land had to be fenced, no one was allowed to go on the land without owner permission, and it was definitely not to be used as an access way to other parts of the country. Every part of it should be productive with crops being grown, or animals being grazed and raised for meat or wool.

Within 50 years of signing the Treaty of Waitangi Māori had been dispossessed of over 50% of their land through war and confiscation.

Māori fought to defend their lands having some military success. In time their resources were exhausted and from the 1880s Māori moved away from a military response to political strategies to assert their rights.

Māori protested the loss of their land over many years. Finally, in 1975, Whina Cooper led a major land march (hikoi) from the far North to Wellington. The hikoi was organised by Whina Cooper and Ngā Tamatoa (Young Warriors), and supported by Māori elders, as many of the grievances Māori had with the Crown were not being addressed.

It was the re-birth of a sense of rangatiratanga (sovereign people with political power over their own lives) shared by all Māori and gave an impetus to reclaiming land. This hikoi was followed by protests at **Bastion Point** (1976), **Raglan** (1978), **Moutoa Gardens** (1995), and **Ihūmatao** (2019).

Key names in these protests included Tuaiwa (Eva) Rickard, Niko Tangaroa, Ken Mair and Eruini (Eddie) Hawke. In some cases, the protests were successful, and land was returned to the iwi.



Protesters in the hiko to Wellington

Archives New Zealand from New Zealand, CC BY-SA 2.0
creativecommons.org/licenses/by-sa/2.0, via Wikimedia Commons



Bastion Point Protest

Mombas at en.wikipedia, CC BY-SA 2.5
creativecommons.org/licenses/by-sa/2.5, via Wikimedia Commons

Supporting links

<https://bastionpointprotest.weebly.com/what-happened-during-the-protest.html>

<https://nzhistory.govt.nz/media/photo/moutoa-gardens-protest>

<https://maorihikoi.weebly.com/1975-hikoi.html>

<https://www.stuff.co.nz/national/104100739/treaty-of-waitangi-what-was-lost> (This link has a colour graphic of land sales, confiscations, and acquisitions, which is excellent.)

Question

You have loaned something precious to a friend to help them out. After they have finished with it, your friend decides to sell it, rather than return it to you. Is this ok? Why? How would you feel about their decision?

Apartheid

Apartheid was the segregation of white, coloured (mixed race) and black (Bantu) people in South Africa. The white people controlled and devalued the rest of the population under government enacted laws and regulations.

This system was established in 1948 when the National Party gained control under the leadership of D.F. Malan, a Dutch Reformed Cleric. The system was supported by many Afrikaner landowners wanting to be able to hire cheap, black, labour to help in the harvest of crops.

There was increasing opposition to this system of government, not only from outside South Africa, but also from inside. The injustices and slave-like conditions imposed on black South Africans became intolerable and other nations began using trade and sport sanctions against them. Commonwealth leaders met to discuss and agree on what sanctions should be imposed on South Africa. They included a ban on air travel and investment, as well as a ban on agricultural imports and the promotion of tourism to South Africa. Bank loans to South African companies were banned, as well as imports of coal, steel, iron, and uranium from the country. Consular facilities were also withdrawn under the agreement. The sporting contact with the rest of the world was a matter of pride to the South Africans and being unable to demonstrate their strength or be included in international competition hurt them severely.

Nelson Mandela was a vocal opponent of apartheid, joining the ANC (African National Congress party). He was arrested and imprisoned in 1962 and sentenced to life imprisonment for conspiring to overthrow the state. Mandela served 27 years in prison. He never wavered from his beliefs and inspired many Africans to keep fighting for their rights. He was supported by many countries around the world.

From 1960 there were protests in New Zealand, especially when the All Blacks were going to play the Springboks. This was because only white rugby players were allowed in the Springbok team. The South African rugby board would not allow Māori players to play over there. This caused many conversations on racial inequality and the question of racism began to be discussed and commented on more freely. New Zealand was starting to find its voice on the world stage and was not afraid to stand up to the injustices that it felt needed addressing. It was not the first time that Māori players had been excluded but it was the first time that a significant protest campaign was organized.

A campaign emerged with the slogan 'No Maoris, no tour'. Anglican bishop Wiremu Panapa led a petition for equality between Māori and Pākehā over not just the tour, but wider instances of racism and inequality in New Zealand. The tour went ahead anyway.

HART (Halt All Racist Tours) had been formed in 1969 by Trevor Richards, Tom Newnham and several others. This group organized and coordinated civil disobedience and disruption throughout New Zealand.

In 1976, the All Blacks toured South Africa with the blessing of the newly elected NZ Prime Minister, Robert Muldoon. As a member of the Commonwealth NZ was supposed to support the Heads of Government decision regarding the sanctions against South Africa. This decision to defy the ban led to twenty-five African nations protesting by boycotting the 1976 Summer Olympics in Montreal. Sport and politics began to be mixed and repercussions were a real threat.

The 1981 tour to New Zealand by the Springboks caused a major division in our country and the police had to keep the peace between the two sides. Families were often split between the love of sport and the intolerance of the apartheid system, and the bitterness became personal.

“For 56 days in July, August and September 1981, New Zealanders were divided against each other in the largest civil disturbance seen since the 1951 waterfront dispute. More than 150,000 people took part in over 200 demonstrations in 28 centres, and 1500 were charged with offences stemming from these protests.”

Supporting Links

<https://nzhistory.govt.nz/culture/1981-springbok-tour>
www.nzhistory.govt.nz/media/photo/no-maoris-no-tour-poster
www.en.wikipedia.org/wiki/Halt_All_Racist_Tours
<https://www.facebook.com/watch/?v=255317125883892>
<https://www.history.com/topics/africa/apartheid>
<https://www.britannica.com/biography/Nelson-Mandela>
<https://thecommonwealth.org/media/news/archive-sanctions-agreed-against-apartheid-era-south-africa>
<https://teara.govt.nz/en/nga-ropu-tautohetohe-maori-protest-movements/page-4>
<https://nzhistory.govt.nz/culture/1981-springbok-tour/all-blacks-vs-springboks>

Question

You want to go swimming at the local pool but you are not allowed because your eyes are blue. You want to go to the movies with a friend but you cannot sit together because your friend has blonde hair. This was what apartheid did in South Africa. How would this make you feel?

Ngā Tamatoa

Ngā Tamatoa was a collective of young Māori students from the University of Auckland. The group was established by Ranginui Walker after a conference held at the University. It was made up of mainly urban and university educated Māori who had had enough of the continued confiscation of land and devaluing of the Māori language.

In 1972 Ngā Tamatoa presented a petition with 30,000 signatures to Parliament to have Te Reo Māori taught in schools as a compulsory part of the NZ curriculum. The establishment of Kohanga Reo and Kura Kaupapa Māori immersion schools were a result of their action.

They helped to organise the 1975 hikoi from the far north to highlight outstanding land claims. They also initiated annual protests on Waitangi Day claiming that 'the Treaty is a fraud'. They wore black armbands to mourn the loss of lands which had been confiscated or annexed by the Crown.

Ngā Tamatoa had major support from the Auckland Māori Council who made a submission citing 14 statutes that were breaching the Treaty.

It was the continued pro-active efforts of this group that pushed the government to listen and acknowledge that there were problems within our society that needed to be addressed.

Supporting Links

<https://teara.govt.nz/en/anti-racism-and-treaty-of-waitangi-activism/page-4>

<https://www.youtube.com/watch?v=LoEmnXIAiOM>

www.en.wikipedia.org/wiki/Nga_Tamatoa

<http://nzetc.victoria.ac.nz/tm/scholarly/tei-Salient37051974-t1-body-d26.html>

<https://www.facebook.com/kateao.nehuajackson/posts/10159274142358738>

<https://teara.govt.nz/en/photograph/22967/nga-tamatoa>

<https://teara.govt.nz/en/photograph/22967/nga-tamatoa>

https://en.wikipedia.org/wiki/Ng%C4%81_Tamatoa

<https://teara.govt.nz/en/nga-ropu-tautohetohe-maori-protest-movements/print>

Question

How easy is it for one person to change things that they feel are wrong? What are some other options?

Vietnam War Protests

More than 3000 New Zealand military and civilian personnel served in the Vietnam War between 1963 and 1975.

New Zealand's involvement in Vietnam was highly controversial and attracted protest and condemnation at home and abroad. While few New Zealanders waved placards in the streets in 1965, by the end of the decade thousands were marching against the war. For a growing number of New Zealanders, their country's participation in the conflict triggered a re-examination of our foreign policy and identity.

The protests criticized the policies of the US government and challenged NZ's alliance-based security. They called for a more independent foreign policy from the US and said that communism did not pose any real threat to NZ. By 1971 up to 30,000 people were protesting in the streets about NZ's involvement in the war.

Returning military personnel were abused and protesters threw red paint and crackers at the 161 Battery, and troopers from SAS, as they were arriving at a civic reception in Auckland to welcome them home. Protesters sat in the middle of the road to try and disrupt the parade but were quickly removed by police. Many of the veterans arrived home under the cover of darkness in Whenuapai and were told not to wear their uniforms to avoid attracting attention.

Supporting Links

www.nzhistory.govt.nz

www.vietnamwar.govt.nz/video/war-back-home-vietnam-veterans-families

<https://teara.govt.nz/en/video/21113/anti-vietnam-war-march>

<https://www.stuff.co.nz/taranaki-daily-news/news/91650706/vietnam-veterans-the-grey-ghosts-of-a-forgotten-war>

<https://www.rnz.co.nz/news/national/366161/biggest-insult-vietnam-veterans-angry-after-repatriation-ceremony-snu>

<https://nzhistory.govt.nz/war/vietnam-war>

<https://teara.govt.nz/en/video/21113/anti-vietnam-war-march>

<https://www.youtube.com/watch?v=yWaN1Z6KKqQ>

https://en.wikipedia.org/wiki/New_Zealand_in_the_Vietnam_War

<https://vietnamwar.govt.nz/nz-vietnam-war/war-back-home>

Question

Your brother/father/uncle has been sent to fight in an unpopular war. People blame the soldiers for being part of the conflict. They are following orders. How would this affect the soldier, you, and your family?

Anti-Nuclear Protests

In 1963 the British, American and Soviet governments agreed to ban nuclear atmospheric testing (nuclear tests above ground). New Zealand also signed this treaty – but India, China and France were among those countries which did not.

New Zealand was involved in ongoing protests over French nuclear testing from the mid-1960s, when France began testing nuclear weapons in the air over French Polynesia. Mururoa (or Moruroa) Atoll became the focal point for both the tests and opposition to them. Greenpeace vessels sailed into the test site in 1972, and the following year the New Zealand and Australian governments took France to the International Court of Justice in an attempt to ban the tests. France ignored the court's ruling that they must cease testing.

The ANZUS agreement was a treaty between Australia, New Zealand and the United States. The three partners agreed to co-operate in military matters (train together, share information). Many New Zealanders wanted our country to become a nuclear free zone and American naval ships that might be nuclear powered came here regularly. In the end the ships were banned from NZ waters and ports because they would 'neither confirm nor deny' their nuclear status.

In 1984 Prime Minister David Lange presented NZ's anti-nuclear position in a famous debate in England (the Oxford Debate) and we, as a country, were looked at in awe by other countries. NZ was referred to as the mouse that roared.

In 1985 the US suspended NZ from the ANZUS defense treaty and in the same year the Greenpeace ship *Rainbow Warrior* was bombed and sunk in Auckland Harbour when French agents attached limpet mines to it. The photographer Fernando Pereira

was on board and was killed after the first blast. Although the attack was on an international organization (Greenpeace), it was taken personally by most New Zealanders and caused the French Government a great deal of embarrassment as two of the agents were caught leaving NZ. Two other people were thought to have been involved but both vanished.

The two agents were convicted of manslaughter but served only a short part of their sentences before being sent back to France.



The partially submerged Rainbow Warrior.
Photograph copyright to Greenpeace
Photographer: John Miller

Supporting Links

[https://www.google.com/search?rlz=1C1SQJL_enNZ891NZ891&sxsrf=ALeKk01F34nh8IO3qgECefPSN7Q5hRi3yA:1597371826101&q=Rainbow+Warrior+sunk+in+Auckland%27,+URL:+https://nzhistory.govt.nz/rainbow-warrior-sunk-in-auckland,+ \(Ministry+for+Culture+and+Heritage\),+update+25-July-2017&spell=1&sa=X&ved=2ahUKEwi3iJPi0ZnrAhX_zTgGHSt-AYMQBSqAegQIDRAo&biw=1366&bih=657](https://www.google.com/search?rlz=1C1SQJL_enNZ891NZ891&sxsrf=ALeKk01F34nh8IO3qgECefPSN7Q5hRi3yA:1597371826101&q=Rainbow+Warrior+sunk+in+Auckland%27,+URL:+https://nzhistory.govt.nz/rainbow-warrior-sunk-in-auckland,+ (Ministry+for+Culture+and+Heritage),+update+25-July-2017&spell=1&sa=X&ved=2ahUKEwi3iJPi0ZnrAhX_zTgGHSt-AYMQBSqAegQIDRAo&biw=1366&bih=657)
<https://www.abc.net.au/news/2016-08-13/new-zealand-celebrates-anti-nuclear-victory-over-united-states/7731644>
<https://www.youtube.com/watch?v=OeHTziiFVx0>

Question

The air is clean, the water is great for swimming, the kai moana is plentiful and then suddenly it isn't. The nuclear testing hundreds of kilometres away has started to affect you. What can you do about it?

Climate Change

In 2019 and 2020 students all over the world were called to action by a 15 year old named Greta Thunberg. She was concerned about the apparent lack of interest in climate change and asked her family to make certain changes to reduce their carbon footprint. She began protesting outside the Swedish parliament and was soon joined by other students in their own districts. A movement called *Fridays for Future* was formed and the strikes and lobbying spread worldwide.

She presented her case to the United Nations: governments around the world needed to review their policies on pollution, and to focus on cleaning the world to leave it in a better state of health for future generations. Her articulate and passionate speech resonated with world youth and millions of students took to the streets to make their point.

Thunberg has many critics as well as supporters, and her 'How Dare You' speech made many people take a step back. In this speech, her passion for her work was very evident. She was the youngest *Time* person of the year, and she has been nominated for two Nobel Peace Prizes (2019 and 2020).



Greta Thunberg

European Parliament, CC BY 2.0
<https://creativecommons.org/licenses/by/2.0>,
via Wikimedia Commons

Supporting Links

<https://www.schoolstrike4climate.nz/meet-the-team>

<https://www.rnz.co.nz/news/world/405414/donald-trump-mocks-teen-climate-activist-thunberg-chill-greta-chill>

<https://www.stuff.co.nz/environment/climate-news/112970242/kiwi-school-students-striking-again-for-urgent-action-on-climate-change>

Question

When we look at many of the photos of protests in New Zealand (and worldwide) they are often driven by youth. Why do you think this is?

Curriculum Change Protest

A recent NZ success story was the petition from Leah Bell and Waimarama Anderson from Ōtorohanga High School. In 2016, Leah Bell presented a petition to the Māori Affairs Select Committee at Parliament.

Bell and her classmates wanted national recognition of the New Zealand Wars. This part of NZ history was not routinely being taught in High Schools. Considering the lives that were lost during that short and violent part of our past, they felt that they should be a compulsory component to the NZ curriculum. They also advocated for a day of remembrance.

On 9 March 2018, the first-ever, national New Zealand Wars commemoration was held at Waitangi, with the Ōtorohanga students taking part in the ceremonies. October 28th is the date that has been set aside for future annual commemorations of these events.

Their words of concern were heard, and a new History curriculum is being written, to be gazetted in 2021, and taught in all schools in 2022.

Supporting Links

<https://ngataonga.org.nz/set/item/550>

<https://www.newshub.co.nz/home/new-zealand/2018/03/students-petition-sees-hundreds-re-enact-m-ori-war-in-bay-of-islands.html>

<https://natlib.govt.nz/he-tohu/korero/interview-with-leah-bell>

<https://e-tangata.co.nz/reflections/history-demands-a-personal-reckoning/>

Question

How do you feel about the efforts of these young people? What do you think you can do to help improve our planet for the future? What can one person do to change a future?

As with much of history, there are various versions of a single story. The links we have used sometimes illustrate several of these.

Some of the links are to extra readings, some to video, and some to references. Read, watch, discuss, decide.