



## History Learning Matrix Curriculum Levels 6, 7 and 8

Learning Area Whakatauākī:

*Unuhia te rito o te harakeke kei whea te kōmako e kō? Remove the heart of the flax bush and where will the kōmako sing?*  
*Whakatairangitia – rere ki uta, rere ki tai; Proclaim it to the land, proclaim it to the sea;*  
*Ui mai koe ki ahau he aha te mea nui o te ao, Ask me, 'What is the greatest thing in the world?'*  
*Māku e kī atu he tangata, he tangata, he tangata! I will reply, 'It is people, people, people!'*

**Nā, Meri Ngāroto, Te Aupōuri (1830s)**

Nature of History Big Ideas			
Historical narratives are constructed		Historical narratives are contested	
Knowledge Big Ideas	At Curriculum Level 6, ākonga will...	At Curriculum Level 7, ākonga will... (indicative only)	At Curriculum Level 8, ākonga will... (indicative only)
<b>Power relationships often drive history</b>	<ul style="list-style-type: none"> <li>• recognise that historical narratives are constructed from sources and may differ in their construction</li> <li>• develop research skills, including an understanding of strengths and limitations of different historical sources</li> <li>• develop a narrative using historical concepts and selected evidence</li> </ul>	<ul style="list-style-type: none"> <li>• understand that historical narratives are constructed from a wide range of sources and recognise that there are often omissions</li> <li>• use critical thinking skills to compare the strengths and limitations of different historical sources</li> <li>• construct an argument using historical concepts and selected evidence</li> </ul>	<ul style="list-style-type: none"> <li>• examine colonisation as an ongoing historical force</li> <li>• critique how historical narratives are constructed and reconstructed from a wide range of sources</li> <li>• construct an argument, using selected evidence, which demonstrates that historical narratives are not neutral</li> </ul>
<b>Place shapes the historical narratives of peoples</b>	<ul style="list-style-type: none"> <li>• explore pūrākau and pakiwaitara in constructing and sustaining historical narratives</li> <li>• explore the relationship between cause and effect within historical narratives and identify continuity and change over time</li> <li>• engage with a variety of perspectives on historical places, people, and events</li> </ul>	<ul style="list-style-type: none"> <li>• consider the role of ngā taonga tuku iho as continuous primary sources in constructing and sustaining historical narratives</li> <li>• construct a narrative that shows relationships between cause and effect and, using comparison, continuity and change over time</li> <li>• understand how diverse ideologies and worldviews have impacted people over time</li> </ul>	<ul style="list-style-type: none"> <li>• consider how tikanga has evolved in response to and as a part of history</li> <li>• construct a critical narrative of cause and effect that shows relationships and compare trends over time</li> <li>• critically examine differing perspectives on histories and historical narratives</li> </ul>
<b>Identity is interwoven with history and is shaped by tūrangawaewae, whakapapa, and whanaungatanga</b>	<ul style="list-style-type: none"> <li>• explore the significance of historical places, people, and events</li> <li>• explore the exercise of power in the past and how it has affected people</li> </ul>	<ul style="list-style-type: none"> <li>• recognise that people determine the significance of historical places, people, and events differently</li> <li>• explore ethical aspects of remembering of historical places, people, and events</li> </ul>	<ul style="list-style-type: none"> <li>• consider how changing ideas of significance have impacted the construction of histories</li> <li>• examine the ethical dimensions of historical interpretation</li> </ul>



	<ul style="list-style-type: none"> <li>• explore how people’s understandings of and engagement with mana have shaped the past</li> <li>• explore how places such as wāhi tapu can be remembered and commemorated differently over time</li> <li>• explore the importance of vā in shaping historical identities</li> <li>• explore how tūrangawaewae, whakapapa, and whanaungatanga have shaped tuakiri.</li> </ul>	<ul style="list-style-type: none"> <li>• explore how power has been exercised over time and the diverse experiences and responses of people</li> <li>• understand the importance of tino rangatiratanga in the actions of people in the past</li> <li>• explore how relevant Pacific peoples’ concepts such as vā shape relationships and identities over time</li> <li>• explore whakapapa as a historical methodology and how it can be applied to inform our understanding of individual and group identities</li> <li>• engage in historical inquiry</li> <li>• understand the significance of tūrangawaewae to the relationship between place(s) and people over time.</li> </ul>	<ul style="list-style-type: none"> <li>• examine how power structures have been sustained and challenged over time</li> <li>• examine kotahitanga in the past</li> <li>• examine the importance of vā or another relevant Pacific concept, and how the navigation and negotiation of relationships and connections have shaped and continue to shape historical identities</li> <li>• examine how identities, including national identities, can be constructed, imposed, and resisted</li> <li>• critique historical methodologies</li> <li>• examine kaitiakitanga in relation to a historical study of place</li> <li>• apply historical concepts when examining historical contexts</li> <li>• apply understanding of whakapapa as a critical tool with which to analyse the past.</li> </ul>
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