

CEN Kāhui Ako PLD June 2nd

OVERVIEW: Perspectives

We are learning to gain a richness from history by accessing stories and events from differing perspectives. This will give us a fuller and layered understanding of the past. As Christians, we have an added layer of connection to God, whose big story gives meaning and purpose to all stories within history. Our distinction as a faith based community means our outcomes should be deeper and richer. As Christian teachers, we can ask ourselves “How does our faith inform our understanding of history?” What opportunities are there for us as Christian schools to teach biblical principles through perspectives that will affect positive change? How can we glorify God and honour His restorative heart?

From the Aotearoa NZ Histories Curriculum

Understand - Big Idea (Overview)

Colonisation and settlement have been central to Aotearoa New Zealand’s histories for the past 200 years.

Know - Context (Overview)

Rohe and Local Contexts:

Historical Contexts relevant to communities and guided by the question *What stories are told about the people, events, and changes that are important to this area?*

Do - Inquiry Practices (Overview)

Identifying sources and perspectives

Drawing on a broad base of historical sources, in varied forms, provides a fuller and layered understand of the past. This includes paying deliberate attention to mātauranga Māori sources and approaches. When drawing evidence from sources, it is important to consider authorship and purpose to identify voices that are missing.

OVERVIEW - ALL YEAR LEVELS

Upon Arrival

Drinks and snacks available for teachers, allow 10 minutes for chat and re-connection, and late arrivals.

Welcome & Warm Up

Welcome the group, give an overview of the afternoon, “Perspectives.” Share that the next PLD will be on Storytelling (Term 3), and Discerning the Past (Term 4). These are linked to “DO” Critical Inquiry Practices, and will be aligned with a Big Idea (Understand) and relevant context (Know).

Talk about the Understand, Know and Do we are covering today. Link this to the City History walk - what perspective were they given on Christchurch history? Did the walk “hit” the Big Idea? Or the “Do”?

Do the “Little Pigs Perspective Web” warm up.

Activities

Watch the video - questions for teachers to think about for their year level while they are watching are on the next page. After the videos, in small groups discuss these questions and share with the larger group.

Perspective Activities

Follow the lead and engagement of your group, but keep them moving! The purpose of these activities are to:

- 1) View places or events from the set of circumstances that historical characters were in - acknowledge that is is not easy and we can never do it fully.
- 2) Challenge our own interpretation by putting ourselves in someone else’s shoes- one story has many perspectives.
- 3) Consider authorship of material - how does this skew perspective?
- 4) Ask ourselves the following questions:
 - How does our faith inform our understanding of history?
 - What opportunities are there for us as Christian teachers to teach Christian principles through Aotearoa NZ Histories?
 - What links can be made to our faith and Christian teaching?

Wrap Up

Look at the appropriate age level for “DO” under **Identifying sources and Perspectives**. What could this look like at their year level? Also share back their learnings, questions, wonderings, takeaways for their classroom teaching.

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Topic: Perspectives

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From the Aotearoa NZ Histories Curriculum

Understand - Big Idea

Colonisation and settlement have been central to Aotearoa New Zealand’s histories for the past 200 years.

Know - Context

Rohe and Local Contexts:

Historical Contexts relevant to communities and guided by the question *What stories are told about the people, events, and changes that are important to this area?*

Do - Inquiry Practices (Years 1-3)

Identifying sources and perspectives

I can use historical sources, giving deliberate attention to mātauranga Māori sources, to help answer my questions about the past.

Warm Up (Years 1-2)

The Three Little Pigs (and others) - a new perspective!!

This should be lighthearted and fun. See instructions on Slides 3 & 4. 4 groups each take their character’s perspective of the fact that two houses fell down. Give them 5 minutes to construct their narrative from their characters perspective, then each group presents their perspective to the group.

Activity 1

Watch the video. [Video: Land of the Long White Cloud - Cooks Legacy](#)

Pre-empt the video by acknowledging that this is one perspective. You may not agree with it. After the video we will discuss how we teach in an open handed, open hearted way - think about this as you watch.

Do: In small groups discuss the following:

1. How do we teach students to hear and use alternative views about accepted written, versions of history?
2. How do we identify our own bias (conscious or unconscious) so we can teach in an open handed, open hearted way? What does open handed and open hearted teaching look like for us as Christian teachers?

After the video, in small groups discuss these questions and share with the larger group.

Activity 2

Perspective activities on local Christchurch sites from the History Walk. Bus Stop around the activities. (Each group to do their own graphic organiser rather than adding to one that has already been done). See previous page for the purpose of these activities. Think about the sources of the pictures/ information. Whose voice is missing?

Christchurch & Banks Peninsula Map - Cause and Effect Wheel Explanation on Slide 5.

Blacks Map of Christchurch City - A place to settle. Do a **SWOT** analysis from the perspective of Māori (pre-European) and Early Settlers in the 1800s.

Market Place / Victoria Square - Venn Diagram on the importance of this place - 3 perspectives; Traditional Māori, Early Pakeha, You today.

Kemps Deed - **PMI** (Plus, Minus, Interesting). Background information included. Looking at this event from multiple perspectives.

Allow about 8 minutes at each station. Each group shares back on the picture that they end up on. As we view these places from a different set of circumstances/ viewpoint, what opportunities are there for us as Christian teachers? What links can be made to our faith and Christian teaching?

Before we get into the activities, there are a few important points to keep in mind:

- Properly done, the goal of History is to *explain*, not to blame or shame. It's not about identifying "heroes" or "villains".
- We may well make ethical judgements about what people did in the past, but we must do so based on a wide range of evidence.
- History can be challenging as we learn new and uncomfortable things; as kaiako we need to be mindful of the potential impacts on our ākonga.
- We need to be aware of our own (unconscious) biases; we are all human!

The Three Little Pigs



WARM UP

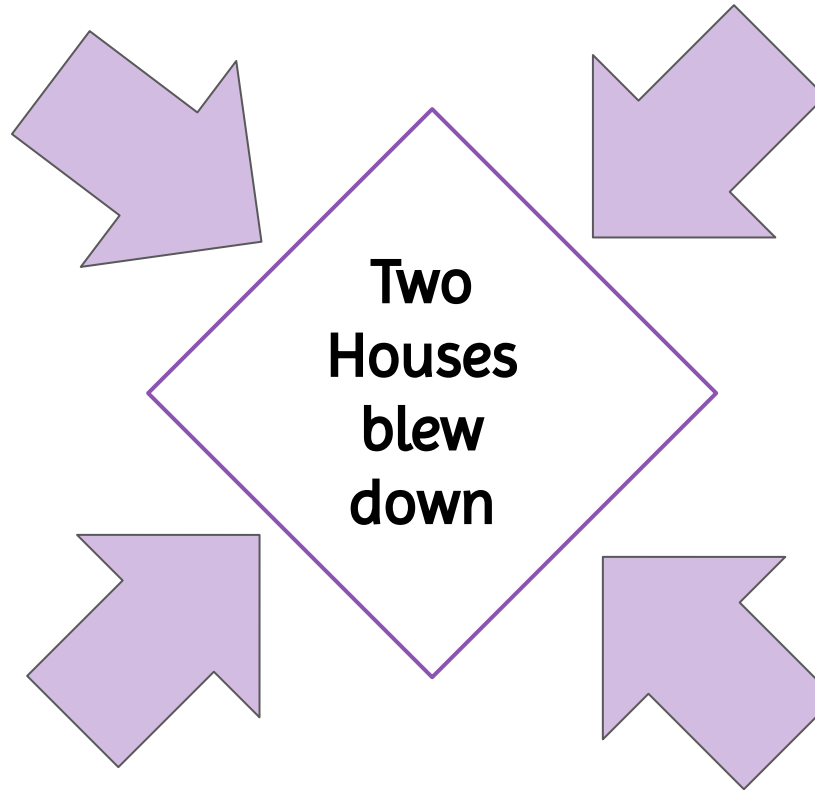
The Three Little Pigs - Perspective Web Activity

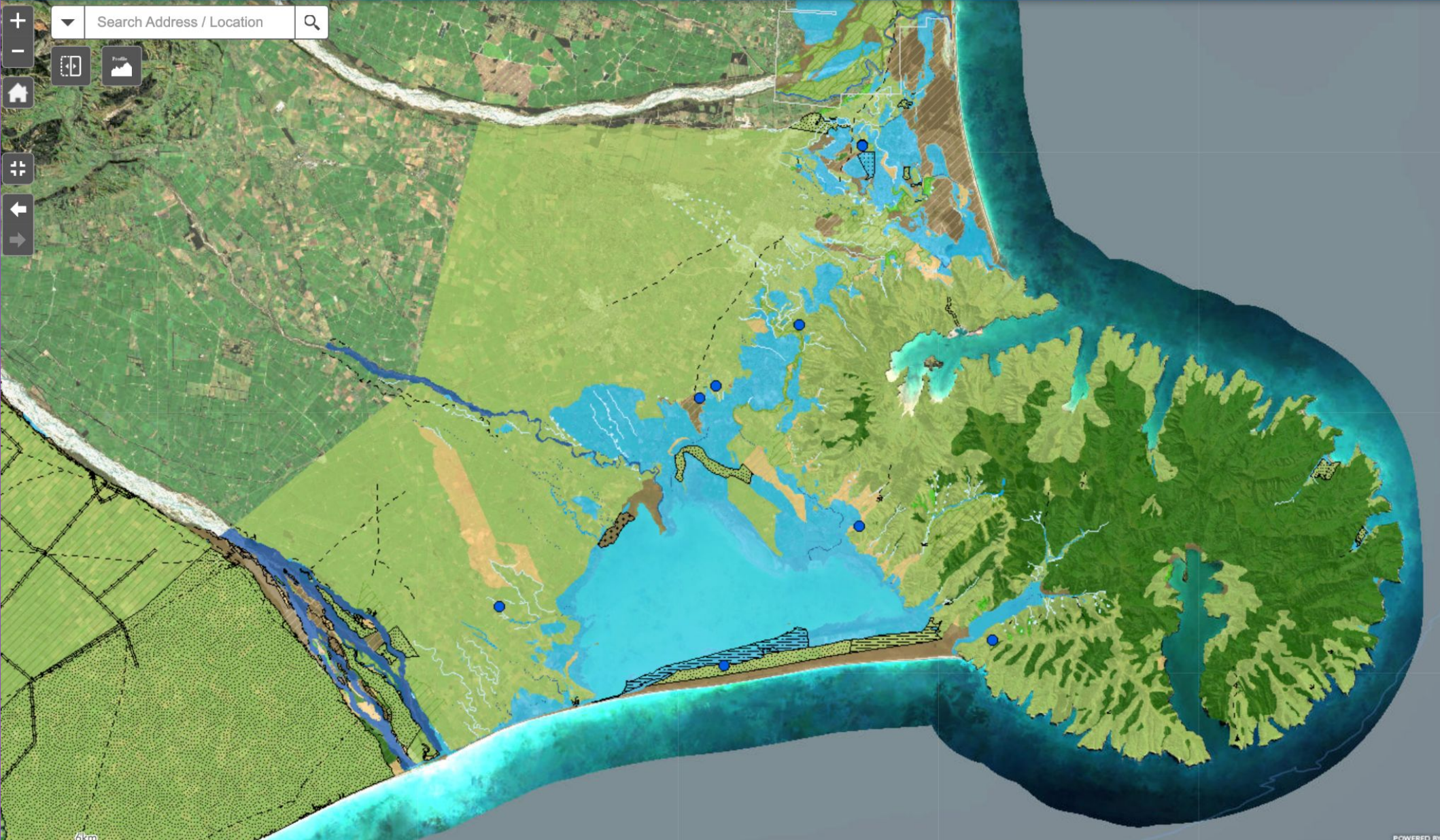
Make 4 groups that will give their perspective on the event "The Houses that fell down". The four characters that will be represented by each group are

- Mum Pig who sent her babies off into the world
- The three little pigs who happily went off into the world
- The guy at Mitre 10 who sold them the sticks and the straw
- The Big Bad Wolf!

Each group creates a narrative or explanation from their perspective of the events leading up to the two houses falling down.

PERSPECTIVE WEB ORGANISER





Part of Canterbury, in the 1800s

<https://canterburymaps.govt.nz/news/check-out-our-newly-digitised-historic-maps-black-maps/>

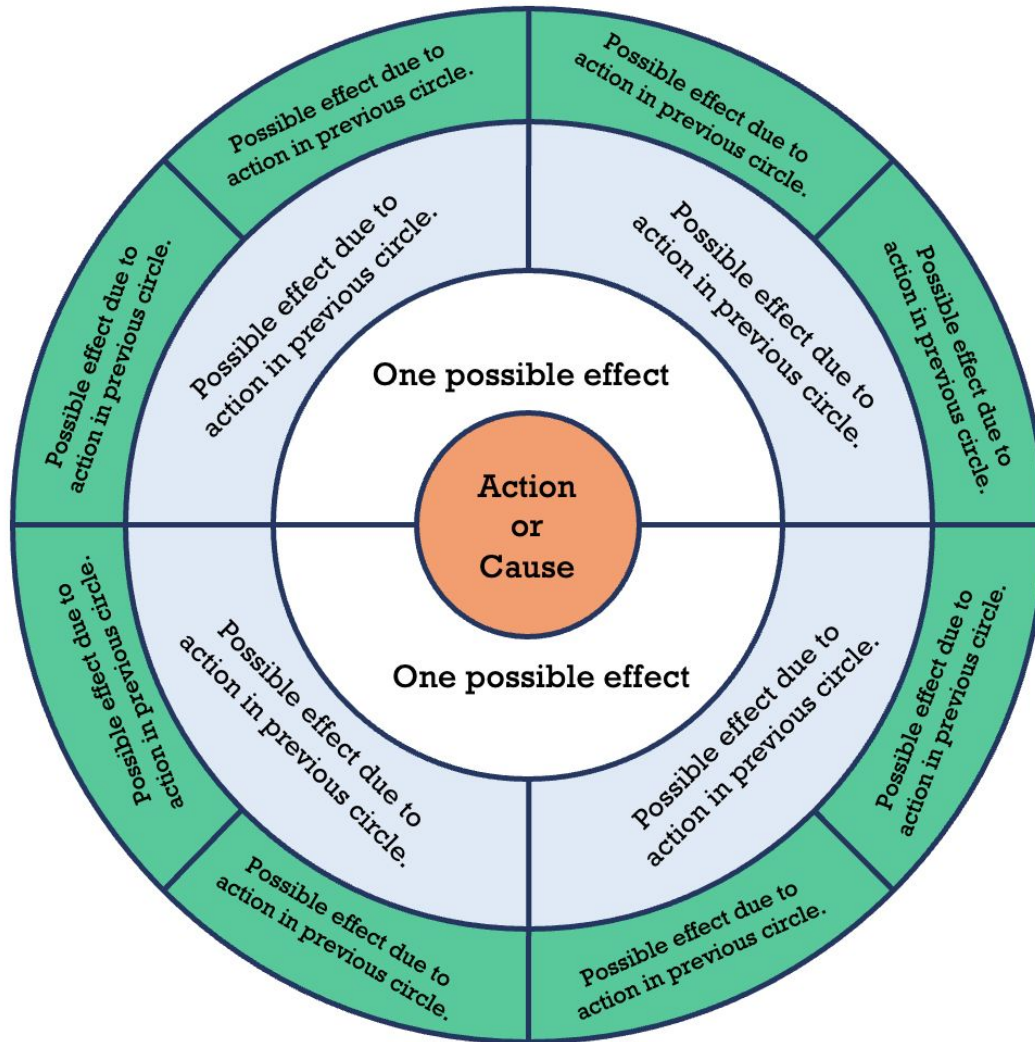
Historic South Island Survey Maps



Part of Canterbury, recent satellite picture

Source: <https://ecan.maps.arcgis.com/apps/mapviewer/index.html?layers=c5f7d946b8fb43ce80fd3441cde5b78e>

Cause and Effect Wheel



On the two maps of the greater Christchurch area & Banks Peninsula, use the cause and effect wheel. There is a blank one on the next page.

First note the differences in the maps, then pick an action that you think caused the change. Then fill in the layers of effects from this action.

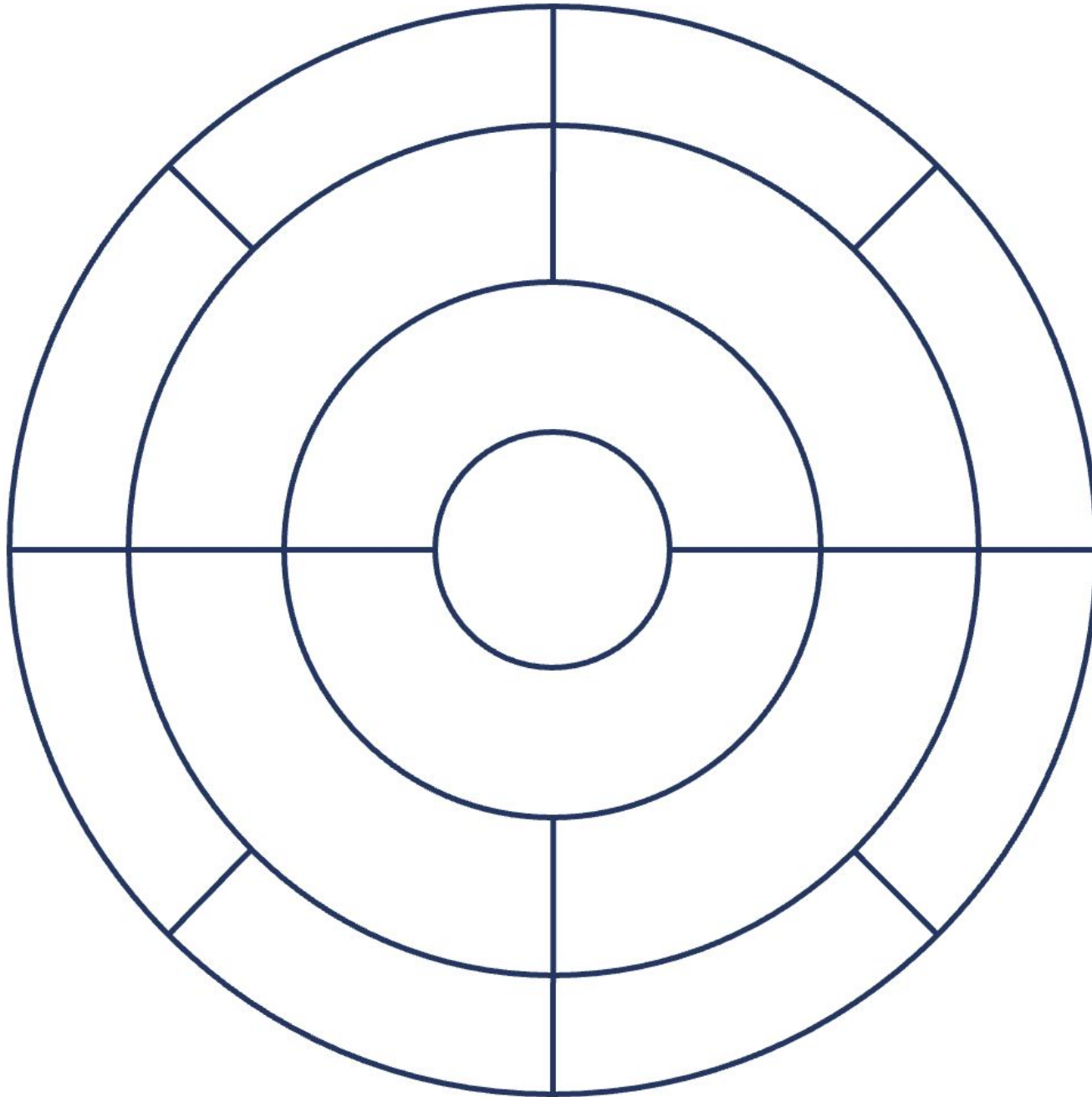
The maps are sources from Black Maps. You could google the story of The Black Maps and how they have been compiled. Are they a reliable source?

Discuss whether effects are positive or negative - and from whose perspective?

When identifying the effects, teachers should also think about the source of their information. Was it high school, general knowledge, what someone else said, historical readings etc.

Whose voices does their knowledge include, and whose are missing? How rich is their historical perspective?

Cause and Effect Wheel



Layered
Christchurch Map
from Blacks Map



A place to Settle 1800s - Use the layered Christchurch Map

From the perspective of an early settler - do a SWOT analysis.

Is this a good place to live?

Strengths	Weakness
Opportunities	Threats

A place to settle Pre-1800s - Use the layered Christchurch Map

From the perspective of Tangata Whenua - do a SWOT analysis.

Is this a good place to live?

Strengths	Weakness
Opportunities	Threats



Market Place 1862

The Building of the Papanui Bridge

*image courtesy of <http://christchurchcitylibraries.com> * File Reference CCL PhotoCD 16, IMG0002



Victoria Square 2020

Market Place later known as Victoria Square

Source: Discover the Delights of Peeling Back History <https://www.peelingbackhistory.co.nz/>

Around 1500 years ago, a Maori village stretched from Victoria Square (pictured) to Bealey Ave and was known as Puari. Around the Waitaka Pa, 800 Maori had made Puari their home. Puari's burial grounds – the sites of the old Library Chambers (demolished due to earthquake damage) and the Central Police Station (future unknown) each on their opposite corners of Cambridge Terrace and Hereford Street – amazingly enough were still visible until 1853 as rows and rows of the dead had just been covered with a layer of dirt!

The first signs of European life for Market Square or Market Place (now Victoria Square) was the building of Christchurch's second bridge. Named the Papanui Bridge, it was known to us as the Victoria Street Bridge until 1989.

The Papanui Bridge, and Papanui Road for that matter, were very important in the first few years of the settlement of Christchurch. It was where timber from the Papanui Bush (now the site of the Papanui Domain on Sawyers Arms Road) was brought into the city via drays to be sold at Market Square for those wanting to build or purchase fire wood.

Market Square became and remained the main hub for Christchurch until 1870; the area housed the city's first post office, police station, animal pound, woman's prison and an immigration barracks.

In 1865, the old wooden bridge was replaced with New Zealand's first iron and stone bridge. It remains the oldest of its kind in New Zealand! The iron girders were actually damaged during the sea voyage and the repairs done on them can still be seen today. The protected bridge can still be viewed today as a memorial (pictured).

When the Christchurch City Council decided to start charging rent to those using Market Place to sell their goods, the place began to die – literally. Business was done there less and less and by 1896 the place took on a more Park-like appearance.

With the celebrations of Queen Victoria's Diamond Jubilee, Market Square was revamped, and in 1903 was renamed Victoria Square with the unveiling of Queen Victoria's statue.

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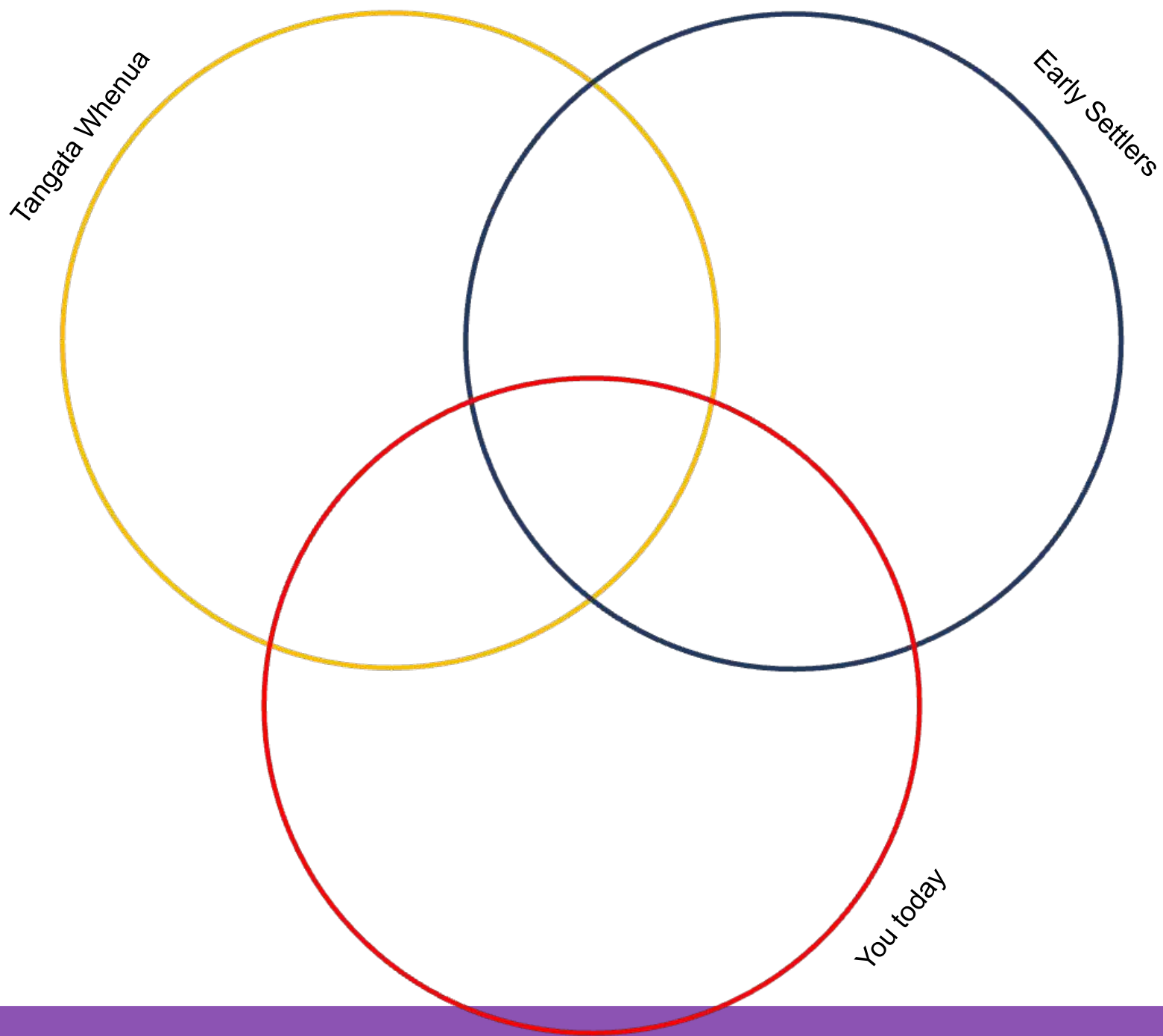
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Venn Diagram on the Importance of this place
Market Square/Victoria Square



Kemp's Deed - Background Information

Source - Anarchist History of New Zealand
<https://ahnz.anarkiwi.co.nz/>

1848: The Kemp Deed

June 12, 2019

By AHNZ



171 Years ago today: 12 June, 1848: The Kemp Deed was signed at Akaroa with 40 leading Maoris. For the Crown, Henry Tacy Kemp. This is the big purchase of today's Canterbury and West Coast.

Kemp had assembled 500 Maori at Akaroa, including picking up the principle chiefs who lived in Otago on the *HMS Fly*. It was stormy and snowing in Akaroa so accommodations must have been at a premium for the hundreds gathered. (Perhaps the French Colonists of Akaroa opened some bed and breakfasts and allowed for a bit of 'freedom camping'?) A possible impending humanitarian crisis there so not the time to dilly dally...

Apart from money, the sellers were very anxious to quickly create a European buffer between themselves Te Rauparaha, whose menace was still very current. When Governor Grey visited Akaroa earlier in they year they asked for this deal and so it was that Kemp was sent. But it would take months to survey the 20 million acres of uncharted territory! Definitely a summer job but

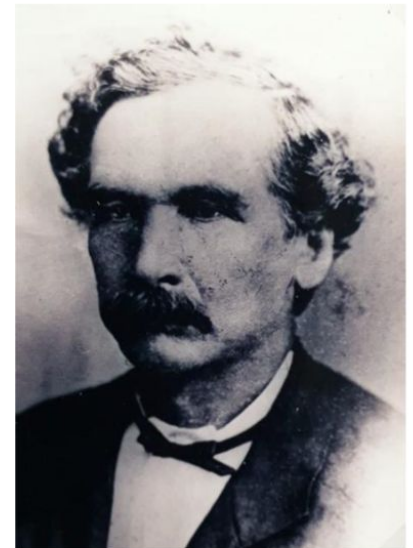
the Maoris could not wait for their buffer or their money so made a special request for the Crown to bestow appropriate reserves in the course of time.

And you'd like to think this would be the end of a lovely origin story. Everybody goes home, they've got what they want. The Canterbury Settlers arrive with clear maps, Maoris are paid fully and finally, reserves set and done with, no more massacres in the South Island due to Te Rauparaha....

Sorry, no! None of that turned out to be the case. What happened instead and why is another story.

—

Image ref. Snowy Akaroa; [NZ Landscapes](#)



Kemp's Deed - Background Information

Source - Ngai Tahu Website

Source: https://ngaitahu.iwi.nz/our_stories/kemps-deed-1848/

The Canterbury Purchase, commonly referred to as Kemp's Deed, was signed by a group of Ngāi Tahu chiefs on board the HM Sloop Fly in Akaroa Harbour on 12 June, 1848. It was the largest of all the Crown purchases from Ngāi Tahu and the least carefully transacted.

In 1848, Henry Tacy Kemp, acting on behalf of the Crown, purchased 13,551,400 acres of land for £2,000. The boundaries were not well defined at the time, and the exact area purchased by the Crown has always been a contentious issue for Ngāi Tahu. In any event, it is important to note that out of that massive acreage, the area that the Crown set aside for Ngāi Tahu was a meagre 6,359 acres. This was despite a directive from the Crown to Kemp to "reserve to the natives ample portions of land for their present and prospective wants".

At the time Ngāi Tahu signed the deed of sale they were under considerable pressure to do so. The previous year the Crown had "purchased" a large area of Ngāi Tahu land from Ngāti Toa under the Wairau Deed. As a consequence of that action, Ngāi Tahu felt compelled to sign Kemp's Deed in order to confirm their mana over the remaining land.

Under the terms of the deed of sale, as well as receiving an undertaking that adequate reserves would be set aside "for their present and future wants" and the provision of schools and hospitals, the Crown promised that all of the Ngāi Tahu mahinga kai areas would be set aside for them.

Not only did the Crown fail to set aside adequate reserves for Ngāi Tahu (the average area being 10 acres per person), but the Crown also determined that mahinga kai sites were restricted to those areas currently under cultivation as gardens, or the places where there were fixed structures such as eel weirs. As a result, Ngāi Tahu lost ownership and control of, and access to, all of their traditional mahinga kai.

Kemp's Deed - Background Information

Source - Discover the Delights of Peeling Back History

<https://www.peelingbackhistory.co.nz/the-kemp-deed-was-signed-12th-june-1848/>



Pictured here is historian Harry Evison looking over the Kemp Deed in which, if you look close, you can make out the Maori signatures in the shape of their mokos – their facial tattoos.

On 12th June 1848, forty Ngai Tahu chiefs signed the 'Kemp Deed' (also known as the Ngaitahu Purchase) at Akaroa. The New Zealand Company, acting on behalf of the Crown, purchased just over eight million acres of Te Wai Pounamu (the South Island) from the native people for £2000. The Waitaha area of this purchase would become known as the Canterbury Block less than a year later.

Upon Henry Tacy Kemp's return to Wellington, alarm was instantly raised. Firstly, how did Kemp make and seal the deal so quickly? It soon came to light that he had only stayed on shore for three days and travelled no further than Akaroa. He had showed great impatience and threatened military action to hurry things along. He had taken no maps with him so no boundaries or promised Maori Reserves were marked out. Nothing about this transaction appeared to be legal.

The following written by New Zealand Governor says it all:

"The Natives do not support themselves solely by cultivation, but from fern-root, from fishing, from eel ponds (weirs), from catching birds, from hunting wild pigs, for which they require extensive runs, and by such like pursuits. To deprive them of their wild lands, and to limit them to lands for the purpose of cultivation, is, in fact, to cut off from them some of the most important means of subsistence..." – Gov. George Grey, 7th April, 1847

Kemp's Deed - PMI

Plus	Minus	Interesting