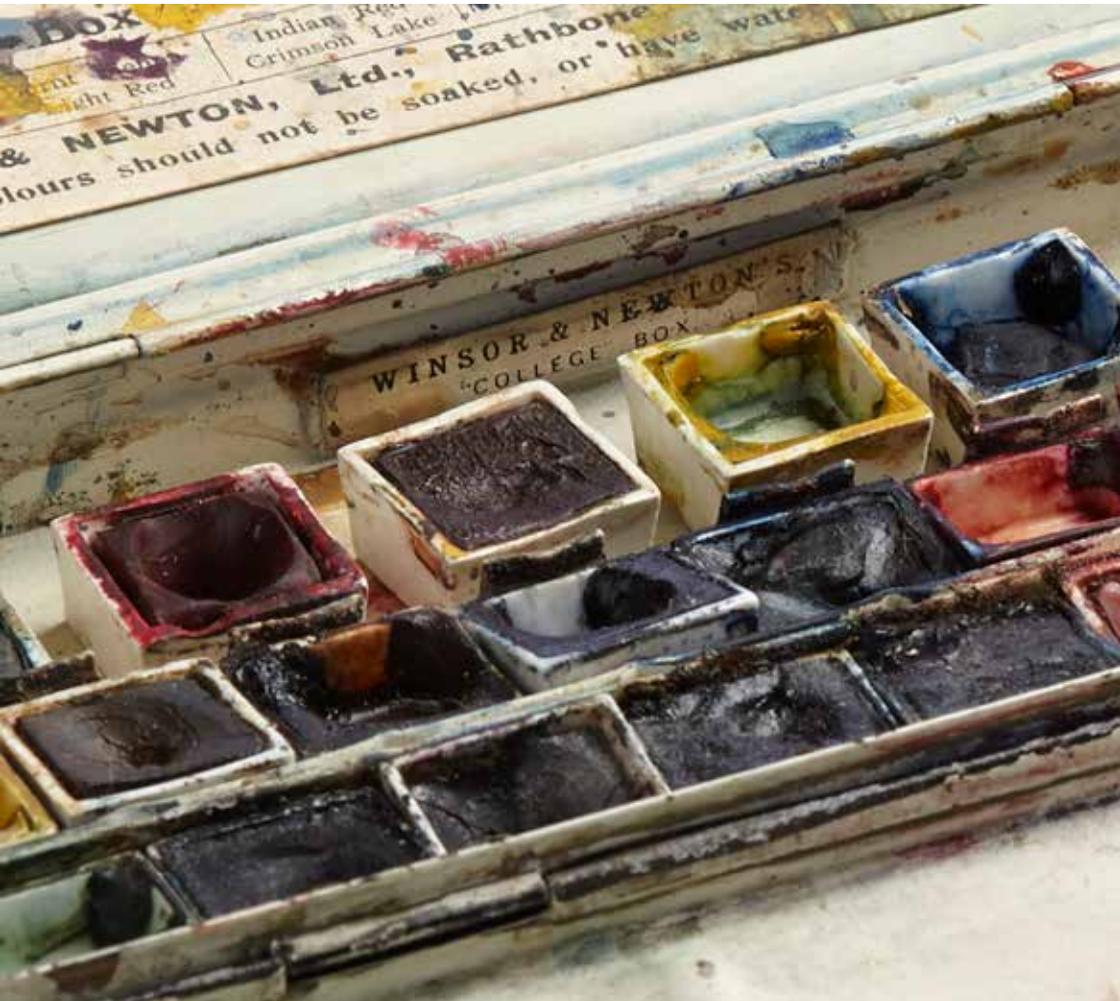


# Phanzine

Newsletter of the Professional Historians' Association of New Zealand/Aotearoa  
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Winsor & Newton's "College" Box, c. 1940s–50s, photograph by Dionne Ward,  
Te Manawa Museum of Art, Science & Heritage, 83/89/170

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## Editorial: PHANZA's new website

PHANZA has had various websites since our first site was hosted by the Ministry for Culture and Heritage in the late 1990s. They have all served us well, but there is little doubt that a refresh of the current version is due. The good news is that it is about to arrive.

The PHANZA committee has been working with Wellington-based website designers/builders Pixel Boom to build a new website and it is due to go live about the time of our AGM on 23 September. Having an online presence remains crucial for most organisations and we are no different in that regard. We have many reasons to upgrade the site, among them wanting to improve our online visibility, present a more up-to-date look, stay on top of new technology, and provide a better service for our members.

We have also taken the opportunity, with the help of Pixel Boom, to refresh our brand. This will also be launched at the same time as the website. The committee has gone through a careful consultative process with the developers and we have arrived at something that we hope our members will take some pride in. This new brand will be incorporated into the look of our website.

There is one thing that our members will have to do with the new site and that is reinstate their member profiles. Unfortunately, these cannot be migrated over from the old site. Although I know this will be a bit of a chore, it will allow many of you to review the content of your profile and freshen things up - not a bad thing.

Next month we will be sending out a notice ahead of the website going live. Keep your eyes open for that. We will be happy to answer any member queries as they arise.

—Michael Kelly  
President

### AGM Notice

Members are advised that the PHANZA AGM will be held at Antrim House (Heritage New Zealand Pouhere Tāonga head office), 63 Boulcott Street, Wellington, on Thursday 23 September 2020. The meeting will begin at 5.30pm. Refreshments will be offered and you are encouraged to stay and socialise at the conclusion of the meeting.

# An opportunity to transform understanding

The Professional Historians' Association of New Zealand / Aotearoa (PHANZA) was established in 1994 to support professional historians and their work. It stands distinct from, but closely allied to, the New Zealand Historical Association. It is managed by an elected executive.

PHANZA publishes its newsletter *Phanzine* three times a year and keeps its members, and other parties, up-to-date with events, jobs, conferences and historical news via its website. It makes submissions on matters of importance to its members and the proposed history curriculum is one of those.

At present PHANZA has about 160 members with a wide array of interests and professional careers. There is expertise in various modes of historical presentation including, for instance, research reports, publications, oral recordings, podcasts, websites, exhibitions, lectures, guided walks and interpretive panels.

Members have undertaken work on significant history initiatives over the last 30 years, such as Waitangi Tribunal reports, the *Dictionary of New Zealand Biography*, the 1993 Women's Suffrage Centenary, *Te Ara: The Encyclopedia of New Zealand* and, most recently, WW100 - New Zealand's First World War Centenary.

## GENERAL RESPONSE

PHANZA is delighted with the incorporation of history into the school curriculum for Years 1 to 10. We see this as an opportunity to transform the understanding of New Zealanders about their past and to bring history into the mainstream of national life. As professional historians, we also hope that this will lead to an upsurge in interest in history as a career.

We welcome the incorporation of Māori histories and ideas into the heart of the proposed curriculum. It has been obvious for decades that this corrective was required for history teaching in Aotearoa New Zealand.

This can only be good for the maturation of our nation and it will be an important step on our way to fostering more meaningful Te Tiriti o Waitangi/Treaty of Waitangi partnerships.

We are happy with the concept of ‘big ideas’ and in the selection of the three chosen, but feel that an additional component should be added to the curriculum that allows teachers and pupils the freedom of open-ended enquiry. The curriculum is highly prescriptive. It is essential that the richness and variety of history as a subject is revealed to teachers and young learners alike.

We support the use of local features and places as the basis for exploring local history, which should be the starting point for history for children regardless of topic, and would like to draw attention to the considerable utility and potential of historical objects held in local museums for teaching complex ideas.

We recognise that the curriculum stands at a relatively high level and that there will be scope for schools and educators, depending on their local circumstances, to take their own approach to meeting the expectations of the curriculum. In that regard, we are supportive of the strong emphasis on rohe and local contexts, provided that appropriate age-based resources are evenly available or in production throughout the country.

We look forward to opportunities in which the expertise of our members can be utilised to create new and inspiring teaching resources.

#### ISSUES REQUIRING ATTENTION

PHANZA has a number of concerns that we feel should be addressed:

1. As mentioned above, we support the introduction of a fourth big idea, but not necessarily an overarching concept. Instead, we see an opportunity to provide children with a topic that is based on open-ended historical enquiry, i.e. they might create an archive, or set out to investigate a theme that is relevant to their lives, or investigate an old building in their neighbourhood.
2. The curriculum is repetitive and lacks variation between age groups. We feel a broadening of the curriculum, as mentioned above, will help with that.
3. We would like the curriculum to explicitly state that it will cover, to the extent possible, the 600-year history of Māori occupation prior to European migration.
4. We support the inclusion of migration and mobility as central themes.

Migration should be clearly defined as inclusive of all cultures and their arrival here, with the primary focus on Māori.

5. The expectations on five to eight-year-olds look ambitious i.e. the material looks very complex for that age group and we wonder if a shift to something more foundational would work better. These pupils may be better served by exploring the everyday experiences of children in their localities at selected points in time as a means to foreground underlying concepts of change and continuity.
6. History changes continually because it is driven by the concerns of the present. For this reason, long-term government funding is necessary to ensure that the content of key digital resources that we know children use, such as *Te Ara: The Encyclopedia of New Zealand* and the *Dictionary of New Zealand Biography*, remains up to date and continues to be added to as new knowledge on new topics becomes available. In addition, the digitisation of significant print-based reference works, such as the *New Zealand Historical Atlas*, should be an immediate priority.
7. Children are noted in the draft curriculum as being present in Aotearoa New Zealand's past on a single date: 6 February 1840. Histories of children and childhood present a significant opening for engaging young learners with the past, especially if these are linked to their experiences. It is essential that the curriculum is populated with children as historical actors in their own rights. This is relevant to the context of the climate crisis and its implications for the prospects of future generations.

—Michael Kelly  
President  
28 May 2021



*Claudia Orange reports on the draft curriculum and the New Zealand History Teachers' Association conference at Waitangi*

## Aotearoa New Zealand's histories in the new curriculum

In February this year, the Ministry of Education released, for public feedback, the first draft of a new compulsory New Zealand history curriculum. Designed by a range of experts and stakeholders, the new curriculum is for implementation by teachers working with students from Years 1 to 10 – in effect with five to 14 and 15-year-old students. This move has arisen from a perception that, in the absence of any prescribed content knowledge for history, primary and secondary schools have made their own choices; this has meant some have opted out altogether from teaching the country's often uncomfortable past, while others have tended to handle topics in ways which have diminished the significance of the Māori world.

▲ Family visiting Te Kōngahu Museum of Waitangi. Waitangi National Trust



As Lucy Francks, a recent history graduate from Auckland University, has observed, the new curriculum is designed to change this, ‘as it provides guidelines on what topics and historical skills students need to understand so they can contribute to New Zealand’s knowledge society.’

The curriculum draft has three big ideas – understand, know, do; broadly, to understand the past to make sense of the present and to inform future decisions and actions. The key understandings are strongly asserted: Māori history is foundational and continuous; colonisation has been central to the past 200 years of our history and continues to influence all aspects of our communities; and the course of our history has been shaped (or influenced) by the exercise of power and the effects of power.

The conflation of a mass of ideas into this first draft has no doubt accentuated the statement of these desired goals, although – if assessed broadly – the big ideas are difficult to dispute. And yet, although power in the last 200 years has been held by the dominant community and its institutions, it has been modified and often shaped by Māori agency, a factor that could be overlooked. How the curriculum is initiated, understood and developed by teachers will therefore be critical to its success.

Placing Māori history as central to the country will bring new perceptions and interpretations of colonial narratives and sources. In the past, perceptions have often been strongly Eurocentric and have diminished Māori experience. The diversity of that experience – shown in Waitangi Tribunal reports and settlements histories – is often shocking, challenging and likely to raise student emotions. When students are grasping an understanding of this, classroom relationships will not be easy for teachers to handle because for both teachers and students, the new curriculum presents new ways of looking at our past, of assessing our present circumstances, and of hopes for our future.

An essential of the new curriculum will be to develop students’ skills in those aspects of history which are key to all such work – library and online skills, a searching for sources which allow for the emergence of diverse stories, and an ability in critical evaluation of online material. An overall aim has to be an understanding of the complex nature of research, of the need for evidence, for critical thinking, of the need for striking balanced

◀ School pupils sketching on a field trip alongside Hotunui (Ngāti Awa) and Pūkaki (Ngāti Whakaeu), Auckland Museum, c. 1950s–60s.  
Auckland Libraries Heritage Collections 895-A66672

appraisals, and how facts can be debated, with the added considerations of the differences of context, values and timeframes in evaluations. All of these are ambitious goals but, if achieved, would excite students and prepare them to move on to more demanding history.

Comments by many historians and the public have found a lack of essential topics that should be included in the draft; many would agree with most of these comments. Although the draft makes no mention of Years 11, 12 and 13, these are years when students can opt for taking history. If they do so, they can cover topics already touched on or dealt with in Years 1 to 10; in senior classes these topics can be expanded at greater depth and in more sophisticated ways. Moreover, students trained in critical thinking can challenge accepted interpretations of areas of content and sources that have long been part of history work at senior secondary level.

Students at Years 1 to 10, however, are usually engaged with the immediate context of local (and sometimes national) events, as they impact on their lives or as viewed in the media. The draft naturally stresses the need for this regional work which can strengthen students' relationships with local heritage and communities. In going out for knowledge locally there will be a need for careful guidelines to support teachers and students when approaching any local Māori and community people. In practice, teachers have usually found this work can be a thorny issue and not easy. The development of guidelines for practical exploration of research locally could be carried out in conjunction with the development of resources on localities, such as lists of local histories and relevant theses (which one Massey-based project is already preparing).

The timeframe for introducing the new history draft in 2022 is a speedy one. This change will take at least three to five years and more to introduce fully. It is also important that teachers are trained by teachers at all levels, so that goals can be tempered by the reality of teaching situations which vary greatly around the country. The appreciation of this and the development of resource skills by and for teachers, at each year level of the new curriculum, is in itself going to be a challenge. Adequate funding, appropriate secondments, and extra preparation hours, will be critical.

In a broader context than the classroom, the new curriculum is asking teachers and historians to reconsider aspects of key areas - for example, the economy, politics and culture - in the terms expressed in the draft. This will certainly open up new areas of research and knowledge, hitherto not well researched. It promises to be an exciting new opening up of our



Gallery at Te Rau Aroha. Waitangi National Trust

history in ways that will engage not only students and other New Zealanders, but historians as well.

A July conference at Waitangi of the New Zealand History Teachers Association, attended by some 200 teachers from throughout the country, reflected the areas of concern, the challenge of the new curriculum, and its possibilities. Opportunities for questioning Ministry representatives and an expert panel were well used. So too was attendance and enthusiasm for the workshops that covered planning and implementation, as well as specifics such as building curiosity, using online resources, engaging with historical concepts, and use of field trips to bring history alive. The north lends itself to a huge range of historic field trips, but the weather did not smile for the conference attendees to see these, as planned.

The exception was a welcome by Ngāti Kawa at Te Tii marae where numbers crowded the Tiriti o Waitangi building adjacent to the te reo Tiriti o Waitangi monument erected in 1881. Weather also allowed for extra time to be spent at the two museums on the Treaty grounds: Te Kōngahu Museum of Waitangi (opened in 2016), which covers the Tiriti history from pre 1840 to today, and Te Rau Aroha (opened in 2019), which commemorates Māori commitment to New Zealand's involvement in war, 28 Māori Battalion, and especially A Company drawn largely from Tai Tokerau.

*Diana Morrow reflects on writing a biography of a 'famous' woman*

## Writing the life of a pioneering feminist

The genesis of *Kate Edger: the life of a pioneering feminist* (Otago University Press, 2021) dates back several years. I first learned about the Edgers around 2006, when researching *Urban Village: a history of Ponsonby, Freemans Bay and St Mary's Bay* (2008). Originally, I intended to focus not just on Kate but also on her controversial father and two of her most accomplished siblings. Kate's parents, Samuel and Louisa, arrived in New Zealand from England in 1863 with their five children as part of the Albertland settlement in the Kaipara. Samuel was a religious nonconformist minister with progressive liberal views. All of the Edger children shared his love of learning and endorsed the same causes that he championed, notably feminism, temperance and anti-racism.

Eventually, after reading and researching and pondering the viability of accessing sources in India (where Kate's sister Lilian, a theosophist, spent most of her adult life), I decided to focus on Kate alone. She is after all, the most famous person in the Edger family, celebrated for being the first New Zealand woman to earn a university degree, and the first female Bachelor of Arts in the British Empire. Relatively famous, I soon found, but not that famous. Even in Auckland, home to the University of Auckland's Kate Edger Information Commons, and to the Kate Edger Trust (which supports women's higher education through a range of scholarships and hires out academic regalia for University of Auckland graduations), most people I spoke to about Kate Edger had little or no knowledge of who she was or what she had achieved. Quite a few mistakenly assumed that I was writing about the more famous Kate whose face adorns New Zealand's ten-dollar bill.

I was surprised, when beginning research, to discover how few

- ▶ Kate Edger, New Zealand's first female university graduate, photographed in 1877 by Hemus and Hanna. Macmillan Brown Library, Christchurch, University of Canterbury research photographs MB 1448, Ref 4804



book-length biographies document the lives and achievements of New Zealand's first-wave feminists. Another surprise was how little historical attention has focused on their religious beliefs. Many leaders of the women's suffrage campaign were liberal nonconformists, whose ideas about female rights and roles reflected the culture of crusading evangelical Christian social activism in which they operated.

As my research progressed, I began to appreciate more fully the degree to which New Zealand women's access to higher education was a vital precursor to achieving the suffrage. Yet the fact that women were soon sailing through university degrees did not abolish the belief, widely held among contemporary doctors, scientists and social theorists, that females were intellectually inferior to males. It provided ample ammunition, however, to combat that view.

Women's right to education on equal terms with men was a key component of first wave feminism around the globe, and in this Kate Edger, both as a university student and later as a teacher and headmistress, was a trailblazer. Many of her contemporaries believed higher education would not only jeopardize women's physical and mental health but threaten their more traditional roles as wives and mothers. That view did not disappear as more and more women gained university degrees, but rather gained momentum in the early twentieth century. Like the majority of first-wave feminists, Kate placed a high value on women's traditional roles as wives and mothers. She saw the evangelical ideal of women as moral linchpins of the family as a vital motivation for augmenting women's rights. By spreading morally sound feminine values such as sympathy and compassion outside of the home, women would be a powerful, progressive force for good.

I also began to appreciate that long after the ground-breaking suffrage legislation in 1893, many first-wave feminists engaged in unpaid nascent social work to help protect and augment the welfare and legal rights of women and children. This aspect of Kate Edger's legacy had formerly not received the attention it deserves, especially her role in establishing children's courts and in campaigning for legislation to criminalize incest.

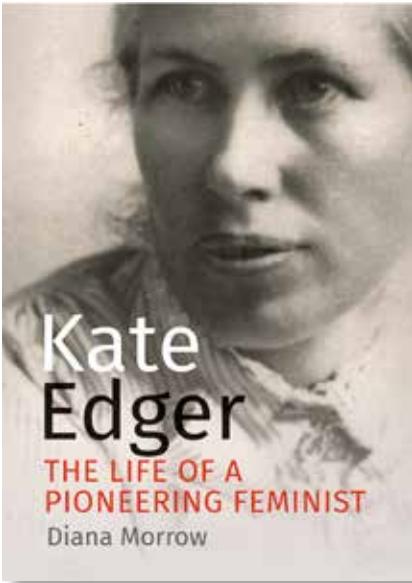
There were rewarding primary sources about Kate's time as founding headmistress of Nelson College for Girls at Nelson Museum and rich sources too in the Alexander Turnbull Library documenting her involvement in Wellington's Forward Movement and the Society for the Protection of Women and Children. Newspaper accounts of her achievements



Teachers at Nelson College for Girls taking tea outdoors, 1889. Kate Edger is at far right. Nelson Provincial Museum/Pupuri Taonga o Te Tai Ao, Tyree Studio Collection, 179046

and activism were accessed via the Papers Past website. (As someone who remembers the time-consuming work entailed in researching actual newspapers, I am eternally grateful for this invaluable resource.)

Unfortunately, relatively few personal letters or diaries survive to throw light on Kate's personality and personal relations. More fortunately, however, I was able to liaise with Kate's grand-daughter Jill Smith, herself a graduate of Auckland University and a member of the Kate Edger Trust. Jill not only shared some wonderful family photos, but also told me a few family stories about Kate. She later recounted some of these at the book's launch in early April, delivering a lively, humorous speech. The venue for the launch, the Women's Bookshop, Ponsonby, was ideal, not just because



*I was surprised, when beginning research, to discover how few book-length biographies document the lives and achievements of New Zealand's first-wave feminists.*

it had been a favorite haunt of mine when I lived in Ponsonby, but because, like Kate Edger, the shop's proprietor, Carol Beu, has strong links both to Ponsonby and to feminism.

In addition to Jill's input, Kate's professional correspondence and newspaper accounts of her involvement in various causes helped to reveal her personal qualities. Calm, judicious, tirelessly hard-working, compassionate and self-effacing, she also had (to borrow a phrase from Farquhar Macrae, her headmaster at Auckland Grammar) 'implacable determination'. She possessed a will of steel, for example, when upholding her convictions about the ideal education for girls and women. Having lived through World War I and witnessed first-hand the ravages of war, she held fervent hopes for maintaining peace through international arbitration. Towards the end of her life, she worked tirelessly on behalf of the League of Nations and remained idealistic about humanity's inexorable progress towards a greater good.

In the process of writing about Edger's life and legacy, while it was heartening to consider the very real progress made in women's rights over ensuing decades, it was also saddening to ponder the fact that so many of the issues Kate worked assiduously to eradicate, notably physical, emotional and sexual abuse towards women and children, are still so problematic in contemporary New Zealand.

*Michael Kelly looks an apparent reversal in attitudes to built heritage and the implications it will have for our built environment*

## The backlash against heritage

Heritage campaigners of a certain vintage will recall how challenging it once was to get public support for keeping important places from our past. As heritage protection became increasingly regarded as a public good, and legislation shifted to reflect (or sometimes lead) this change of attitude, there may have been a thought or two that the battle had been won. It might be time to put those thoughts to one side.

Just two years ago, in a speech in Gisborne, Prime Minister Jacinda Ardern made some strong statements in support of the value of, in that case, heritage buildings.

Treasuring them, and extending their lives by continuing to use them, enriches our cultural and social fabric and builds our understanding of our shared history and heritage.

Heritage buildings also deliver economic value. The preservation of a building creates jobs; enhances the value of its surrounds; supports an attractive urban environment; encourages tourism; and provides spaces for offices, workshops, community hubs or homes.

The Prime Minister has made similar statements on other occasions in support of the importance of historic heritage. There is little doubt that she is personally invested in this country's heritage; no Prime Minister has ever used the kind of language she has in a public setting. Nevertheless, it is becoming apparent that many in her own party and their allies the Greens are responsible - in part - for undermining that rhetoric. Perhaps the Prime Minister herself now also sees heritage as expendable in the face of other priorities.

The country is going through a big debate about the future of our urban environments and this is most apparent in Auckland and Wellington, where the push for intensification is taking aim at the cities' inner-city suburbs. It's a subject that's been covered often in this column. In short, those Victorian and Edwardian houses are seen as hinderances to affordable housing and to reducing the undesirable aspects of suburban spread. The National Policy Statement on Urban Development (NPSUD) requires



Nineteenth century houses in Mt Victoria, Wellington. Photo: M Kelly

local authorities to provide a minimum of six storeys within a walkable catchment of cities and transport hubs. This requirement, which is also being stridently advocated for by Kainga Ora, is threatening the heritage fabric in many of our urban centres.

The NPSUD does allow exceptions (or qualifying matters) - heritage being one of them - that were intentionally placed there by the government. However, councils have to choose to utilise those exceptions and in Wellington, for instance, a block of four Labour councillors (and most of the Green councillors) are leading the charge to remove most of the barriers to large-scale development in Wellington's heritage suburbs. Most of them even voted against the on-going funding of the WCC's Built Heritage Incentive Fund. How times have changed. This is not a stance many left-leaning councillors would have taken in the past.

In Auckland, the council is setting aside special character areas in the Unitary Plan that will cover about 30,000 houses. However, these houses, which are located mostly in the city's oldest suburbs, will then be assessed to identify those of the highest quality. Only these will retain special character status. Medium and low-quality houses will lose protection and be rezoned.

So, a narrative has developed that says that heritage is now a bad thing; responsible for myriad ills – poor living conditions, a lack of affordable housing, a drag on younger generations etc. In Wellington, the argument has been taken to perverse lengths, given that the city has large tracts of land in and around the inner-city with little or no building on it. It would take years to fill these sites before there is any need to grab the land covered by residential housing. In fact, the WCC has admitted that it will only need a fraction of the land it wishes to set aside for intensification.

The threat to Auckland and Wellington's residential heritage is being painted as a fight between NIMBYS and millennials, but the paradox is that many of those living in those suburbs are of the same political views – just not about this subject. The unfettered planning landscape for inner-city Wellington and Auckland will be mana for developers, who will love the lack of control over what they can do. The Labour and Green councillors who are now getting into bed with those developers may wonder just exactly what they have wrought.

#### NATURAL AND BUILT ENVIRONMENTS ACT

There are other hints that heritage is now seen as an impediment to the country's progress. The 'Exposure Draft' is an early look at the Natural and Built Environments Act, which will be the main replacement legislation for the Resource Management Act (RMA). This suggests that 'cultural heritage' as it is described in the initial draft, will not be a matter of the highest importance, as it was under the RMA. The proposed outcome for cultural heritage is revealing too, suggesting a pragmatism that will not protect most heritage from development:

Cultural heritage, including cultural landscapes, is identified, protected, and sustained through active management that is proportionate to its cultural values.

There will be much more in upcoming issues of *Phanzine* on this legislation as it is developed.

## HERITAGE EQUIP

In the same above-mentioned speech, the Prime Minister devoted attention to the need to support owners of heritage buildings needing earthquake strengthening and to legal protection for heritage buildings.

The government she leads has just stopped funding Heritage Equip, a fund set up by the previous government to respond to the Christchurch earthquakes by giving financial support to vulnerable private owners needing to strengthen their earthquake-prone heritage buildings. This fund, which was given \$14 million to dispense over four years, has made a real difference by making the cost of planning and undertaking strengthening more affordable.

Regardless of who set it up, why is the government not supporting its continued operation? It's exactly what any government should be doing; supporting private owners trying to do the right thing by their building seems to an obvious use of government influence. It's a fund that could help heritage building owners for many years and at a modest outlay.

It's all pointing to something that would have been unthinkable even a few years ago. The rhetoric that is building about heritage is threatening to undo decades of patient advocacy and incremental improvements in legal protection. Future generations may wonder how places that were once so valued became vilified so quickly.

# Why do we have a Royal Commission into historic abuse?

Sixty years ago the father of a three-year-old child in a provincial New Zealand town applied to the Director of the Division of Mental Hygiene for his son to be institutionalised. Two GPs assessed the child and agreed he was ‘feeble-minded’, had ‘faulty habits’ and needed to be detained in a ‘mental deficiency colony’. The child was sent away to a specialist psycho-paedic hospital for the next 40 years without any contact with his family. His records were incomplete and inaccurate and it took another decade after his release into a residential care home for his sibling to find him.

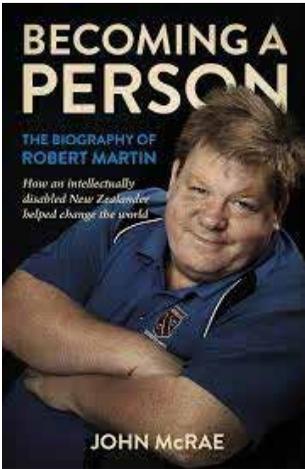
Being non-verbal he couldn’t tell his story, but the cringe when an adult came near, and the scars on his body, indicated some dark times.

I have a copy of those 60-year-old application papers and the language and assumptions are chilling. But it was a common story of the era. From 1929 when Templeton Farm Mental Deficiency Colony opened until 2006 when the Kimberley Centre closed, thousands of children and young people were sent away from families and communities to live and die in these institutions.

Many arrived as small children. Sir Robert Martin’s 2014 biography *Becoming a Person* (Potton & Burton, 2014) provides a rare insight of a life of a disabled child shuffled between various institutions and abusive foster care.

I heard of a mother who had a baby with Down Syndrome in the 1960s. Before the baby was two years old the family doctor and her husband took him away to an institution and the mother was told not to visit and to forget about him. Of course, she never did.

Why did this happen and why isn’t this history better known? For much



of the 20th century in New Zealand, as elsewhere, eugenic-based public policy portrayed disability as something feared and shameful that threatened the 'fitness' and dominance of the white race. Consequently thousands of disabled children and other young people were institutionalised, and others were sent to residential special schools or foster homes. Some children with learning disabilities or other neurodiverse conditions were sent to youth justice boys' and girls' homes after minor incidents. Māori children were at high risk of removal as they were caught in the intersection between colonialism and eugenics. We now know that physical, sexual, emotional, psychological, medical, cultural and spiritual abuse and neglect was widespread in these institutions. We also know that abuse of disabled people in care remains in many contexts.

Years ago I worked at the Turnbull Library and one day I was shelving some pamphlets and came across a collection of right wing material collected by journalist A N Field. One 1903 booklet caught my attention. It was called *The Fertility of the Unfit* by a local doctor and MP, W A Chapple. It was a eugenic tract in which the writer encouraged the 'fit' (meaning white people like him) to have more children and to sterilise the 'unfit' (meaning those with disabilities, or those who were poor or brown). It carried an endorsement by former Premier Robert Stout. Such blatant eugenic views shocked me.

I later worked at the *Dictionary of New Zealand Biography* and realised how mainstream eugenics was last century and that many of New Zealand's past leaders, such as Plunket founder Truby King, held eugenic views.

Under eugenic assumptions non-white races were inherently inferior and disability, mental illness, poverty and addictions were inherited moral failings. Therefore the 'breeding' of these groups must be controlled to prevent them polluting the 'fit'. These false ideas about genetics and morality were seen as cutting edge science of the day and widely held by political, academic, medical and religious leaders.

A major legislative tool was the 1911 **Mental Defectives Act** which classified groups of disabled people into six categories: 'persons of unsound mind', 'mentally infirm', 'idiots', 'imbeciles', 'feeble-minded' and 'epileptics'. Each label had a specific meaning which indicated how they should be controlled and surveilled. This act remained in force for over 50 years, capturing the small boy I mentioned earlier.

Public prejudice about 'feeble-minded' men and women led to a 1925



The decaying remnants of Kimberley, 2019. Photo: H Stace

Committee of Inquiry into **Mental Defectives and Sexual Offenders** reinforced the links between intellectual impairment, moral degeneracy and sexual offending in the public mind.

Head of the Department of Mental Hospitals, Dr Theodore Gray, wanted children and adults with intellectual disability or mental illness to be registered and sterilised and sent to segregated farm colonies. Under his influence the 1928 Mental Defectives Amendment Bill proposed that children could be taken off families, and a Board to keep lists of ‘defectives’.

After much political debate sterilisation was rejected under the leadership of Opposition Labour MP, Peter Fraser. His was a rare voice against eugenics, possibly because of his own family experiences of mental illness. Even though eugenic sterilisation was never legalised in New Zealand, many were likely disguised as operations such as appendectomies.

The Mental Defectives Amendment Act led to the establishment of Templeton Farm Mental Deficiency Colony in 1929. Over time more psychopaedic hospitals were established, including Braemar (Nelson), Kimberley (Levin) and Mangere (Auckland). Residential units were also established in some hospitals, or in psychiatric hospitals, and Pukeora, an institution for children and young people born with physical impairments, was started near Dannevirke in the late 1950s. There was a big growth in institutions following a 1953 government report which recommended that 'mentally defective' children be sent to them by the age of five. At the height of institutionalisation in the 1960s it was officially estimated that one in 1000 children should be detained.

Disabled people, abuse survivors and allies fought for many years to get a Royal Commission of inquiry into the historic abuse of children, young people and adults in state care. There have been some previous investigations including of the notorious Lake Alice adolescent unit. Prime Minister Helen Clark apologised but the perpetrator was not charged. Her government established the Confidential Forum followed by the Confidential Listening and Assistance Service but they were just starting on those harder to reach disability stories when they were closed.

The last National government claimed adequate complaint processes were already in place. But in Opposition Jacinda Ardern promised an inquiry into historic abuse when in government, and announced the Royal Commission into historic abuse during her first 100 days as Prime Minister. The inquiry extended its terms of reference to include those in faith-based care and is now in its third year, with a final report due in 2023. It is a very formal process, heavy on legal experts, but light on historians and historical research.

The Commission is currently considering how best to provide redress for these horrors. To honour those who suffered under eugenics I would like to see the establishment of a Disability Archive and associated collections to gather, collect and curate the stories of disability abuse and activism, and funding for scholarships, exhibitions and resources for schools as well as the boosting of Disability Studies. We need to confront the remnants of eugenics which remain as systemic ableism and end the disability whakamā or shame that 60 years ago caused the cruel separation of a child from his family.

Royal Commission of Inquiry into Historical Abuse in State Care and in the Care of Faith-based Institutions <https://www.abuseincare.org.nz/>

*Margaret Tennant describes a symposium  
dedicated to local history*

## ‘Telling Our Stories’ in Palmerston North

Three PHANZA members recently presented at a local history symposium initiated by the Palmerston North Heritage Trust and co-sponsored by the Te Manawa Museum of Art, Science and Heritage, Massey University’s W H Oliver Humanities Research Academy and the Heritage Services section of the Palmerston North City Library. Called ‘Telling Our Stories: Palmerston North’s Histories’, the symposium ran from the evening of 8 July through to 10 July, and focused more on ‘ways of telling’ the story of a place rather than on actual research findings.

PHANZA committee member Margaret Tennant was on the organising committee and spoke on Manawatū history sources, while another PHANZA committee member, Fiona McKergow, organised a session on ‘Custodians of Our Stories: Museums and History Through Objects’. Liz Ward is part of a Massey-led Aotearoa New Zealand Regional Resources Stocktake group working under contract to the Ministry of Education. She talked about the work this group is doing in a session on ‘Teaching Our Stories’.

The symposium began with a visit to Te Rangimarie Marae at Rangiotū, where Wiremu Te Awe Awe and Nuwyne Te Awe Awe Mohi introduced some 60 visitors to the marae and the Rangitāne ancestors around its walls. Te Rangimarie was built in 1868 by Hoani Meihana Te Rangiotū to commemorate peace between Rangitāne and Ngāti Raukawa and it became clear that this mantle of peace-making is one still taken very seriously by those associated with the marae. A subsequent talk by Warren Warbrick, another Rangitāne kaumatua, showed how it informs Rangitāne’s current commitment to biculturalism in their rohe. The visit to Te Rangimarie was a first for most of those present, and it was a stunning introduction to the power of oral story-telling on a site of significance.

This was reinforced when Warren led symposium members around Te Marae o Hine (aka ‘The Square’) the following morning, pointing out historical features of significance to Rangitāne. Many knew about the statue of Te Peeti Te Aweawe there; fewer were aware of the circumstances of

its donation by his sister Ereni, or that Palmerston North's clock tower chimes, transferred from an earlier Post Office building, are dedicated to another of the great Rangitāne chiefs, Kerei Te Panau – history, memory and significance are embedded in what is an otherwise routine background sound.

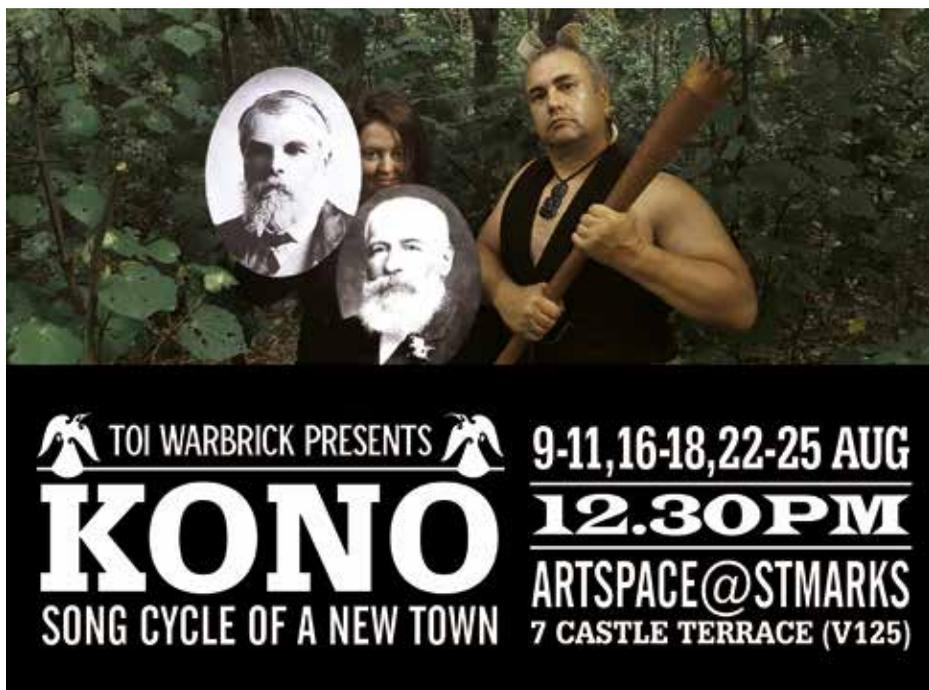
Other sessions included 'Publishing Our Stories – the Written Word', 'Mapping Our Stories on the Landscape' and 'Ways of Telling Our Stories Creatively'. In the latter Warren and Virginia Warbrick talked about their performance 'Kono Song Cycle of a New Town' and Gregory Cooper discussed how he approached researching and writing *The Complete History of Palmerston North (Abridged)*, then on at Centrepoint Theatre. The session on 'Custodians of Our Stories' was led by Fiona McKergow in association with staff from Te Manawa Museum of Art, Science and Heritage, and the New Zealand Rugby Museum, looking at approaches to collecting and telling stories through objects (and a replica of the 1905 'Originals' All Black team jersey, made by a Palmerston North-based firm, was passed around).

Other urban centres were not neglected: on the Friday night there was a public lecture on 'Big – and Bigger – Smokes' in which Linda Bryder spoke on the Auckland History Initiative and Geoff Watson responded from the experience of writing about the history of a provincial centre.

On Saturday 10 July two half-day sessions focused on 'Teaching Our Stories' and 'Family Stories'. The session on teaching was a response to a statement in the draft primary schools history curriculum that: 'We want to make sure teachers and learners have access to high quality resources that share the histories of their community. It's essential that no learners miss out on the chance to learn the histories of their rohe, so we are looking for histories from every corner of Aotearoa New Zealand'. Those attending the symposium had already gained a sense of the distinctiveness of Rangitāne's history and of the need to make sure that provincial perspectives were not overshadowed by those of the four main centres. Liz Ward and Carol Neill explained how Massey's Regional Resources Stocktake group is working under contract to the Ministry of Education to build a sense of the local history 'landscape' across Aotearoa New

► Statue of Te Peeti Te Awe Awe, erected in 1907, Te Marae o Hine/The Square. His ōhāki (parting words) were: 'Kua kaupapa e o te aroha, ma koutou e whakaoti' – 'I have laid the foundation of friendship for you to bring to completion.' Photograph by Brian Shieffelbien, 2017. Palmerston North City Library, COMM1551853995





'Kono Song Cycle of a New Town' poster by Anthony Behrens of Palmerston North for Toi Warbrick's performances at the 2018 Edinburgh Fringe Festival. © Toi Warbrick

Zealand's regions. The initial focus is on resources already available – on the web, able to be read or visited, or to generate visitors to schools.

The final session of the symposium was prompted by the question often asked by those who collect family materials – 'what to do with that box of materials?' Speakers from the local genealogy community and from the Heritage Services section of the City Library gave practical examples of ways of sharing family stories in printed and electronic form.

The Palmerston North Heritage Trust was fortunate enough to gain a grant of \$2000 from the Palmerston North City Council's 150th Sesqui-centennial Events Seeding Fund, and it made a decision to spend \$3000 of its own funds rather than charge a registration fee. There was a considerably larger attendance than at first envisaged with 100 people registering, and all sessions attracting between 40 and 60 people over the three days. The success of the event was not only in its numbers, but in the variety of history groups represented and in the way it attracted participants beyond the usual historical constituency.



*Sandra Gorter gives the highlights of an excursion for Auckland-based members*

## Discoveries at Devonport Museum

After a pleasant ferry ride across the Waitemata on Sunday 13 June, PHANZA members were welcomed to Devonport by David Verran for a personal tour guided by himself and fellow member of the Devonport Historical and Museum Society Inc, Alistair Fletcher.

The museum at 33 Vauxhall Road is now located on semi-flat land on what was once one of the area's many small volcanic cones, before its scoria was quarried to build Devonport's roads. The building still shows evidence of its original function as a part of the Presbyterian church that once stood around the corner on Church Street, where the nave still remains and has been converted to apartment housing.

David and Alistair explained the museum's many exhibits, starting with an alcove near the entrance with a topographic diorama of the land and harbour from North Head to Takapuna c. 1800-1840, surrounded by a display of Māori artefacts, photographs and historical illustrations. The illustrations and their accompanying large, brief, informative, story blocks provided a valuable, easily understood depiction of Māori and their settlements in the area at that time.

In many ways the museum was a walk down memory lane, with old glass shop frontages, a recreation of what was once the town's star attraction - a

▲ Interior view of Devonport Museum. All photos are by Sandra Gorter



◀ David Verran speaking about Ngāti Paoa with Patuone in the background.

▼ Assorted display cases featuring pharmaceuticals and clothing.





Joanne Boileau, Danielle Campbell and David Verran with 3D relief map.





From left to right: Michael Wynd, Andre Taber, Susan and David Verran, Sandra Gorter, and Danielle Campbell.

movie theatre, an approximately two feet thick, feet diameter butcher's chopping block that was clearly once part of a many centuries old tree, a pharmacy, and many other themed features.

The one that brought the most laughs was the entertainment cabinet - a piece of finely crafted furniture with a green screen (i.e. black and white) television on the left that would have broadcast one channel four hours a day, and a stacking record player on the right, that would have allowed a number of 45s, 33s (LPS), 78s, and even 16 rpm discs to be stacked up on the centre column so that they would automatically play one after another. These entertainment cabinets were once the epitome of luxury items and we laughed that they were so precious that none of us had been old enough to be entrusted with their use - they were for adults only!

The group gathered for refreshments afterwards at Devonport wharf. Danielle Campbell, PHANZA's newest committee member, had come up from Thames and her suggestion that next time Northland and Auckland members might like to carpool for a visit south to visit the scene of the November 1863 battle at Rangiriri was warmly received.

Members north of Taupō please watch your mail inbox for details.

*Danielle Campbell attended an Interpretation Network of New Zealand event*

## The case for interpretive planning

The Interpretation Network of New Zealand (INNZN) is an organisation for visitor engagement professionals and heritage interpreters. Its mission is to share knowledge, ideas, and resources to improve professional standards, raise the profile of interpretation and enhance the skills of its members. INNZN members work in a variety of professions, including as guides, park rangers, zookeepers, museum curators, heritage experts, writers, exhibition developers, designers and more. The network's activities have historically been focused around hosting an annual conference. However, since Covid-19 INNZN has been experimenting with new ways of connecting, sharing information and supporting members. This has included a combination of virtual events, e-newsletters, regional meet-ups and field trips.

The 2021 virtual events programme has included a Make your own digital interactive workshop with Curio, a project showcase from the Auckland Botanic Gardens about interpreting biosecurity threats for visitors, and an Interpretation Planning 101 workshop with Jane Beattie and Chuck Lennox. Both US-based, Jane is a Master Trainer with the National Association for Interpretation and Principal at Tūhura Communications, while Chuck is Principal of Lennox Insites. This two-hour workshop focused on the basic considerations and benefits of interpretation planning at sites and institutions. It covered how to make a case for interpretive planning to the decision-makers at your organisation, such as building these steps into the project as an initial phase of work, clearly explain what the benefits are and using language that works for decision-makers. For instance, interpretive planning could be tied into the organisation's missions, values or its long-term strategies and objectives.

In relation to identifying audiences for your interpretation projects, Chuck suggested creating fabricated personas to help identify audience drivers and behaviours. He explained that your target audience should always be further defined than the 'general public.' The workshop also covered common mistakes and missteps with interpretive planning. Jane emphasised that evaluation steps should never be forgone and should

instead be built into the project, such as creating mock-up interpretive signs to test out with visitors. As for measuring the success of an interpretation project, Jane and Chuck encouraged participants to define what success would look like in the planning stages and engage with staff and stakeholders to find out what they think success will look like. All in all, Interpretation Planning 101 was another engaging INNZ workshop for participants with a range of knowledge, experience and involvement with interpretation.

INNZ membership for 2021 is free while they trial these new ways of delivering services to their members. To be added to the membership list, email [chair@innz.net.nz](mailto:chair@innz.net.nz).

## **An invitation to members**

We invite PHANZA members to send information about completed work for the next issue of *Phanzine*. We would love to include notices about historical work of any form, such as articles, books, catalogues, exhibitions, interviews, reports, podcasts, websites, etc. Please send details to [editor@phanza.org.nz](mailto:editor@phanza.org.nz) by the end of October.

## Some of our new members

### ALISON BREESE



Alison is a historian for New Zealand Heritage Properties Ltd and Museograph. She is a former archivist with over 20 years' experience in archives and research and recently completed the first digital Masters of History at University of Otago in 2020. She has held the portfolio for website and social media on the National Council of Archives and Records Association of New Zealand and she is a proponent of the OpenGLAM network. Known as the 'Loo Lady', Alison's specialist topic is Dunedin underground toilet history and is invited to speak regularly across the country on the topic. You can check out her work at [www.loolady.nz](http://www.loolady.nz)

### REUBEN DAUBE



Reuben is a born and bred Wellingtonian and recent addition to the local heritage sector. After spending a summer working as a tour guide at Iona Abbey in Scotland, Reuben returned from home from his OE to undertake the Museum and Heritage Practice Programme at Victoria University of Wellington. Since graduating in 2019, Reuben has been working as the RMA Heritage Advisor at the Wellington City Council providing heritage assessments for resource consent applications. Alongside an interest in advocating for Wellington's unique heritage, Reuben has a passion for local music history, particular concerning pop music from the 1950s-1970s.

