Teaching and learning about the histories of Aotearoa New Zealand

School leaders and kaiako experiences with early curriculum implementation

Rachel Bolstad, Nicola Bright, Georgia Palmer, Keita Durie, and Alex Barnes

NZCER
Rangahau Mātauranga o Aotearoa

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He kupu taka | Glossary

Akomanga	Classroom
Ākonga	Learner
Hapori	Community, kinship group, society
Hapū	Kinship group, subtribe—section of a large kinship group and the primary political unit in traditional Māori society.
Iwi	Extended kinship group, tribe—often refers to a large group of people descended from a common ancestor and associated with a distinct territory.
Kāhui Ako	Community of learning (grouping of schools)
Kaiako	Teacher
Kanohi ki te kanohi	Face to face
Kapa haka	Māori performing group
Kaupapa	Topic, subject, theme
Kaupapa Māori	Kaupapa Māori learning settings provide teaching and learning through the medium of Māori and are led by tikanga and mātauranga Māori at all levels of governance and operations
Kōrero	Narrative, story
Kura	School
Māori	Māori, Indigenous New Zealander, Indigenous person of Aotearoa New Zealand—a new use of the word resulting from Pākehā contact in order to distinguish between people of Māori descent and the colonisers
Māori histories	A term used in Aotearoa New Zealand's histories curriculum to be inclusive of iwi and hapū histories
Māori medium learning settings	In Māori medium learning settings the curriculum is delivered in and through te reo Māori for at least 51% of the time. This includes levels 1 and 2 Māori language immersion levels
Mātauranga Māori	Māori knowledge—the body of knowledge originating from Māori ancestors, including the Māori world view and perspectives, Māori creativity, and cultural practices
Motuhaketanga	Independence, autonomy, self-determination, sovereignty

Pākehā	New Zealander of European descent
Pūrākau	A traditional Māori narrative
Rangatiratanga	Right to exercise authority, chiefly autonomy
Rohe	Region
Tangata Tiriti	People of Te Tiriti o Waitangi, citizens of Aotearoa New Zealand who do not have a Māori forebear
Tauiwi	Someone who has come from afar, not of Māori descent
Te ao Māori	A Māori worldview
Te Tiriti o Waitangi	Te Tiriti o Waitangi is the agreement entered into by Māori and the Crown in 1840
Tikanga	Protocols—a customary system of values and practices that have developed over time and are deeply embedded in the social context
Tumuaki	Principal
Tūpuna/Tīpuna	Ancestors
Whakapapa	Genealogy
Whānau	Extended family, family group. Sometimes used to include friends who may not have any kinship ties to other members

He whakarāpopototanga | Executive summary

In March 2022, curriculum content for teaching Aotearoa New Zealand's histories (ANZH) in the *New Zealand Curriculum*, and Te Takanga o te Wā (TToTW) in *Te Marautanga o Aotearoa,* was released and gazetted for schools and kura to begin using in 2023.

This report provides insights into the thinking and practices of tumuaki (school leaders) and kaiako (teachers) from eight schools—four primary schools, one intermediate school, one composite school, and two secondary schools—as they began to implement the new curriculum content. Across the eight schools, we interviewed over 50 school leaders and teachers.

In this phase of our research, we explored these research questions:

- What aspirations do tumuaki and kaiako have for Aotearoa New Zealand's histories in localised curriculum?
- How do schools develop, navigate, and sustain relationships to support the Aotearoa New Zealand's histories curriculum content?
- How is localised (Aotearoa New Zealand's histories) curriculum content shaping how diverse students and teachers see themselves (their identity) in relation to the whenua and to other people?

Research demonstrates how people's identities—including cultural backgrounds—can influence their perspectives about, and responses to, Aotearoa New Zealand's histories curriculum and teaching (Dam, 2022; ERO, 2024; MacDonald, 2022; O'Malley & Kidman, 2018; Yukich, 2021). Some of the tumuaki and kaiako we interviewed identified as Māori, and some identified as Pākehā or tauiwi. For this reason, we invited tumuaki and kaiako to share what it meant for them as Māori, and/or Pākeha or tauiwi, for Aotearoa New Zealand's histories to be taught in their schools. For ease of reading, in the report we use one term, "tauiwi" to encompass Pākehā and tauiwi interviewees.

First reactions to the curriculum, through the lens of identity

Amongst the tumuaki and kaiako interviewed, initial reactions to the Aotearoa New Zealand's histories and Te Takanga o te Wā curriculum content were largely positive. Many were excited about the opportunities they saw for the curriculum to strengthen knowledge, identity, and connections to whenua. The nature of these connections, and their personal and cultural benefits, could differ depending on people's whakapapa; i.e., whether they primarily identified as Māori or as tauiwi. Kaiako and tumuaki saw the curriculum as generating more opportunities for learners to develop critical understanding of our histories, how they have shaped our present, and how this knowledge could be used to help shape the future. Participants were positive about the way the ANZH learning area foregrounded mātauranga Māori and te reo Māori, commenting on the usefulness of framing ideas through whakataukī. Some were excited by the "push" the curriculum would give for Aotearoa New Zealand's histories to be taught consistently across all schools.

Excitement about the curriculum content was tempered with some concerns. Māori participants were cautious about the level of critical awareness tumuaki and kaiako tauiwi would bring to implementing the curriculum. Some tauiwi felt anxious about their own or their colleagues' knowledge and capabilities to "get it right" in implementation.

Aspirations of kaiako and tumuaki for ākonga, whānau, hapū, and iwi

For tumuaki and kaiako, the histories curriculum content had inspired hope. Their aspirations for ākonga were often the same as their aspirations for whānau and communities: that learning Aotearoa New Zealand's histories would help develop critical understanding of our past and present, acceptance of and respect for all cultures, and feeling secure in one's identity, whakapapa, and connection to place.

Tumuaki and kaiako aspired to normalise mātauranga Māori in schools alongside other forms of knowledge. A number of recent reports have noted the positive impact that curriculum content derived from te ao Māori and mātauranga Māori has for ākonga Māori in terms of identity, te reo Māori and wellbeing (Bright et al., 2023; Nikora et al., 2022). Tumuaki and kaiako were noticing similar benefits for ākonga as they learned about their histories.

Tumuaki and kaiako hoped that the histories curriculum would help to change the hearts and minds of those within communities who have negative views about Māori and mātauranga Māori. Tumuaki and kaiako hoped that schools and communities would see and value the important contributions that hapū and iwi make, and help to ensure that hapū and iwi are properly resourced when they do choose to engage with schools.

Aspirations of kaiako and tumuaki for themselves, their schools, and for Aotearoa New Zealand

The Aotearoa New Zealand's histories curriculum held personal as well as professional significance for the tumuaki and kaiako we interviewed. For many, this included exploring their own whakapapa and ancestry, as well as their personal and family connections to national and local histories. Many were conscious of gaps that needed to be filled in their own histories knowledge, as well as in the histories knowledge of whānau and the community. Many tumuaki and kaiako were also working on building their knowledge and confidence to integrate te reo Māori and mātauranga Māori into their teaching practice.

Tumuaki and kaiako aspirations for their schools included building an inclusive and empathetic learning environment, embedding localised histories across the curriculum, having a clear progression for learning, and having a positive reputation in the community.

Ultimately, at a societal level, tumuaki and kaiako hoped that teaching Aotearoa New Zealand's histories would support greater understanding of Māori experiences and perspectives, a greater level of comfort with multiple perspectives, and pride in our individual and collective identities. They had aspirations around eliminating racism, honouring Te Tiriti o Waitangi, and building critical citizenship capabilities.

Relationships to support teaching Aotearoa's histories

All the schools had worked on developing their relationships with hapū and iwi and saw this as essential for teaching Aotearoa New Zealand's histories. The depth and longevity of these relationships varied. All schools valued and wanted to continue to develop and nurture these relationships. Other key relationships that tumuaki and kaiako saw as essential were the relationships between staff within the school, and between school and whānau. Some schools were working together as Kāhui Ako to implement Aotearoa New Zealand's histories. Others were interested in strengthening connections with other schools to share ideas and experiences around teaching Aotearoa New Zealand's histories.

Discussion

Many of our findings resonate with previous research that has documented how educators, and the wider public, think about the teaching of these histories (Bright et al., 2021; ERO, 2024; Rangahau Mātauranga o Aotearoa | New Zealand Council for Educational Research, 2021). Most educators have shown support for the curriculum content, recognising it addresses a longstanding gap in teaching the histories of these lands and its people, especially for Māori.

The tumuaki and kaiako we interviewed appreciated the clarity, direction, and mandate offered by the new curriculum content. Schools that were already far down the track and had embedded histories into their curriculum felt affirmed and encouraged to continue to build on what they were doing. Schools that were at the start of their journey liked the push and direction the curriculum gave them for knowing what to focus on.

With the social sciences learning area due to be redrafted again in 2025, the shape and focus of Aotearoa New Zealand's histories within this learning area remains to be seen. We hope that the aspirations shared by participants, and the potential for transformation identified in this research, will be sustained through the rewriting process.

1. He kupu whakataki | Introduction

In March 2022, finalised curriculum content for teaching Aotearoa New Zealand's histories (ANZH) in the *New Zealand Curriculum*, and Te Takanga o te Wā (TToTW) in *Te Marautanga o Aotearoa,* was released and gazetted for schools and kura to begin using in 2023 (Ministry of Education, 2022a, 2022c). The release of this curriculum content was a significant development, following prolonged campaigning and advocacy from historians, ākonga, learners, kaiako, teachers, and members of the public who have called for better and more consistent teaching of our local and national histories, including Māori histories and histories of colonisation (Ball, 2020; L. Bell, 2020; Leaman, 2019). The new content also signalled the beginning of the "refresh" of the *New Zealand Curriculum*, with a revised draft of the social sciences learning area[1] released in 2022.[2]

Our research team's involvement with the new curriculum content began in 2021 with two reports we completed for the Ministry of Education, *Aotearoa New Zealand's histories: Findings from the public engagement on the draft curriculum content* (Rangahau Mātauranga o Aotearoa | New Zealand Council for Educational Research, 2021) and *Aotearoa New Zealand's histories and Te Takanga o te Wā: Classroom and Akomanga trialling of draft content* (Bright et al., 2021). These reports provided insights into people's hopes, priorities, concerns, and prejudices about learning and teaching our histories. They showed that responses to the new histories content were, for the most part, positive. Only time would tell what enactment of these curricula would look like in practice, and what the impacts would be for learners, teachers, schools, and communities.

Many schools and kura had engaged with early drafts and related resources in anticipation of the new curriculum. Some were just getting started with strengthening their knowledge and capabilities around localised and national histories, while others—especially kaupapa Māori and Māori-medium kura—had long been incorporating iwi histories and localised histories into their marau or curriculum.

The implementation of new curriculum is not an instant and linear process. Previous research demonstrates that teachers and school leaders need to learn and become confident with new content and concepts, with time and support to plan how to work with these effectively in their own school and community contexts. Schools will often start with the newer aspects of a new curriculum, which can be engaging for teachers, and help them to connect to the bigger picture of the curriculum change (Cowie et al., 2009). This new curriculum content was seeking to address a perceived longstanding gap in previous curricula, and in national approaches and attitudes towards understanding our histories. It could therefore be argued that the Aotearoa New Zealand's histories curriculum content heralded more than the usual level of "new" content and concepts associated with a curriculum update.

This qualitative research project was established to follow a group of schools as they navigated their way through the new curriculum. We shaped six high-level research questions to guide our approach.

1 Within the structure of the *New Zealand Curriculum*, Aotearoa New Zealand's histories sits within the social sciences learning area.

2 Other learning areas and components of the curriculum have been subsequently drafted, shared for feedback, and published since 2022, and this process is still underway.

1. What aspirations do schools and communities (staff, ākonga, whānau, hapū, iwi) have for Aotearoa New Zealand's histories in localised curriculum?
2. How do schools construct their Aotearoa New Zealand's histories curriculum, and what does it look like in a range of settings?
3. How do schools develop, navigate, and sustain relationships to support the Aotearoa New Zealand's histories curriculum content?
4. How is localised (Aotearoa New Zealand's histories) curriculum content shaping how diverse students and teachers see themselves (their identity) in relation to the whenua and to other people?
5. How is the Aotearoa New Zealand histories curriculum content changing teacher practice?
6. What supports are effective for teachers and school leaders at different stages of their school's journey to implement the Aotearoa New Zealand's histories curriculum content?

The eight schools we have been following are primarily English-medium schools, though some have Māori-medium and dual-medium settings within their schools. All of the schools have been working with the Aotearoa New Zealand's histories curriculum, and some are also working with Te Takanga o te Wā.

Where the word "curriculum" is used in this report, it refers to both Aotearoa New Zealand's histories and Te Takanga o te Wā curricula. Aotearoa New Zealand's histories or Te Takanga o te Wā are specifically mentioned when it is important to be clear that only one is being referred to.

How the histories of Aotearoa New Zealand have been remembered and taught prior to the curriculum changes

The ways in which histories are remembered and taught are interconnected in complex ways with issues of national, cultural, and personal identity, as well as contemporary societal dynamics. The teaching and learning of histories in school curricula can be viewed as controversial for various reasons, including differing or contested perspectives and interpretations of events in the past, differing views on the purposes of learning history, differing views on how and by whom it should be taught, and questions about whose needs and interests are served by different approaches.

Research on histories education in colonised lands, including Aotearoa New Zealand, highlights a range of problems and inaccuracies in the ways in which histories regarding Indigenous and settler relations are often framed and taught (Epstein & Peck, 2017). Commonly identified issues with histories education in these contexts include dominance of settler-colonial perspectives and stories, the omission or minimisation of Indigenous perspectives and experiences, and downplaying or erasure of colonial histories of violence, dispossession, and other forms of racism (Tawhai, 2023). These issues can be perpetuated by the design of curriculum and teaching materials, as well as limitations and biases in teachers' own knowledge and perspectives on these histories. Māori and Pākehā or tauiwi historians and educational researchers have written extensively on how these patterns have been reflected within education in Aotearoa New Zealand (Harris, 2023; Hetaraka, 2022; Mahuika, 2023; Manning, 2017; Tawhai, 2023).

For Māori, past representation and teaching of hapū, iwi, or Māori histories has long been problematic (Harris, 2023; Hetaraka, 2022). The idea that iwi and hapū histories have been amalgamated into "Māori histories" itself is controversial (Keenan, 2024), as is the question of who has the right to pass on certain histories via the education system (Te Maire Tau, 2024).

Pākehā and tauiwi researchers and educators have described "careful avoidance of the nation's colonial past" in national curriculum (Hughson, 2022, p. 62), arguing that it has underserved young people by not enabling them to build "critical understandings of the difficult features of this country's past" (Sheehan & Ball, 2020, p. 52). Analysing the position of Aotearoa New Zealand's histories in nearly 140 years (1877–2016) of school syllabus and curriculum, Manning (2017) demonstrates a longstanding Eurocentric focus and marginalisation of Māori historical experiences and perspectives. Both Manning (2017) and Hughson (2022) discuss ways in which this pattern had been sustained through successive iterations of curriculum change, up until 2021. Even when New Zealand histories and Māori histories topics have been included and encouraged, research suggests that due to the "flexible" nature of the curriculum, teachers and students have often chosen not to study these areas (Davison, n.d.; Harcourt, 2020; Manning, 2008; Oliveira & Kennedy, 2021).

Advocacy to strengthen histories in the curriculum

Sustained advocacy to strengthen teaching of Aotearoa New Zealand's histories has come from many groups. As Mahuika (2023, p. 20) notes, "Maori had been calling for transformation, decolonisation—the inclusion of history in our schools and academia—for more than a century" (see also Palmer, 2021). In the past decade the push to strengthen the curriculum has included a 2015 student-led petition (L. Bell, 2020), a 2018 media campaign (Leaman, 2019), a 2019 petition from the New Zealand History Teachers Association (NZHTA) (Ball, 2019), and feedback received by the Ministry of Education through Kōrero Mātauranga | The Education Conversation (Ministry of Education, 2021b). While there has generally been agreement about the need to do a better and more consistent job of teaching Aotearoa New Zealand's histories, the mechanisms through which this should be achieved have been debated.

One point of contention was the extent to which specific topics and periods of Aotearoa New Zealand's histories should—or could—be "prescribed" or made "compulsory" within the curriculum. For example, the 2015 student petitioners' demand was to include the New Zealand Land Wars as a prescribed course of study "for all New Zealanders".[3] However, the Ministry of Education pushed back on this demand at the time (Hughes, 2016), on the basis that "requiring schools and kura to teach a specific subject would be contrary to the spirit and underlying principles of the National Curriculum" (para 6), and that "opportunities … already exist within both *The New Zealand Curriculum* and *Te Marautanga o Aotearoa* for schools/kura to include New Zealand Land War themes in their teaching and learning programmes" (para 12). The Ministry's preferred approach was to "encourage and support schools and kura to make use of [existing] resources to develop and deliver their own teaching and learning programmes" (para 4), mentioning the Ministry's Māori History Project[4] which it speculated "could provide an appropriate springboard to promote across a range of learning areas the New Zealand Land Wars and their significance as formative, historical events in partnership with local iwi" (para 20). By 2015, a Ministry of Education website had been established to house videos and other resources intended to support and strengthen teachers' knowledge and practice for teaching Māori history in the *New Zealand Curriculum*. Resources included a guidelines document for teaching in Years 1–8 (Ministry of Education, 2015).[5] However, it has been difficult to know at a national level

3 The petition's main request was to establish a national day of commemoration for the New Zealand Wars, with related aims for raising awareness and strengthening learning in schools and communities in relation to these histories, including at local levels.

4 The described aims of this project were to: "a) validate Māori History as New Zealand History and place Māori identity, language and culture at the centre of learning; and b) strengthen and promote the teaching of Māori History in schools and kura by providing opportunities for students to learn about local Māori history, including iwi perspectives, alongside national Māori historical events, to support a shared understanding of place and the land on which we walk". (Hughes, 2016, para 18).

5 Although this 2015 guidelines document used the title *Te Takanga o te Wā*, it is not to be confused with the Te Takanga o te Wā content that was developed for *Te Marautanga o Aotearoa* in 2020–2022.

the extent to which schools do, or do not, take up opportunities to strengthen their capabilities to support learning about Māori and New Zealand colonial histories. Various studies have contributed critical insights into New Zealand teacher and learner perspectives, attitudes, and behaviours in relation to studying these topics (Harcourt, 2020; MacDonald, 2020; Manning, 2008; Oliveira & Kennedy, 2021; Yukich, 2021). These studies highlight opportunities for addressing these histories in conscientious and critical ways. These studies also highlight a variety of subtle and overt patterns and practices that can enable—or constrain—how effective these approaches are in "unsettling" normative beliefs, framings, and knowledge. Researchers note persisting patterns of secondary teachers and students choosing not to study Aotearoa New Zealand's histories (Harcourt, 2020; Manning, 2008; Oliveira & Kennedy, 2021).

In June 2019, a petition from NZHTA called on the Government to "make compulsory the coherent teaching of our own past across appropriate year levels in our schools, with professional development and resources to do so". Māori historian and academic Aroha Harris (2019) reluctantly supported this call for a "compulsory" approach, expressing frustration that "teaching our history properly should be an ordinary step, not a bold one" (para 6), lamenting that a petition wouldn't be necessary "if New Zealand history in general was already taught well, and robustly, and resourced as it should be" (para 5).

Announcement of curriculum changes

In September 2019, the Government announced that histories of Aotearoa New Zealand would be taught in schools and kura from 2022 (Ardern & Hipkins, 2019). This timeframe was later pushed back a year to 2023, as it took longer than expected to draft, trial, and finalise the new curriculum content during these COVID-impacted years. The draft curriculum content was developed by writing groups in 2020, and shared for feedback and fast trialling in schools and staffrooms in 2021. The finalised Aotearoa New Zealand's histories and Te Takanga o te Wā curriculum documents, which would sit within the social sciences learning area and Tikanga ā-Iwi respectively, were released in 2022 for schools to begin using from 2023. A website of supporting resources accompanied the release.

TABLE 1 **Key events preceding release of Aotearoa New Zealand's histories and Te Takanga o te Wā in 2022**

2014	Ōtorohanga College students launch a petition seeking inclusion of the New Zealand Land Wars as a prescribed course of study. Ministry of Education publishes a guidelines document *Te Takanga o te Wā—Māori history in Aotearoa New Zealand. Teaching guidelines for Years 1-4* (Ministry of Education, 2014).
2015	Ministry of Education publishes a website called Māori History in the NZ Curriculum,[6] including an updated guidelines document, *Te Takanga o te Wā—Māori history guidelines Years 1-8* (Ministry of Education, 2015).
December 2015	Ōtorohanga College students present their petition to Parliament, with 12,000 signatures.
2018	Media company *Stuff* leads a campaign pushing for the New Zealand Wars to be taught in schools.

6 https://maorihistory.tki.org.nz/en/

June 2019	NZHTA presents a petition, with 3,633 signatures, asking "That the House of Representatives pass legislation that would make compulsory the coherent teaching of our own past across appropriate year levels in our schools, with professional development and resources to do so provided." (Ball, 2019)
September 2019	Government announces that Aotearoa's histories will be taught in schools and kura in 2022.
2020	Draft curriculum content for ANZH and TToTW is developed by writing groups.
2021	Draft documents are released for public feedback, staffroom feedback, and small-scale classroom and akomanga trialling (Bright et al., 2021; Rangahau Mātauranga o Aotearoa | New Zealand Council for Educational Research, 2021; R. Smith, 2021).
2022	March—Finalised ANZH and TToTW content is released alongside three independent feedback reports and a Ministry of Education "What we heard" summary report.
2022	March–June—Feedback is gathered on the draft refreshed social sciences learning area. 16 November—Refreshed social sciences curriculum content is released as "final draft".[7]
2023	Schools and kura are required to begin using the new ANZH and TToTW curriculum documents from 2023.

Early reactions to the draft and final curriculum documents

Reactions to the draft and final Aotearoa New Zealand's histories and Te Takanga o Te Wā curriculum documents have been documented in feedback reports from schools and the public during the consultation and testing period (Bright et al., 2021; Rangahau Mātauranga o Aotearoa | New Zealand Council for Educational Research, 2021; R. Smith, 2021), analyses from researchers and academics (e.g., Harris, 2023; Hughson, 2022; Mahuika, 2023; Manning, 2023), and public and media commentaries and opinion pieces.

School and kura staff generally reported excitement about the draft curriculum, coupled with some uncertainties about implementing it well. Schools reported seeing opportunities for shifting beyond a colonial view of Aotearoa New Zealand's histories, where learners have an opportunity to understand "the past, in order to appreciate the present, and make change for the better in the future", as well as "self-identity and pride and sense of belonging" (R. Smith, 2021, p. 12). Schools also saw the opportunities for "connecting more deeply with iwi, mana whenua, marae, local community and learning more about local narratives and the stories that informed place" as well as developing "renewed respect for Māori" (ibid). Schools reported four key supports that would enable them to implement the curriculum:

- Access to consistent professional learning and development (PLD);
- Access to suitable resources and guidance in how to use them;

7 The Ministry of Education explanation at that time for why this was a "final draft" was "because the refreshed curriculum content is being developed and released in phases, and some adjustments may be needed for alignment across the curriculum before the fully refreshed NZC is released in the New Zealand Gazette for schools to be fully implementing from the beginning of 2026." While schools were not required to use the refreshed social science learning area yet, it was explained that "The release of the new content in 2022 benefits schools, providing them with the wider refreshed Social Sciences learning area context, as they plan for implementation of Aotearoa New Zealand's histories from 2023."

- Support around engagement with whānau, hapū, and iwi; and
- Support in communications with the wider school community (Bright et, al. 2021, p. 2).

Teacher professional learning needs were acknowledged in the Ministry of Education's response to feedback on the draft. The Ministry response indicated that there would be priority funding for professional learning and development opportunities that support teachers to "recognise practices that perpetuate discrimination, racism, and inequity; analyse and adjust how they communicate and teach, in order to sustain and value the cultural identities of their ākonga; [and] design strong local curricula that strengthen partnerships with whānau, hapū, iwi, and the community." (Ministry of Education, 2021b, p. 15). The Ministry's response also acknowledged the broad range of feelings and perspectives that were expressed in feedback, and the educational importance of understanding that there are multiple perspectives.

> The nature of history is subjective, contested, and in some cases deeply personal. We acknowledge that there will always be multiple perspectives on historical events and issues. Understanding this is important for young people, their communities, and society as a whole. (Ministry of Education, 2021b, p. 25)

Māori academics appraised the draft and final curriculum documents with a mixture of hope and caution. While seeing positives within the curriculum content, they felt that its success or failure would ultimately depend on what educators would bring to it (Mahuika, 2023; Tawhai, 2023). As Harris (2023, p. 5) noted, "a new curriculum cannot travel back in time to address any damage wrought by poorly taught, not taught, or inconsistently taught history through the years", nor can it "identify and coach teachers who may lack awareness of their own biases" (p. 9). To deliver the curriculum well, teachers needed professional development "around te reo Māori, Te Tiriti knowledge, anti-racism and cultural competency" (Mahuika, 2023, p. 28), so that they would be able to identify and question their own conscious and unconscious biases, as well as help to dismantle the negative positioning of Māori that been built into New Zealand's education system through policy (Hetaraka, 2022). These commentaries highlight the importance of educators understanding not only *histories education*, but the histories *of* education in Aotearoa New Zealand and the ongoing impacts for Māori.

Pākehā and tauiwi academics also praised the possibilities and noted potential challenges for implementing the curriculum. Bell and Russell (2022, pp. 30–31) noted:

> many notable features of the … draft curriculum that suggest it has been explicitly designed with the critiques of previous versions of narrating the nation in mind. The curriculum name, 'Aotearoa New Zealand histories', points to the incorporation of multiple histories, rather than a singular national narrative to be told.

Hughson (2022) discusses the Aotearoa New Zealand histories curriculum and other aspects of the NZ Curriculum Refresh as a response to broader discourses which have made "… forceful cases not just for the importance of understanding colonial histories, but also for making space for distinctly Māori ways of thinking and being in the world" (p. 60). Manning (2023) identified strengths in the key policy frameworks that informed and supported the draft curriculum. These strengths included the stipulation that schools should give effect to Te Tiriti o Waitangi, and the National Education and Learning Priorities (NELPs) that emphasised working to ensure that high aspirations were held for every learner, that schools were safe, inclusive and free from racism, discrimination and bullying, and that schools partnered with whānau and communities to design and deliver education that responded to their needs and sustained their identities, languages, and cultures. However, Manning signalled concerns about ANZH being "clipped onto a congested social sciences curriculum for Years

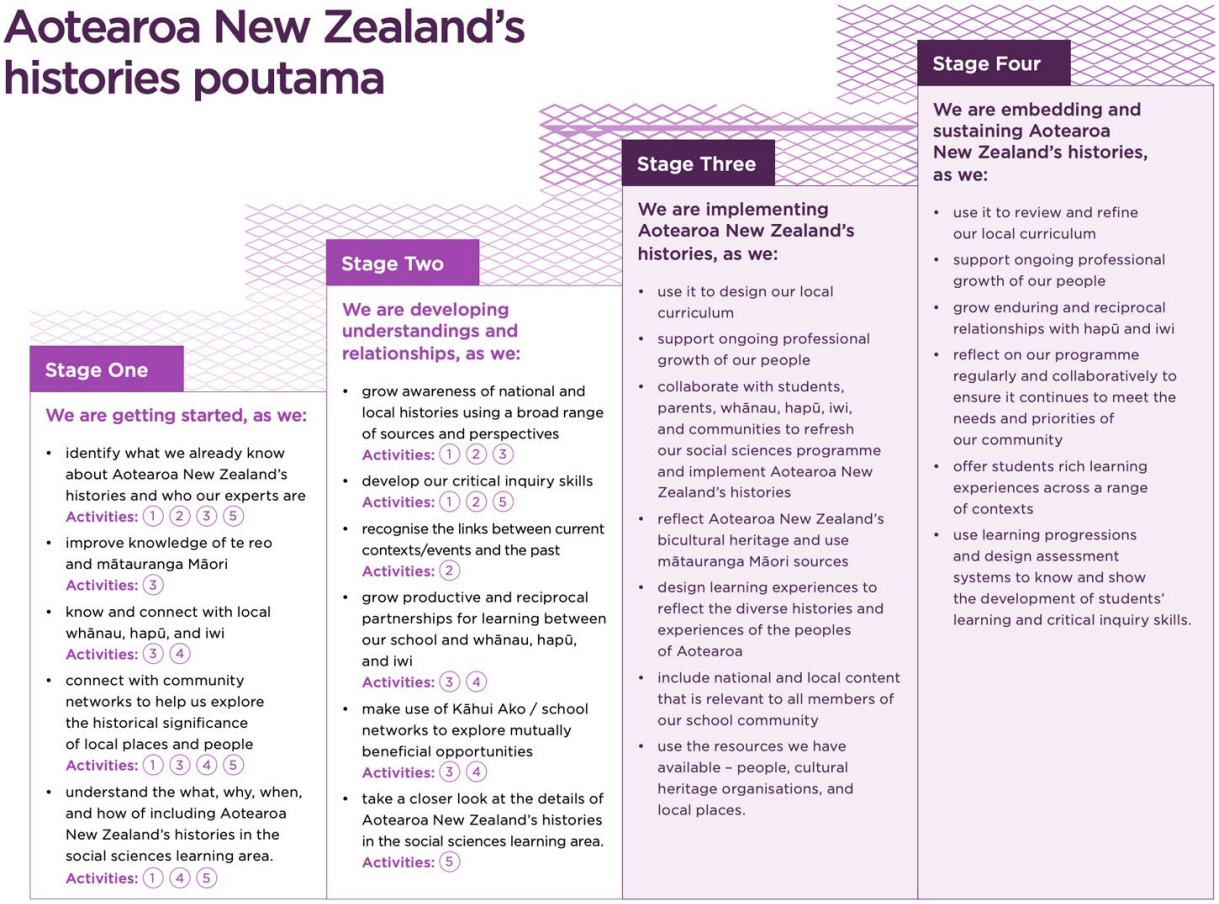
1–10", and failure to include members of Te Pouhere Kōrero (the Māori historians collective) in the Sector Expert Groups (SEGs) for Years 11–13 "that are so pivotal to the NCEA history curriculum change programme" (p. 83).

Resources, support, and early indicators of implementation

To support school leaders with implementation of Aotearoa New Zealand's histories and Te Takanga o te Wā, the Ministry of Education produced a suite of resources for each curriculum. The resources produced for Te Takanga o te Wā included a comprehensive teacher guide, exemplars, inquiry and vocabulary cards, and learning units.[8]

For Aotearoa New Zealand's histories, the Ministry produced two *Leading local curriculum* guides (Ministry of Education, 2021a, 2022b). These included a self-review tool, depicted as a poutama or staircase, which described four stages a school might progress through from "getting started", to "embedding and sustaining Aotearoa New Zealand's histories" (Figure 1). The guides included suggested activities for schools to work from whatever stage they were at, noting that these suggestions were "not exhaustive" and that "your school may identify additional actions to meet the needs, priorities, and aspirations of your community."

FIGURE 1 **Poutama in Ministry *Leading local curriculum* guides (2021a)**



8 Resources for Te Takanga o te Wā can be found at https://kauwhatareo.govt.nz/mi/kaupapa/te-takanga-o-te-wa/

An NZCER national survey of secondary principals at the end of 2022 (Alansari et al., 2023) suggested most respondents had engaged with the *Leading local curriculum* guides (71%), and that their staff had access to PLD to increase their knowledge of local and national histories (77%). However, fewer (49%) said their planning had involved input from local hapū and iwi. The largest proportion of principals placed their school at Stage Two: We are developing understandings and relationships (42%).[9]

Teacher and school leader surveys conducted by ERO in late 2023 (ERO, 2024) found that nine out of 10 teachers indicated that they enjoyed teaching the Aotearoa New Zealand's histories content. Of the combined leaders and teachers surveyed, 79% agreed that the ANZH curriculum content is clear, and 73% found it easy to use. Three-quarters of leaders (76%) reported their teachers were feeling positive about the changes. Leaders observed that teachers' confidence to teach ANZH was "about where they expected it to be at this stage of implementing the curriculum content" because "the content is entirely new for some" (p. 59). ERO reported that teachers were more confident to teach when curriculum content had been approved by local hapū or iwi, describing the importance of building and maintaining high-trust relationships and being able to provide reassurance for hapū and iwi "about how their histories will be used" (p. 61). Leaders also told ERO that some teachers "needed to grow their cultural capabilities before they can be confident to teach ANZ Histories, especially Māori histories" (p. 59).

In late 2024, an NZCER national survey of primary schools found that 96% of primary teachers surveyed agreed with the statement that "it is important for learners to understand the histories of Aotearoa New Zealand",[10] while 76% agreed that "I enjoy teaching the curriculum content for Aotearoa New Zealand's histories" (Li & MacDonald, 2025a).[11] Additionally, 76% indicated their own knowledge of Aotearoa New Zealand histories at a national level had grown, and 75% indicated that their knowledge of the local hapū and iwi histories of their area had grown. Of principals surveyed, 61% indicated they had needed, and could readily access, external expertise for increasing teachers' knowledge of local and national histories, while 28% indicated this support was needed but could not be readily accessed (Li & MacDonald, 2025b). Forty-one percent of principals indicated their curriculum planning for Aotearoa New Zealand's histories has involved input from local hapū and/or iwi.

In late 2023, following the election of a new Government, a coalition agreement signalled an intention "to restore balance" to the Aotearoa New Zealand's histories curriculum.[12] In 2024, it was announced that social sciences learning area will be redrafted again and shared for feedback later in 2025.

The purpose of this section has been to set the context for our research, which began in early 2023. The next section explains our approach.

9 28% of those surveyed placed their school at Stage One, 21% at Stage Three, and 9% at Stage Four.
10 53% strongly agreed with this statement, and 43% agreed.
11 28% strongly agreed, and 48% agreed. However, one in five (20%) selected a neutral response to this question.
12 The coalition agreement between the National and ACT parties states that the parties will "Restore balance to the Aotearoa New Zealand's histories curriculum".

2. He tukanga rangahau | Methodology

Kaupapa Māori inspired values

Our approach has been guided by a set of five interrelated kaupapa Māori values that our team settled on early in the project: Whanaungatanga, Manaakitanga, Whakapapa, Māhaki, and Whakatika. These interrelated values have underpinned how we have worked as a team, and how we relate to project participants. Our bicultural research team includes researchers who are Māori, and researchers who are Pākehā and tauiwi.

How we enacted these values in our research approach

Whanaungatanga

Within our team we were able to strengthen our relationships with each other by sharing reflective accounts of why this project has value to us personally, professionally, and in education more broadly. As a bicultural research team we recognise that tangata whenua and tangata Tiriti have diverse experiences, viewpoints, and relationships to Aotearoa New Zealand's histories. We read and discussed a selection of key texts and reflected on our own positioning and lived experiences in relation to Aotearoa New Zealand's histories, and to the whenua on which we stand. We created space for kairangahau Māori team members and tangata Tiriti team members to have separate wānanga, develop our own positioning statements before coming back together to share our reflections, and build our shared kaupapa. When contentious or challenging issues arose, we ensured we could talk in confidence and find solutions together.

Externally, we set out to form good relationships with the schools we worked with. We met with tumuaki and senior leaders to discuss how the project intersected with the school's own goals and priorities, and how participation in the project could benefit the school as well as the research. In addition we invited one to two representatives from each of the participating schools and kura to attend a wānanga in mid-2024 to share research findings, create opportunities for whakawhanaungatanga amongst peers, and do some collective sense making of emerging themes in our data.

Manaakitanga

It is our responsibility to acknowledge the inherent dignity of those we work with and of research participants. We take our responsibilities seriously by acting with care towards others and responding to issues of complexity with sensitivity. To show our gratitude and care for participants who are generous enough to share their time and kōrero, we provide kai and koha. To support participants' right to speak Māori and/or English, we provided the option to be interviewed in either language.

Our fieldwork processes are modified to fit context, depending on what works for each school and its community. For example, we offered choices such as individual semi-structured interviews, or collective participation of staff through focus groups and discussion workshops.

We acknowledged the mātauranga of research participants and key stakeholders through mihimihi and in written reports, and worked with participants to check they were happy with the information they shared. This process of accountability to participants met key Māori ethical positions regarding manaakitanga and he kanohi kitea (Bishop & Glynn, 2003; L. T. Smith, 1999).

Whakapapa

We understand that whakapapa connects people to the whenua in different ways, as do the histories of those relationships. We are critically aware that our whakapapa as Māori and non-Māori influences our worldviews, perspectives, and knowledge.

Whakapapa is also a powerful way to frame the purpose of the research, examining how schools interpret and put into practice the new curriculum. It is a relevant analytical approach when considering issues of belonging amongst people and to place.

Māhaki

Recent histories of Aotearoa could be described as complex entanglements that are the product of different worldviews layered on top of each other. We recognise and value that researching across Māori and non-Māori cultural contexts unveils powerful learning opportunities as well as challenges. We are within and part of the systems we are trying to influence. We were therefore careful to be gentle and respectful as we navigated our way through these layers and in what we chose to highlight through our research.

Whakatika

Whakatika creates a foundation for our research to address the impacts of colonisation for Māori, and our responsibilities as Māori and non-Māori to use research to redress the inequities it has caused. Through our research and analysis we identify and challenge the systemic and institutionalised racism that continues to pose barriers to teaching the histories of these lands.

Whakatika acknowledges the importance of partnerships and the responsibilities to ensure the project meets its intended outcomes for Māori communities. Hence, as part of our commitment to decolonise education, we highlight Māori worldviews in our research.

Methods

As a qualitative study, this research was intended to generate insights rather than generalisable findings. We used purposive sampling based on a matrix of criteria to ensure diversity in terms of context, school type, location, and urban or rural setting, and roll size. We looked for schools with high, moderate, and low proportions of ākonga Māori, schools with high proportions of Pacific learners, and schools that offer learning through the medium of Māori. We looked at the extent to which strong hapū/iwi relationships were or were not embedded, seeking a variety of experiences across the sample.

Schools were initially approached through our team's networks and contacts, and we also sought school recommendations from iwi education leaders in regions where we had fewer existing connections. The eight participating schools and kura are located in five regions: Christchurch (1), greater Wellington (2), Manawatū (1), Waikato (1), and Auckland (3). Table 2 shows the schools by type.

TABLE 2 **The eight schools by type**

Contributing primary	2
Full primary	2
Intermediate	1
Composite (Y1–13)	1
Secondary (Y9–13)	2

Seven of the schools are designated as being in a "main urban area", with one in a "secondary urban area". Roll sizes range from just under 150 to over 2,500.

In terms of Ministry of Education student roll demographics, three schools have 55% or more students who are Māori. Three schools have more than 60% Pākehā/European students. One school has more than 70% Pacific students, and one school has around 37% Asian students. Three schools had bilingual or immersion classes where ākonga learned through the medium of te reo Māori.

Staff interviews and workshops

Across the eight schools, we interviewed over 50 school leaders and teachers. All participation was voluntary. School leader and staff interviews were done as individual, pair, or workshop-style group sessions depending on what participants preferred. Participants could also choose to be interviewed in English or te reo Māori. Quotes from participants who spoke in Māori have not been translated. Instead, key themes or points from the quotes have been incorporated into surrounding text.

Participants self-identified their ethnicity, and could select multiple ethnicities. Nineteen kaiako identified as Māori and 37 identified as other ethnicities, including Pākehā/NZ European, Samoan, Tongan, South African, African, Indian, and Fijian. As discussed in the next section, in this report we use the term tauiwi to encompass these ethnicities. Three tumuaki identified as Māori and five as tauiwi.

Whānau, ākonga, and hapū/iwi

Some schools had an existing close relationship with organisations or people representing iwi or those who hold mana whenua. With the help of the schools involved, we also approached these tangata whenua groups to explain the research, and to gauge their level of interest in being involved.

We worked with school leaders and our key contacts to decide how best to engage with whānau and ākonga and invite them to be interviewed. Themes from ākonga and whānau interviews will be addressed in our second report.

Data analysis and mana raraunga | Māori data sovereignty

Interviews were transcribed or summarised in note form. The transcriptions and notes were analysed thematically using Nvivo. Artificial Intelligence was not used in analysis of the data.

We applied Māori data sovereignty principles including rangatiratanga, whakapapa, whanaungatanga, and kaitiakitanga (Te Mana Raraunga, 2018), by providing participants with transcriptions or notes from their individual or group interviews (providing all members of a group agreed to this) if they wanted to receive them. Applying the principle of manaakitanga, we sought to ensure "that the collection, use, and interpretation of data upholds the dignity of Māori communities" (p. 2). To assure this, we shared our draft report back with schools as well as seeking feedback from our critical friends, prior to finalising.

3. Ngā whakaaro tuatahi mō te marautanga, mā te aronga tuakiri | First reactions to the curriculum through the lens of identity

I hope that for our tamariki Māori and te iwi Māori, that this is going to spark that passion in them to want to go home and learn more about their own.
(DP group, Māori, intermediate school)

Knowing where you come from anchors your soul as you venture forward.
(Kaiako, tauiwi, primary school)

In this section we share how tumuaki and kaiako felt when they first heard about the Aotearoa New Zealand's histories curriculum, and what it meant to them as Māori and/or Pākehā/tauiwi for Aotearoa New Zealand's histories to be taught in their schools. For ease of reading, in the rest of the report we use one term, "tauiwi" to encompass Pākehā and tauiwi interviewees.

People's identities—including cultural backgrounds—can influence their perspectives about, and responses to Aotearoa New Zealand's histories curriculum and teaching (Dam, 2022; ERO, 2024; MacDonald, 2022; O'Malley & Kidman, 2018; Yukich, 2021). Likewise, teaching and learning about the past plays a major role in the formation of personal and group identities, intergroup perceptions and relations, and regional and national identities (Korostelina, 2008).

"Identity" is a multilayered construct that has both individual and collective meaning (Vignoles, 2017). It is about how we see ourselves, how we are seen by others, how different people and groupings in society interact and relate, and how we connect to places and things. Māori identities include specific whānau, hapū, and iwi whakapapa connections. Writers such as Durie and Te Huia identify whakapapa and te reo Māori as key aspects of Māori cultural identity (Durie, 2001; Te Huia, 2015). Some Pākehā and tauiwi people are developing identities as "tangata Tiriti", a relational identity constituted through a shared connection to tangata whenua through Te Tiriti o Waitangi (A. Bell, 2024).

We first analysed responses from Māori and tauiwi participants separately, to identify emerging themes. Then we looked at similarities and differences across the two groupings. From this, five main themes emerged:

- Excitement that these histories are "finally" part of the curriculum.
- Opportunities to strengthen knowledge, identity and connections to whenua.
- Opportunities to develop a critical understanding of our histories and how they have shaped our present.
- Valuing mātauranga Māori in curriculum and practice
- Opportunities for national consistency across schools and between levels of schooling.

Participants also shared some concerns and wonderings along with their positive sentiments. We describe these themes below. In some instances, we highlight where we have drawn on Māori or tauiwi perspectives to show some interesting divergences between them.

Excitement that these histories are "finally" part of the curriculum

Across Māori and tauiwi participants, kaiako and tumuaki recalled feeling a sense of excitement at the announcement and introduction of the new curriculum content. Participants were excited to see Māori histories, localised histories, and colonial histories woven together in the national Aotearoa New Zealand's histories curriculum. Many used words like "exciting", "finally", and "about time" in describing their reactions.

Māori perspectives

Māori participants, including tumuaki and kaiako, shared their excitement and pride that Māori histories and knowledge are "finally being valued" in the curriculum. They viewed the inclusion of local hapū and iwi histories as being of huge importance, and a significant and positive change in the way Māori people, knowledge, and histories are portrayed within the education system. For those teaching through the medium of Māori, Te Takanga o te Wā provided important content in te reo Māori.

> I think any Māori teacher, educationalist, would tell you that, I hope, it's kind of pride because it's valued. I don't feel that the education system has valued anything Māori deeply in the past, it's been very surface. (Tumuaki, Māori, primary school)

> Ko taku whakaaro tuatahi mō Te Takanga o Te Wā, rawe. Rawe mō ngā tangata kāore i te mōhio i tēnei mātauranga. (Kaiako, Māori, intermediate school)

There was also some frustration that it has taken so long to get to this point, particularly for those who had been committed to teaching local histories well before the introduction of the new content. Some of the schools had been integrating local histories with strong guidance and support from hapū and iwi for a long time. Tumuaki in these schools were secure in their rangatiratanga and motuhaketanga, viewing the new curriculum content as validation of their approach.

> Finally, about time they have caught up!! Teaching the truth about our history. Connections between tangata Tiriti and tangata whenua being people of the land. It's the norm in our kura. We hold a different perspective because when we heard of this, we were already doing it. (Group of kaiako, Māori, secondary school)

While Māori and tauiwi participants were similarly excited and enthusiastic about this curriculum, one interesting difference was that Māori participants tended to be more candid about expressing their concerns about how it would be implemented.

Their cautious attitudes were in part due to personal and historical experiences of structural and institutional racism and bias towards Māori in schools, curriculum, and in wider education system policies. Uncertainly about the capabilities and readiness of tauiwi to teach Māori histories was another reason for concern, discussed later in this section.

Tauiwi perspectives

Tauiwi participants described ANZH curriculum announcement as "exciting" and "totally needed". Many described it as a big step forward from their own limited experiences of learning about Aotearoa New Zealand's histories when they were at school. Upon seeing the draft and final curriculum document, their impressions were that it would provide "in-depth, exciting and engaging content for students". They were excited by the support resources and guidance being developed to support schools with implementation.

> I was really thrilled because I'd been following through the news. A group of high school students had been advocating for this for some time, and I was just really excited that powers that be had listened and were enacting some of the wishes from our youth that what our youth wanted to be able to learn about. (Tumuaki, tauiwi, primary school)

> Excited. I thought it was a fantastic move. I thought, especially because of all of the support material that was there as well. I thought it would be a very engaging curriculum with all of the support online and the advisers that came with it as well. I thought it was a brave move, this is very good for Aotearoa NZ to be doing this deep dive in understanding what the histories are. (Kaiako/senior leader, tauiwi, primary school)

Tauiwi participants were less quick to express worries or concerns in their first reactions to the curriculum than Māori participants. However, some did mention that they had felt a little apprehensive about learning the new content and their ability to teach it.

> Probably as a teacher it's a little bit on anxiety of [oh] no here's something else I need to learn and figure out how to implement it and everything like that. This would be the honest thing for a teacher, with anything new there's a little bit of anxiety with it. (Kaiako, tauiwi, primary school)

Nevertheless, these participants felt that it was normal to feel a mixture of excitement and concern.

> I think it's okay that we feel a mixture of things when you're first exposed to something. But, do I feel fear for now? Not so much, no, because I'm on this learning journey about the New Zealand histories curriculum with my team. (Kaiako, tauiwi, primary school)

Building and deepening their own knowledge of Aotearoa New Zealand's histories—and filling "gaps" in their own prior learning—was an aspiration many kaiako and tumuaki held for themselves and their colleagues as part of implementing the curriculum (see Section 6).

Opportunities to strengthen knowledge, identity, and connections to whenua

Kaiako and tumuaki saw the potential for the curriculum to build knowledge and strengthen connections to identity and whenua for Māori and tauiwi, and for ākonga, kaiako, and whānau.

> Mōku ake he pai, he pai, he oranga, he hua kei roto mā tātou katoa … Kia rongo whānuihia e ngā iwi katoa ahakoa ko wai mātou i ahu mai mātou i whea. He aha ngā mahi i mahia e ā tāua nei tūpuna i mua rā hei oranga mō tātou kei te heke mai. Nō reira, mōku ake kia titiro whakamuri kia anga whakamua hei oranga mā ā tātou tamariki, mokopuna hoki. (Kaiako, Māori, primary school)

They could see specific benefits for Māori and specific benefits for tauiwi, as well as shared benefits for everyone. The next two sections provide more detail about ways in which kaiako and tumuaki hoped to see these benefits play out for ākonga, whānau, and iwi/hapū, as well as for themselves and their schools, and for the community and society more widely.

Opportunities to develop a critical understanding of our histories and how they have shaped our present

Both Māori and tauiwi participants saw the curriculum as an opportunity to develop deeper critical understandings of local and national histories, and how these histories have shaped the present.

> I've had 40 years of looking at curriculums. This one to me was quite groundbreaking, and I was excited because when I saw it. I knew it was informed very strongly by the school of critical thinking which

> I sort of knew, I was a bit disappointed that it hadn't moved on from that, the western framework. However, it was much better than "wash day at the pā" thinking. (Kaiako, Māori, primary school)

Participants frequently referenced "the future", saying that knowledge of histories was important because "the past helps pave the way for the future". They also talked about ākonga as being "the future", as changemakers, decisionmakers, and leaders, and therefore needing to have knowledge and critical understandings of histories.

Those who had a critical understanding of histories saw the potential to educate others and by doing so, contribute to the elimination of racism and bias against Māori.

Māori perspectives

Māori participants spoke about the importance of being able to think critically and deeply about Māori and colonial histories. They saw this as necessary for a number of reasons, including to fulfil the intent of the Aotearoa New Zealand's histories curriculum through increasing understanding of the four "big ideas":

- Māori history is the foundational and continuous history of Aotearoa New Zealand
- Colonisation and settlement have been central to Aotearoa New Zealand's histories for the past 200 years
- The course of Aotearoa New Zealand's histories has been shaped by the use of power
- Relationships and connections between people and across boundaries have shaped the course of Aotearoa New Zealand's histories. (Ministry of Education, 2022a, p. 2).

> I think that unless we connect it to, as I say, sociology, critical thinking, fairness, equality and equity and all of those conversations that we're not going to get the absolute intention of the New Zealand histories curriculum. (Tumuaki, Māori, secondary school)

Some Māori participants spoke of concerns about how ready or prepared tauiwi teachers were to teach these histories. They worried that some tauiwi lacked critical understanding about the history of colonisation and its ongoing effects for Māori.

> As a person who has been burnt by how people perceive our history, I was concerned about what that curriculum was going to look like. Again, no point talking about New Zealand histories and delivering that information to our babies in a different way if the people delivering that curriculum don't adjust some of their thinking and/or critique what they've been taught. (Tumuaki, Māori, secondary school)

We also heard Māori participants expressing the hope that the curriculum would enable tauiwi or tangata Tiriti to work through any fears they might hold related to Māori histories and help them become more connected to Aotearoa as a nation. They thought that bringing depth to the history curriculum and embedding a bicultural view would benefit all ākonga.

> It's planting seeds and it's dipping our toes in and it's getting people who have a fear of it a platform or a vehicle to get to know it better and to be more connected to who we are as nation and not thinking of ourselves as a colony of England, and that's long gone. (Tumuaki, Māori, primary school)

Another reason Māori participants wanted to see critical understanding of histories being developed was to help people navigate their positioning as Māori and tangata Tiriti and be better prepared to challenge racist beliefs. Research indicates that ākonga Māori are still experiencing racism and being exposed to negative attitudes towards learning about Māori histories and te reo Māori in schools (Mana Mokopuna – Children and Young People's Commission, 2024; Rangahau Mātauranga o Aotearoa | New Zealand Council for Educational Research, 2021).

Tauiwi perspectives

Many tauiwi participants also saw elimination of racism and negative attitudes towards Māori as one desirable outcome of the Aotearoa New Zealand's histories curriculum. Some described the teaching of Aotearoa New Zealand's histories as a way of enacting and upholding Te Tiriti o Waitangi. This was linked to the notion that it is critical to learn about local and national histories in order to understand the present and reflect on "what we could do better" in shaping the future.

> I think there's a sense of righting some wrongs from the past … Us as non-Māori shouldn't need to feel whakamā or responsible for the events of the past but we are responsible how we can make it right going forward. (Tumuaki, tauiwi, primary school)

> I think it is giving effect to the Treaty, that is essentially what we have to do. By doing this, that is one way we can give effect to and honour the Treaty. Essentially that's, yeah, it. (Kaiako/senior leader, tauiwi, primary school)

For these participants, being able to do the work of enacting and upholding Te Tiriti o Waitangi in their schools and communities engendered a sense of pride.

> I feel quite privileged to use my platform and my voice as a kaiako and a school leader to contribute to our kura, our community, and a country that is reflecting te Tiriti, and the fact that we're bicultural. (Senior leader, tauiwi, primary school)

It was acknowledged that sometimes "doing the work" could generate resistance or discomfort, whether from within themselves, or from staff, students, or wider community, but that it was important, as one participant put it, to "not keep doing the same things we have always done just because it is safe".

> Like actually because when you look at the content, there are some things that are there that are really challenging for myself, I will just talk about me, to teach and having to actually acknowledge some of that but not be afraid to acknowledge it and teach it and then it's that whole perspective-bringing into there. So I feel like it's just … not stopping and sticking to the easy stuff. That the curriculum is really in depth and specific, so let's not be afraid of it. (Kaiako/senior leader, tauiwi, primary school)

Valuing mātauranga Māori in curriculum and practice

Hapū and iwi histories within the histories curriculum are inclusive of people, te reo Māori, and cultural understandings of whenua and taiao. Participants often talked about learning about histories and te reo Māori almost interchangeably which is a sign of how interconnected the two areas of learning are perceived to be. They saw the interconnected aspects of iwi and hapū histories as relevant within multiple curriculum areas.

A Māori participant shared their hopeful vision for the future where the histories curriculum will help normalise te reo Māori and support younger generations of Māori and tauiwi to become bilingual speakers of te reo Māori, one of the official languages of Aotearoa.

> The older generation, they're the hardest to turn, but these young ones, by the time they grow to my age they're going to be, maybe not fluent, but they'll have a really good understanding of the reo and they'll be using the reo in their everyday language just in simple things like pronouncing place names correctly, pronouncing their friends' names correctly, you know, taking responsibility for that and living it. And it will be second nature, it won't be the need to be thought about, it'll just be who they are. (Tumuaki, Māori, primary school)

In this vision, mātauranga Māori is a normal part of the *NZC* and has clear benefits for all ākonga. Another Māori participant questioned why some schools aren't considering histories learning as applying to more than just social sciences.

> A lot of schools are just operating with Aotearoa New Zealand histories in one [learning] area, why are we not translating that in other areas? … Because there's like a wealth of opportunity here that we don't just have to harness it in this one silo subject all by itself. How can we use that for other things? (Kaiako, Māori, primary school)

Tauiwi participants could see Māori perspectives and Te Tiriti o Waitangi evident in the framing and design of the ANZH curriculum and spoke positively about the use of te reo Māori and the cultural perspectives expressed through the whakataukī in the curriculum document.

> Because when I started researching there was just this surface knowledge that I have got, but as I link the whakataukī attached to [the Aotearoa New Zealand's histories curriculum] and that makes me understand and I feel like that gives the soul to the research, or whatever article I'm reading. That's how I feel, that whakataukī is important for me to give me that sense of understanding, and deeper understanding … because it's in English and English doesn't tell all those details, the feelings and those emotions behind it … I felt that [the whakataukī] gives meaning to whatever is being explained in English. (Kaiako, tauiwi, primary school)

Some tumuaki and kaiako described ways their schools had been working to strengthen learning and teaching of te reo Māori, as well as observation of and participation in tikanga and cultural practices in everyday school life. In some schools this was evident in kapa haka practice, daily karakia, and waiata.

Opportunity for national consistency across schools and between levels of schooling

Schools with strong foundations were in a good starting position

Some tumuaki and kaiako felt their schools (and in one case, their whole Kāhui Ako) had good foundations in place, referring to existing relationships with hapū and iwi, and practices and activities that were becoming established and normalised in the school prior to the arrival of the ANZH curriculum.

> At this school we had been learning about our own pūrākau before then, and that's what I'd noticed from the schools [I worked at] previous to this. This is the first school that was really focusing on culturally responsive practices and learning the histories and the connection with [mana whenua] and the marae … [it] was just a lot stronger here than other schools I've been at, and this was before the histories curriculum was introduced. And I've noticed that with a few bits of the refreshed curriculum, we tend to be a little bit ahead, yeah which is cool. (Kaiako, tauiwi, primary school)

> We're in a really solid place because we have those relationships formed. We've got an iwi that's really ahead of the game in terms of the way they are organised (Tumuaki, tauiwi, secondary school)

> [The curriculum document] gave more focus and purpose to what we were already doing: "yes we are doing the right thing, and it's nice to be here and doing that here." We've got something to hang it on (Senior leaders, tauiwi, primary school)

However, it was noted that not all schools were in the same place and starting position, particularly in regard to their relationships with iwi and hapū.

> I think as tangata Tiriti it goes back to that relationship thing, and I think being in different schools that haven't quite got it right or are still working on it there's no relationship there with the iwi, there's no other Māori in their leadership so there's no actual partnership there. (Kaiako, tauiwi, intermediate school)

National consistency with local variation

Some participants were excited that the introduction of the ANZH curriculum would provide the "push" schools and teachers needed to ensure that all schools were teaching Aotearoa New Zealand's histories with some degree of consistency while still allowing for local variation.

> My first reaction was like, I'm pleased to have the kind of the level of consistency, of expectations, that it's not going to be just dependent on what school you went to, whether you come out with a basic knowledge of the histories of things that are important. (Kaiako, tauiwi, secondary school)

> I thought it was totally needed and I thought it would probably raise or bring to the fore many challenges for teachers who may not have taught the content, teachers like myself, in my era who had to relearn or do further research. (Kaiako/senior leader, tauiwi, secondary school)

Thinking about the different feeder schools within their local areas, there was hope that this would support greater coherence and progression for ākonga as they moved across levels of schooling.

> I really liked that idea that what's set up for is really clear, so they should be getting that learning through the school, through the years. (Kaiako, tauiwi, secondary school)

Concerns and wonderings

Kaiako and tumuaki expressed a few concerns and wonderings alongside their generally positive perceptions of the curriculum content. We lightly touch here on three concerns we heard about: the readiness of tauiwi to teach Māori histories, the anxiety kaiako feel about "getting it right", and the desire to not overburden kaiako Māori and tumuaki.

Concerns about the readiness of tauiwi to teach Māori histories

As noted earlier, some kaiako Māori and tumuaki were concerned about how well-prepared tauiwi are to teach this curriculum and whether they bring a critical lens to their teaching of histories that includes a clear understanding of Te Tiriti o Waitangi and the ongoing impacts of colonisation. There was also a concern that tauiwi may not understand that there are personal responsibilities that come with engaging in kaupapa Māori via the curriculum, and that you are not simply an observer.

Tauiwi concerned about "getting it right"

Some tauiwi participants described it as a "privilege" for schools to be empowered to teach Aotearoa New Zealand's histories. Many talked about feeling a sense of responsibility, and a degree of apprehension about "getting it right".

> I think it's a great responsibility, like that's why we've done so much stuff before we went and taught it, we found out what we could teach, what was responsible for us to teach, what the iwi's perspective was for us to teach … I'm not just reading something on the internet and then regurgitating to a class. It's more than that, it's my learning journey about this place and then Aotearoa and the rich history it has, to be able to teach it, so I think it's a real privilege. (Kaiako, tauiwi, secondary school)

Not overburdening kaiako Māori and leaders

Many kaiako tauiwi and tumuaki tauiwi spoke about the valuable knowledge and contributions of their Māori colleagues. Some also indicated awareness about the need to be careful and make sure that as non-Māori, they were carrying their share of the work.

> Not always going to [Māori colleagues], not always relying on them, and doing that properly too. I think some people enjoy it, but you don't want to step over the line and take advantage of that or abuse that relationship. So just being wary that they're probably getting spoken to by multiple staff, which we have spoken about as a staff as well and the Māori staff have acknowledged that as well and they'll just tell us if it's too much, which is cool. (Kaiako, tauiwi, secondary school)

Other concerns and wonderings

Participants also mentioned other concerns and wonderings, including how to bring all teachers and communities on the journey and what levels of resourcing and support would be available. These and other concerns and challenges are discussed further in Section 8.

Summary

Amongst the kaiako and tumuaki we interviewed, initial reactions to the Aotearoa New Zealand's histories and Te Takanga o te Wā curriculum content were largely positive. Many were excited about the opportunities they saw for the curriculum to strengthen knowledge, identity and connections to whenua. Depending on people's whakapapa, i.e. whether they primarily identified as Māori or as tauiwi, the nature of these connections, and the personal and cultural benefits of these, could differ.

Kaiako and tumuaki saw the curriculum as generating more opportunities for learners to develop critical understanding of our histories, how they have shaped our present, and being able to use this knowledge to help shape the future. Participants were positive about the way the learning area incorporated and valued mātauranga Māori and te reo Māori, commenting on the usefulness of framing ideas through whakataukī. Some were excited by the "push" the curriculum would give to ensure that Aotearoa New Zealand's histories was taught more consistently, and not avoided by some teachers or schools.

Excitement about the new curriculum content was tempered with some concerns. For Māori, there was caution about how the curriculum would be implemented and what level of critical awareness Pākehā and tauiwi tumuaki and kaiako would bring to this process. For Pākehā and tauiwi participants, there were some concerns and anxieties about their own or their colleagues' knowledge and capabilities to "get it right" in implementation.

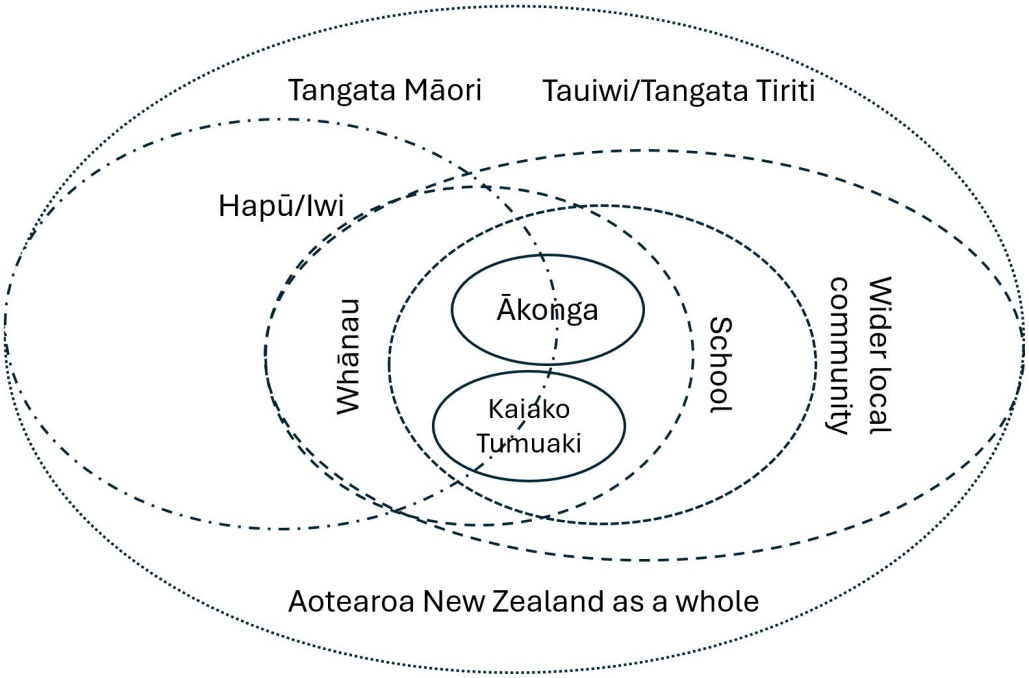
4. **Te tūhura i ngā wawata** | Exploring aspirations

Our interviews with kaiako and tumuaki indicated that they could see exciting possibilities for themselves and for those around them in the Aotearoa New Zealand's histories and Te Takanga o te Wā curriculum. We invited kaiako and tumuaki to share the specific aspirations (or outcomes) they hoped could come about through implementing this curriculum:

- for ākonga
- for whānau
- for hapū and iwi
- for themselves as kaiako
- for their school or kura
- for the wider community, and for Aotearoa New Zealand as a whole.

Figure 2 represents these as nested and intersecting groupings. Ākonga, kaiako, and tumuaki are nested within wider collective identity groupings. For example, they are members of whānau, school, and the wider community. The left side of the diagram acknowledges individuals and groups with diverse Māori identities and whakapapa, and the right side acknowledges individuals and groups with diverse Pākehā/tauiwi identities and ancestries. Using this framework, we looked across the interview data for unique and recurring themes and patterns, similarities and points of difference, and diverse Māori and tauiwi identity perspectives on aspirations for the implementation of Aotearoa New Zealand's histories and Te Takanga o te Wā curriculum.

FIGURE 2 **Kaiako and tumuaki aspirations for different groupings**



In analysing the aspirations that tumuaki and kaiako held for each of these groupings, we found that several of the main themes discussed in the previous section recurred repeatedly. For example, **opportunities to strengthen knowledge, identity and connection to whenua** were discussed as an aspiration for all ākonga, with nuanced discussion about what kaiako felt this this could mean for ākonga Māori and for ākonga tauiwi respectively. Kaiako also talked about this as being important for themselves personally, again with nuanced discussion about this theme in relation to their own identities and positioning as Māori or tauiwi, and their own prior knowledge and experiences of connection to their ancestry and the places in which they lived.

Another aspiration that tumuaki and kaiako held for ākonga was **developing a critical understanding of our histories and how they have shaped our present**. This was talked about not just for ākonga, but for whānau, wider communities, and for people across society in Aotearoa New Zealand. This aspiration was often coupled with aspirations relating to developing **empathy and unity while respecting diversity**, amongst ākonga, and within the wider community and society. The theme of **eliminating racism and bias against Māori** through building knowledge and dispelling historical amnesia about key events was also evident as an aspiration that tumuaki and kaiako held for multiple groups.

Two additional themes that we saw in the analysis of aspirations were the desire to **strengthen relationships** (for example, between school and whānau, school and hapū/iwi, between kaiako and ākonga), and a sense of **shared commitment to sustain the journey/direction of travel** these schools had been working on with implementing these parts of the curriculum.

In describing their aspirations, tumuaki and kaiako also shared where their schools were currently with implementing the curriculum, and what early impacts they were seeing for ākonga and the other groupings shown in Figure 2.

5. Ngā wawata mō te ākonga, mō te whānau, mō te hapū me te iwi | Aspirations for ākonga, whānau, hapū and iwi

> *We want our kids to be movers and shakers, too. We don't want them just to accept that this is the norm. We want them to disrupt the norm, we want them to disrupt the status quo, whatever you call it, we want them to ask hard questions, we want them to be critical thinkers, we want them to have a positive mindset, and learning about all of these important kaupapa is going to contribute to them as a whole person.*
> *(Kaiako, Māori, intermediate school)*

This section elaborates on the aspirations tumuaki and kaiako held for ākonga, whānau, and hapū and iwi, with the implementation of Aotearoa New Zealand's histories and Te Takanga o te Wā.

Aspirations for ākonga

Tumuaki and kaiako aspirations for ākonga included:

- Developing a critical understanding of our histories
- Building empathy and unity with respect for diversity
- Valuing mātauranga Māori in curriculum and practice
- Strengthening identity and connection to whenua.

Developing a critical understanding of our histories

Most tumuaki and kaiako hoped that learning about Aotearoa New Zealand histories would support ākonga to think critically about how, why and when events took place, and to be curious and ask questions that help them to better understand their own connection to this whenua. They hoped that ākonga would develop a critical lens for understanding the past and how it has shaped the present, one that takes into account historical struggles, the ongoing effects of colonisation and the power structures and multicultural diversity of society in Aotearoa New Zealand.

> The teacher in me says that we're getting to that extended abstract. We're getting to critical thinking that kids can, and students and stuff can get where they're considering other people's perspectives, other people's points of view. What can we do about that? What change needs to happen? All that evaluative higher order thinking. That would be a major ... that's quite broad but I think the histories curriculum could bring that. That's what it's designed to do isn't it? (Kaiako/senior leader, tauiwi, secondary school)

Building empathy and unity with respect for diversity

Some kaiako and tumuaki hoped that having a critical and historically informed lens would support ākonga to gain an empathic perspective and in turn encourage acceptance and inclusion of all cultures.

> Teaching our students in learning and growing an understanding of empathy, and a growth mindset connecting with others, making comparisons but also similarities. I'm hoping that it will make them more accepting of other cultures and ethnic groups around them (Tumuaki, Māori, primary school)

Valuing mātauranga Māori in curriculum and practice

Kaiako also hoped that the curriculum would encourage ākonga to value mātauranga Māori, including traditional Māori narratives such as pūrākau, and normalise learning from te ao Māori in schools.

> Kaiako Māori were hopeful that through hapū and iwi input into the curriculum, they would be able to "teach a more nuanced view of hapū and iwi histories and localised histories ... that acknowledges our own mātauranga Māori and tangata rongonui." (Kaiako group, Māori, secondary).

Tauiwi participants expressed similar hopes that mātauranga Māori and world views would be embraced and valued.

> I was really excited about it and I thought it was something that was needed to have more of a mātauranga Māori and Te Ao Māori perspective—more accessible for kaiako so we knew how to teach and deliver content about Māori history but also the important stories about where our schools come from, the places our schools are in. (Kaiako, tauiwi, primary school)

Strengthening identity and connection to whenua

Tumuaki and kaiako aspired for all ākonga to feel confident and proud of their own culture, and their place in Aotearoa New Zealand.

> To build that sense of belonging and connection to this place and how it came to be. From their growing understanding of different perspectives and how different groups of people see histories as something different—depending on their perspective, I think is something interesting for our tamariki. (Kaiako, tauiwi, primary school)

For ākonga Māori

Tumuaki and kaiako noted that this curriculum has encouraged ākonga to feel proud of being Māori and led to positive impacts personally and academically. Some noticed that their ākonga developed an increased enthusiasm for learning more about their own history.

> For my students ... your history connects you and I can see it in class with the mana that they draw in the way we do things in class. The sense of pride that they have. I mean haka breaks out often in class as they're feeling more empowered and confident. So although it doesn't feel like my history, what I see in class is that the stories engage [ākonga]. It inspires and it enthuses them with the learning that we do, and that's truly powerful, and I think what we're doing here has a real impact on the kids' personally and academically. (Kaiako, tauiwi, intermediate school)

Tumuaki and kaiako hoped that this curriculum would help ākonga Māori in English-medium schools, who might otherwise have limited opportunities to explore this part of their identity, connect with their whakapapa, whenua, and histories.

One participant spoke of their hope that ākonga Māori will be inspired to learn more about their own histories and encourage them to strengthen their connections to their hau kāinga and marae.

> I think as tangata whenua what we hope this will do is that it will actually spark the interest and passion within our tamariki and whānau to go back to their own area and learn about their own stories and think about ways that they can contribute back to their hau kāinga, you know, "Kia hoki rātou ki te

> ahikā kia tautoko i te whānau", go back to their marae, become speakers on their pae. (Senior leader, Māori, Intermediate school)

Some kaiako tauiwi felt the curriculum offered opportunities for them to become better allies to Māori, enabling them to better care for ākonga Māori.

> I think for the kids, I just want them to know that I have their back as Māori, and that I'm Ngāti Pākehā, I'm tangata Tiriti, and so I don't know all the stuff, but I care about it, and I've got their back. So, I'm learning to support them the best way I can in a sort of mainstream context, and that starts with learning about those perspectives and having them hear those perspectives of history come through this curriculum. (Kaiako, tauiwi, intermediate school)

For all ākonga

Tumuaki and kaiako thought that the curriculum could support all ākonga to understand their connections to places and histories of Aotearoa New Zealand.

> In terms of students, it's like I mentioned before, they're connected to the place and they understand how important the piece of land and the people that have been here before and all the changes that have happened have been ... That would be the dream. (Kaiako/senior leader, tauiwi, secondary school)

Some primary and intermediate staff felt that building a strong sense of identity and place of belonging in Aotearoa New Zealand and in their communities would help ākonga as they transitioned into secondary schools. This sense of identity and connection to place could make transitions more seamless and ensure that the knowledge gained in one school is built upon in the next. They also hoped that feeling connected to the whenua would encourage ākonga to care more for the land they live in, developing "ecological citizenship" capabilities (Tolbert et al., 2020).

> The whole place-based philosophy that kids know who they are, where they are and what they can do about it regardless of being Māori or non-Māori. (Kaiako/senior leader, tauiwi, secondary school)

Some kaiako reflected on their own experiences of feeling disconnected from their whakapapa and whenua, and the negative impacts that had had on them. Their wish was that ākonga would not have to experience this.

Aspirations for whānau and community

Tumuaki and kaiako also shared with us their aspirations for whānau and community. The key themes included

- Strengthening relationships between whānau and school
- Valuing mātauranga Māori—changing hearts and minds
- Strengthening identity and connection to whenua
- Building unity through embracing diversity.

Strengthening relationships between whānau and school

Kaiako and tumuaki hoped to build stronger, deeper, and more genuine connections with all whānau through this curriculum. They saw that the curriculum provides opportunities for whānau to be actively involved in shaping their children's history learning programmes, and their learning about identity and sense of place.

> The ultimate aspiration is that the whānau and/or community and the students are having a massive say in that [localised histories curriculum]. (Senior leader, tauiwi, secondary school)

For whānau Māori in particular, the curriculum presents an opportunity to support intergenerational transmission of knowledge within whānau. The role of schools and education in disrupting intergenerational knowledge transmission has been a well-evidenced consequence of colonisation in Aotearoa (Benton, 1997; Waitangi Tribunal, 1986).

> Kapa haka, waiata, mōteatea—all the history in those. That's what the kids remember, and they take home. This makes parents proud. (Kaiako, Māori, intermediate school)

Kaiako and tumuaki hoped that whānau would increasingly want to engage with schools over time as they become involved with a curriculum that values their knowledges and identities. Early indicators of whānau interest was being signaled through feedback to tumuaki and kaiako and involvement in their children's learning.

> We are learning together. I know that when we have had whānau hui and feedback from the community, generally they have enjoyed learning alongside their kids. They don't know what they don't know. They've really enjoyed that they're learning through their children, the local narratives of their place, again normalising. (Tumuaki, tauiwi, primary school)

Valuing mātauranga Māori—changing hearts and minds

Kaiako and tumuaki were aware that whānau across their school communities held many different views about Māori and mātauranga Māori. While some of these views were positive, kaiako and tumuaki recounted examples of parent comments that were covertly or overtly racist and harmful to the wellbeing of other whānau and ākonga Māori. Tumuaki and kaiako saw the potential for this curriculum to change hearts and minds.

> For our Māori students to be able to connect to their Māoridom but also for other students to understand the culture of our [multicultural] country. Being able to make that connection. Personally, I still see a lot of negativity about Māori. Sometimes you hear from parents and things like that. We are not quite there. It would be cool for our students to come through with this knowledge and understanding about people, culture. It would be quite beneficial going forward. (Kaiako, tauiwi, primary school)

One of the ways that tumuaki and kaiako believed the curriculum could do this is by indigenising curriculum content and normalising mātauranga Māori within English-medium schools. Kaiako and tumuaki talked about the potential for the curriculum to both "de-colonise" and "indigenise" thinking.

> it's about decolonising the thinking of our tamariki, our whānau, it's about indigenising them, letting them understand their responsibilities as either tangata whenua or tangata Tiriti. Mēnā he tangata whenua kore e mōhio ana koe i heke mai koe i aua kāwai whakapapa, i a Rangi i a Papa. Nā reira, he mahi nui tāu hei manaaki i te taiao, manaaki i ō tīpuna. (Kaiako, DP, Māori, intermediate school)

By normalising "being Māori" and having mātauranga within the New Zealand curriculum as a matter of course, it was hoped that over time, racism towards Māori will have less fertile ground to grow in.

Strengthening identity and connection to whenua

Tumuaki and kaiako aspirations for whānau were very similar to their hopes for ākonga. For example, they hope that whānau Māori will be encouraged to connect with their whakapapa and be proud of their identity as Māori.

> Taku mahi tuatahi—he māmā au. My son comes to this kura. I'm a pākehā, his pāpā is a Māori but is disconnected from his taha Māori … My boy came to this school, and he now feels Māori. He is the inspiration for his dad's whānau to reconnect. He took his dad back to his marae. I want the tamariki to feel strong in their identity. (Kaiako and whānau, tauiwi, intermediate school)

Kaiako and tumuaki hope to ultimately increase positivity about learning Aotearoa New Zealand histories and Te Takanga o te Wā by strengthening connections to identity for all whānau via the curriculum learning their tamariki experience and share with them, or through their direct involvement in curriculum development.

> I just want them to be happy and connected. I want it to feel like what we're doing is great, and if every generation gets incrementally closer to a positive solution, then we're doing it. Unfortunately, it's just going to take a long time. (Kaiako, tauiwi, intermediate school)

Kaiako and tumuaki hope that strengthening identity and connection, as well as detailed knowledge of histories, will help ākonga and whānau become "good tupuna" and leave a legacy that supports future generations.

> I think we aspire to, all of our tamariki whānau and iwi, to be good tupuna, and that's documented in our curriculum as well, as we want them to leave something behind for future generations that's going to benefit te iwi Māori, Aotearoa whānui. (Kaiako, DP, Māori, intermediate school)

Building unity through embracing diversity

In general, tumuaki and kaiako felt that their communities viewed the teaching of histories positively. However, some reported instances of resistance to the teaching of histories—Māori, iwi, and hapū histories in particular—which they attributed to some people's lack of histories knowledge, or feeling that they don't have enough say in what is being taught. Tumuaki and kaiako were hopeful these challenges could be overcome.

> I think this is a really big one for our school is that our whānau and wider community have quite a narrow view of history, what that looks like for them. Particularly non-Māori whānau and community. And they don't have any idea of the local history for iwi and hapū and so they're kind of quite separate? So how do they develop their understanding of yes, their history's that, but how does that fit with the wider context with tangata whenua. And actually, how do they value that knowledge and that history and that different perspective. (kaiako, tauiwi, primary school)

Kaiaka and tumuaki were excited by the opportunities to reflect the multicultural and diverse whānau and ākonga in their communities through implementing Aotearoa New Zealand's histories. They saw whānau and communities as repositories of knowledge and expertise that could be woven into the school's curriculum planning.

> I strongly believe our diversity is our strength but only when we get connections with whānau and community, we can move forward together stronger when we understand the many paths our ancestors walked to bring us up today as we are here today. That's our vision and the school vision says, "We learn together, we grow together and we succeed together." (Kaiako, tauiwi, primary school)

Aspirations for hapū and iwi

Tumuaki and kaiako further expressed their aspirations for hapū and iwi. The key themes included:

- Reciprocal relationships supported by adequate resourcing
- Hapū and iwi being valued within their communities.

Reciprocal relationships supported by adequate resourcing and support

The opportunity for hapū and iwi to be involved in the curriculum has caused both excitement and concern within schools. Overall, tumuaki and kaiako are happy that hapū and iwi have space within the curriculum to share their histories and they see the importance of their knowledge and support. Those who did not already have established relationships were excited to be developing new relationships with hapū and iwi.

However, a concern raised by those with long-standing relationships with hapū and iwi was that hapū and iwi will be put under pressure to support all schools to develop curriculum without having made a choice to do so. They were also concerned that hapū and iwi will not be supported adequately to help with the curriculum development or delivery, and that their contribution will not be valued as much as it should be.

> I would hope that hapū are recognised as an invaluable resource and funded likewise because of that recognition. We're just asking so much of them and are fortunate we have a positive relationship with them. (Tumuaki, tauiwi, primary school)

Many shared the concern that some hapū and iwi will not have the capacity to support schools in implementing the curriculum. They hoped that schools understood this and would be careful to not put pressure on hapū, iwi, and marae.

> I'm concerned about hapū and iwi ... Iwi don't necessarily have the capacity to answer the thousands of questions that Pākehā educators have in their rohe. Nor should they just hand out their taonga because the Government has decided that schools now have an interest in iwi. (Tumuaki, Māori, secondary school)

> There's lots of pressure on marae to whip out a pōhiri and a kai. Because there's so much pressure on some marae, they may not be available, and a misperception could take place amongst schools about their availability. I worry about smaller hapū, iwi, communities. (Tumuaki, Māori, secondary school)

They also hope that hapū and iwi will turn schools away if they do not have the capacity to engage with schools, or if they feel that the school is not the right organisation to be sharing their knowledge with.

> My aspiration is that whānau, hapū and iwi can say "bugger off I don't want to share this information". And if this happens, Pākehā schools are going to have to figure out what to do, and why that might be. I hope that the power of the curriculum sits with whānau, hapū and iwi. (Tumuaki, Māori, secondary school)

Ultimately, tumuaki and kaiako hoped the curriculum would support them to strengthen their relationships with hapū and iwi, in ways that will be beneficial to iwi and hapū and their descendants as well as to school. They saw the importance of engaging in authentic ways that demonstrate their genuine and ongoing commitment to relationships.

> Continuing to be able to have those connections. We are really lucky to have [the tumuaki] and the connections he's made with [hau kāinga / the marae]. The fact that every class in our school went for a visit is really special. To feel it's a place we belong. Sometimes with what we do kids might go there to share something, continuing to make those connections. (Kaiako, tauiwi, primary school)

Hapū and iwi being valued within their communities

Tumuaki and kaiako felt the histories curriculum would highlight the value of the knowledge and expertise held by hapū and iwi to those in the wider community. They noted that hapū and iwi also hold important knowledge that connects with other curriculum areas (e.g., education for sustainability as well as histories). They hoped that hapū and iwi would feel valued by their communities as communities come to recognise how much can be learned from them that impacts everyone.

> For hapū and iwi—[my aspiration is] probably that their place is valued and their knowledge and history is valued. And that they … can inform their future and we've got maybe more open-minded generations coming through and that children in our area understand that and they have connections with the local iwi and yeah … That they feel more value and connection to the wider area and that their place is valued. Because they are doing some amazing things in the area with restoration of wetlands and environmental considerations that are looking outside of just their place. That has a big impact for the local area. (Kaiako, tauiwi, primary school)

Despite some schools being early on in their journeys and not yet having established a relationship with local hapū or iwi, they shared a hope for connection. They also wanted their schools and communities to understand how special and valuable those types of relationships can be.

> [The local hapū] is a small hapū, seen as tucked away. I would hope that raises their profile and prominence and that our tamariki and community start to understand, appreciate, and value. That would be one of my aspirations. (Tumuaki, tauiwi, primary school)

> The community, well this is our community, [the iwi is] a big part isn't it, so I guess for that that they understand the relationship there and why it's special and why we treasure it. Within itself it's a treasure for us and all the places that are important. (Kaiako/senior leader, Māori, secondary school)

Summary

For tumuaki and kaiako, the histories curriculum had inspired hope for growth in individuals and communities. Their aspirations for ākonga were often the same as their aspirations for whānau and communities: that learning about our histories will support people to develop critical understandings of our past and present, a mindset that is accepting of and interested in all cultures, and feeling secure in one's identity, whakapapa, and connection to place.

Tumuaki and kaiako also aspired to normalise valuing mātauranga Māori alongside other forms of knowledge in school curriculum and practice. A number of recent reports have noted the positive impact that curriculum content derived from te ao Māori and mātauranga Māori has for ākonga Māori in terms of identity, te reo Māori, and wellbeing (Bright et al., 2023; Nikora et al., 2022). Tumuaki and kaiako also hoped the curriculum learning would help to change the hearts and minds of those within communities who have negative views about Māori and mātauranga Māori.

Tumuaki and kaiako hoped that schools and communities would value the important contributions that hapū and iwi make, and help to ensure that hapū and iwi are properly resourced when they do choose to engage with schools.

6. Ngā wawata mō te kaiako, mō te kura me Aotearoa | Aspirations for kaiako, schools, and for Aotearoa

It's through that histories window that I'm learning more and more and more about my iwi and my whānau. It's been massive for me, it's exciting, I love it. I'm on my own journey and I'm pretty sure there's a lot of Māori out there like me who don't know anything, have been not cut off but just not engaged because we weren't brought up in that environment. I think the histories curriculum gives that opportunity for everybody because it's around identity. (Tumuaki, Māori, primary school)

Tumuaki and kaiako aspirations for themselves

Aspirations that kaiako and tumuaki held for themselves shared many commonalities with their aspirations for ākonga and whānau. For example, kaiako and tumuaki talked about strengthening their own identity and connections to whenua, developing critical understandings of our histories, and valuing mātauranga Māori in curriculum and practice. These themes had personal dimensions, as well as professional significance. Tumuaki and kaiako had specific professional aspirations about growing their familiarity with the new curriculum and supporting resources.

Strengthening identity and connection to whenua

Exploring their own whakapapa and whenua connections

Kaiako talked about the personal benefits they experienced through building their own knowledge and understanding of Aotearoa New Zealand's histories. Some kaiako Māori said the curriculum had motivated them to return to their whenua and reconnect with their whakapapa Māori. As discussed by Royal (2024), these reconnection experiences can be transforming and emotional.

> It is difficult that my whānau isn't as in touch with their taha Māori. I just want them to appreciate what our tūpuna have done for us. Learning the history showed me that I was assimilated, I was colonised, and I didn't realise. And now I'm trying to go home, trying to reconnect and it's hard. I want my kids not to leave it that long. (Kaiako, Māori, intermediate school)

Many kaiako tauiwi were also beginning to dig more deeply into understanding their own family histories and migration stories, seeing these as intertwined with the broader project of learning about Aotearoa New Zealand's histories.

> I feel it's a part of my history that I know that, for instance, my ancestors were like the first Pākehā in [location], you know. So my history is connected here. I would love to know more about like some of their connections and interactions. I know that some of my family were company settlers, you know New Zealand Company over here, and so for me, trying to encourage our students to see that this is our history, that it's not just one group's history. (Kaiako, tauiwi, secondary school)

> For me it's the opportunity to understand more of who I am, my culture, identity and my Pacific Samoan heritage and its connections to Aotearoa New Zealand, especially Pacific migration, colonisation, and the relationships between Pacific nations and Aotearoa. (Kaiako, tauiwi, primary school)

Developing critical understanding of our histories

Filling gaps, and wrestling with discomfort

Tumuaki and kaiako aspired to deepen their knowledge about the histories of all peoples and groups that are part of Aotearoa New Zealand's multicultural society. Many kaiako and tumuaki acknowledged that it would take time to fill their own knowledge gaps.

> For me personally, absolutely [it's about strengthening] Māori identity, competency, being confident being Māori. But, for example, I went down to Queenstown in the holidays, and I did not know about the extent of Chinese history, and I was thinking, "I don't even know about that. Why don't I know about it?. (Kaiako, intermediate school)

Some discussed the discomfort that could arise from contemplating their own relationship to the histories of Aotearoa New Zealand. This included recognising the historical impacts that the education system itself has had for Māori; for example, through suppression of te reo Māori and tikanga Māori (Hetaraka, 2022). For kaiako Māori and tumuaki, this realisation could bring up sadness and pain. For tauiwi, feelings of shame or guilt could arise (Russell, 2021). By understanding and embracing these uncomfortable parts of history, kaiako felt they could "do better" by their ākonga and communities in the present. Showing that they valued te reo and tikanga Māori was one way they felt they could help to redress wrongs of the past.

> Once I found out what had really happened, it was a kind of a time where I felt a little bit uncomfortable in my own skin being Pākehā here, but also used it as a bit of a motivation for "How can I do better than what my ancestors did here?". How that flows through into my akomanga is actually, you don't have to be Māori to understand and to appreciate Māori culture, and that's something that I sort of embody through my teaching philosophy and stuff as well. (Kaiako, tauiwi, intermediate school)

Educating their own whānau

Several kaiako talked about the obligations they felt to educate, inform, or challenge members of their own extended families and communities when they heard inaccurate or uninformed views about histories being shared. This sentiment was also noted in a study by Yukich (2021).

> I think it is really important and I also shout out about it with my family and friends. You know so if my [older family member] says some things I say, "Well actually …". I feel that I have, what's the word, a stand I have to make from some of the knowledge that I've got, to share some of that. My [family member] doesn't always listen to what I say but you know I feel like I have a position of understanding that some people in my family don't have, so I feel like I can share that, if that makes sense. (Kaiako, tauiwi, primary school)

Valuing mātauranga Māori

Mātauranga Māori is normal and valued within kaupapa Māori and Māori-medium settings. However, within many schools this is not the norm. Some kaiako and tumuaki talked about how privileged they felt to have opportunities to learn about mātauranga Māori through their relationships with hapū and iwi.

> I'm quite lucky to engage at a stakeholder level, for example … you meet with the head of the rūnanga and they will tell you those stories. You will go to kaumātua council meetings and you will sit and be a part of it. This is unbelievable and fortunate stuff [to be part of]. (Tumuaki, tauiwi, secondary school)

Tauiwi were aware that there may be different views and variations of localised stories, and hapū, iwi and Māori histories. This contributed to some anxiety about "getting it right". Awareness of their own knowledge gaps and positioning as tauiwi was coupled with a desire to ensure that what is taught and how it is taught, is good for ākonga Māori and all ākonga.

> I guess I get a bit nervous about being non-Māori sometimes. I do get a wee bit nervy about what I'm teaching and making sure that what I'm teaching is accurate … I get a wee bit nervous and have to fact-check myself 15 times. I don't want to be saying something and doing something that isn't going to be beneficial for the kids. (Kaiako, tauiwi, primary school)

Some kaiako and tauiwi were finding ways to teach about Māori histories and mātauranga Māori where they do not position themselves as experts, and they avoid appropriating knowledge.

> As a non-Māori talking about Māori things, [there is a little bit of] caution of not appropriating and making sure things are proper, but also being brave enough with that, not saying, "Well I can't teach that because I'm a non-Māori." So being brave enough just to frame that correctly. "This is a Māori concept, this is a Māori story, this is an iwi story, this is a Māori perspective," and then working from that and being cautious not to be the expert. (Kaiako, tauiwi, secondary school)

Becoming familiar with the new curriculum and supporting resources

Kaiako were keen to continue developing their understanding and confidence about how to work with this new part of the curriculum, and in doing so, be better prepared when subsequent parts of the curriculum are released as part of the refresh and update of the *New Zealand Curriculum.*

> I'm able to engage more understanding of New Zealand curriculum because of the resources and the planning ideas that are already put into … Te Takanga o te Wā, so that's giving us those tools to be able to do that. My personal growth is understanding those skills more effectively, cultural competence—[that] I'm more competent, I have more awareness of all the diverse communities in Aotearoa, and of course we have our ESOL tamariki here as well. (Kaiako, intermediate, part of group discussion)

Some kaiako talked about their aspirations to continue to strengthen their relationships and connections to their communities, including the people and groups who could be invited to share their knowledge with kaiako and ākonga.

> It's giving me times that I need to ask and contact experts or people with more knowledge about New Zealand histories so I can prepare myself to deliver the [curriculum] to the children and to all my learners' needs. (Kaiako, tauiwi, primary school)

Aspirations for their schools

Tumuaki and kaiako aspirations for their schools included:

- Cultivating an inclusive and empathetic learning environment
- Embedding localised histories across the curriculum
- Having a clear progression for learning
- Having a positive reputation in the community
- Bringing all teachers along on the journey.

Cultivating an inclusive and empathetic learning environment

Many tumuaki and kaiako hoped that learning about one's own histories, localised histories, and the shared histories of Aotearoa New Zealand would enable people to feel valued and known by their peers and community.

> In terms of aspirations for myself or my staff or my students, it's really just like trying to generate empathy or the skills to kind of lock in on thinking about other people. Which I think is already inherently there because of the culture within the school. It's just about, how can we reflect that in the learning as well? (Kaiako, Māori, secondary school)

> Then for the school … give the kids their identity and that we can connect to each and every one of us at the school. A shared identity but understanding our similarities and our differences. (Kaiako, intermediate, school)

Embedding localised histories across the curriculum

In many schools there was an aspiration to continue to deepen and embed localised histories and place-based knowledge across the curriculum and in everyday school life.

> [Understanding about] what's the schools' history, how does that fit in with New Zealand history and what are the implications of that? Has the school history done well by the local iwi and local area? Kind of that place understanding, how we fit. (Kaiako/senior leader, tauiwi, primary school)

A kaiako from a secondary school pointed out how simple and relevant it is to connect learning about broader world histories to local and national contexts. Learning about each context can inform understanding about the other.

> We've been involved in so much as a small nation and the impacts that it's had on people. So I think as long as we keep on bringing it back to that. We can teach anything, if you think about any topic you can bring it back to New Zealand, you could probably bring it back to Māori, you can bring it back to local. And that's I guess part of the aspiration as well, that understanding [of] how that thread works through. (Kaiako, tauiwi, secondary school)

The new curriculum content was felt to be validating for schools that had been working on embedding place-based curriculum for years, and empowering for schools that had previously experienced community resistance or reluctance to embrace and mātauranga Māori in the school.

> Normalising things we have been doing around cultural narrative and tikanga as a school—[the Aotearoa New Zealand's histories curriculum] just normalised—[has] given us the … mandate? To be able to do it properly and teach it properly. It kind of gives leverage to our place-based curriculum because it's a proper curriculum area—for want of a better word. (Tumuaki, tauiwi, primary school)

> Aotearoa New Zealand histories is actually going to give more guidance and more … support to move the school. Not just "oh, we have to do it." But actually, "here's a document that does support our teachers and our children along that journey". (Tumuaki, tauiwi, primary school)

In secondary schools, there was an aspiration to embed localised histories and national histories in a cross-curricular way.

> There's beautiful opportunity for like geography in particular, because that's well, man, it's so easy, but like particularly when you're talking about histories of land. But seeing some stuff in social science, like, if we're talking about values and perspectives in Year 11. Why are we not including values and perspectives of mana whenua? Like that's a really easy one to lock into. (Kaiako, Māori, secondary school)

> I would love to see more whole school. I mean, it's hard because we're such a big school but that kind of "whole school" engagement. (Kaiako, tauiwi, secondary school)

Having a clear progression for learning

Tumuaki and kaiako aspired for schools to develop a clear plan for progression of learning about histories across all levels of the school, from primary through to secondary year levels.

> Having a collective ambition for what we want to do, really. From our juniors to our seniors, having that progression going through. And knowing that each step of the way they're going to get that knowledge and understanding … Having a really clear progression, I think is really important. (Kaiako, tauiwi, primary)

> Seeing that progression of the understanding, the growth of inquiry skills growing throughout the school. I think the curriculum is set up to show that progression. So as we get our heads around it more, seeing how it can build and be integrated more, not just a standalone thing. (Kaiako/senior leader, tauiwi, primary school)

Having clear learning pathways across all levels of learning was seen as a way to recognise and value our own national stories and histories, and positively impact how people in Aotearoa New Zealand think about our histories.

> Sometimes we think, "'Oh we're just from New Zealand", but there's actually really interesting, powerful, important stories to tell here from a whole lot of different perspectives … It would be cool to see those kids learning those through primary school, intermediate, college, going onto university and how that changes things in terms of how much we value our own history. (Group of kaiako/senior leaders, intermediate)

Having a positive reputation in the community

Tumuaki and kaiako valued knowledge about their local areas and hoped that the teaching of localised histories would be seen in a positive light by the wider community.

> We have a really rich history in our area … So I would hope that the school makes that accessible for people to connect with that. The school's a place where we want to explore these things and be respectful of at the same time. (Tumuaki, tauiwi, primary school)

Tumuaki and kaiako aspired for their schools to be able to form positive relationships within their communities so that people would be willing to share their knowledge and expertise about local histories.

> Getting more of our local people coming in and sharing their stories about the history of our community because it's through people where learning is more powerful, where students get to have the access through resources of our local people and to grow and learn from them. (Kaiako, tauiwi, primary school)

Bringing all teachers along on the journey

Keeping all kaiako engaged and on board the school's continued journey with implementing the curriculum was another aspiration.

> The document is a great document and it has got some things in there, but you've got to have the clarity of what it's about, or really where it should go in your school with your teachers. (Kaiako, Māori, primary school)

Those we interviewed sometimes alluded to those in the teaching profession who may be more reluctant or resistant to the newer aspects of the curriculum design. This theme is discussed further in Section 8 as part of a broader challenge that was also seen in some parts of the wider community.

Aspirations for Aotearoa New Zealand

We asked tumuaki and kaiako about their aspirations for Aotearoa New Zealand more generally, as a result of Aotearoa New Zealand's histories and Te Takanga o te Wā being taught in schools. Themes replicated much of what has been described in previous sections of this report. Four specific "big picture" aspirations were:

- Greater understanding of Māori perspectives and experiences
- Being comfortable with multiple perspectives
- Developing pride in individual and collective national identities
- Eliminating racism and honouring Te Tiriti o Waitangi.

Understanding Māori perspectives and experiences

Many tumuaki and kaiako, particularly Māori, hoped for a shared, nationwide understanding and awareness of Māori perspectives and experiences of histories. They hope all New Zealanders will develop a greater understanding and critical awareness of the negative impacts that our shared histories have had and continue to have for Māori.

> Getting our own history out there, like a Māori worldview of our history and the history that's localised … Learning about everything that our tūpuna went through and how their history and their voice may have never been heard, and how we can help them recover, because I still think that there's some pōuri – [sad]ness concerning that kaupapa. (Kaiako, Māori, intermediate school)

> Definitely outcomes in terms of hauora for our kids. I see this also as an opportunity to heal a lot of our people as well for the past trauma that we've had and actually unpack that and look at what impact that's had on us and how we're gonna change that in the future. So definitely a tool to help heal the trauma, the intergenerational trauma that we've all got. (Kaiako, Māori, intermediate school)

Tumuaki and kaiako recognised the importance of learning about traumatic and painful aspects of our shared histories. At the same time, they emphasised the importance of learning about the positive and inspiring elements of hapū, iwi, and Māori histories. One kaiako expressed their admiration of the ingenuity that had enabled Māori to "arrive, survive, and thrive" in Aotearoa and Te Waipounamu prior to European arrival.

> Changing the perspectives, changing the way kids can see a whole culture within this country. And for the kids who are Māori, having more pride in who they are and for those who aren't, having more admiration for the kids who are Māori. (Kaiako, tauiwi, primary school)

Being comfortable with multiple perspectives and worldviews

Tumuaki and kaiako aspired for people to understand that multiple perspectives and differing accounts and versions of localised histories is normal and commonly acknowledged in te ao Māori (Te Punga Somerville, 2024).

> If you've got hapū and iwi we need to be looking at ten different people and you might have ten different aunties and uncles all have different opinions, and that's okay. (Tumuaki, Māori, secondary school)

Long-term, kaiako had aspirations about normalising values and ways of thinking associated with te ao Māori; for example, in terms of spatial and relational ways of thinking.

> I want us to get to a point where man, this is real blue sky thinking. But instead of saying, "I'm going up north", for people to start thinking in te ao [Māori]. So "I'm going up south". You know, like, that would be a mad thought for kids to start naturally thinking about te ao, or at least thinking about whanaungatanga in the sense of like, "Who's tangata whenua? Who's mana whenua? Who are our whanaunga, in our Pacific space?" like that's what I want our kids to be thinking about when it comes to anything, decisionmaking-wise. (Kaiako, Māori, secondary school)

Developing pride in individual and collective national identity

A very strong theme emerging from the kōrero of tumuaki and kaiako was the notion that learning about histories is critical to developing a sense of national identity, including one's own sense of place and connection.

> … not that we're in the business of constructing national identity. But schools actually are, aren't we? We do construct national identity. So you know, hopefully, we're constructing a good one. (Kaiako, tauiwi, secondary school)

> If we're going to be teaching the history of New Zealand some of those uncomfortable, messy, difficult violent histories … will make people feel a little bit uncomfortable at times. But they will give us a better way of understanding how we have got to where we are now through what has happened in the past, and that will give us a new way of looking at the kind of future we can build as a nation. (Kaiako, tauiwi, primary school)

They noted that frameworks for conceptualising belonging and connection that draw on knowledge grounded in te ao Māori have space for everyone.

> Principles behind te ao Māori create connectedness, to be who they are, and are connected to their culture. We live in New Zealand, and this is a way to embrace who we are—we're all part of our histories. It's a way of being for our staff and children. Whether we identify as Māori or not, it ensures we belong. It's exciting. (Tumuaki, tauiwi, primary school)

Some participants hoped to see the development of what they termed "critical citizenship", which depends on understanding the past to inform the future, a concept familiar within te ao Māori as titiro ki muri, kia kitea ai a mua.

> The most significant change will focus on critical citizenship. Understanding the past to make sense of the present and to inform future decisions and actions. So, it focuses on stories of interactions across times that connect us to one another and to place. (Kaiako, tauiwi, primary school)

Eliminating racism and honouring te Tiriti

Tumuaki and kaiako hoped that the curriculum would strengthen the nation's ability to honour Te Tiriti o Waitangi and contribute to eliminating racism against Māori and other vulnerable populations.

> I hope that it will delete racism out of society. It's big, eh. Let's just aim for the moon or the universe, put it out there. As I've said, it's a vehicle for deleting racism because if we can gain that understanding and learn empathy and have pride in diversity, yeah, let's get rid of it. (Tumuaki, Māori, primary school)

> I would love for our community and our students to just embrace and honour the Treaty. Understand it, honour at. And let's do what we should be doing. (Tumuaki, tauiwi, primary school)

Summary

The Aotearoa New Zealand's histories curriculum held personal as well as professional significance for the tumuaki and kaiako we interviewed. For many, this included exploring their own whakapapa and ancestry, as well as their personal and family connections to national and local histories. Many were conscious of gaps that needed to be filled in their own histories knowledge, as well as in the histories knowledge of their whānau and community. Many tumuaki and kaiako were also working on building their knowledge and confidence to integrate te reo Māori and mātauranga Māori in their teaching practice.

Tumuaki and kaiako aspirations for their schools included building and cultivating an inclusive and empathetic learning environment, embedding localised histories across the curriculum, having a clear progression for learning, and the school having a positive reputation in the community.

Ultimately, at a societal level, tumuaki and kaiako hoped that teaching Aotearoa New Zealand's histories would support tauiwi and tangata Tiriti to grow a greater understanding of Māori experiences and perspectives, as well as a greater level of comfort with multiple perspectives, and pride in our individual and collective identities. They also had aspirations around elimination of racism, honouring Te Tiriti o Waitangi, and building critical citizenship capabilities.

7. Ngā hononga | Relationships

This kind of place-based curriculum, histories curriculum, the relationship with [the hapū]—is core business and everything stems from there for us. That philosophy of true collaboration, sharing expertise, working together, working as a team, sharing the load, is really important. (Tumuaki, tauiwi, primary school)

We asked tumuaki and kaiako to describe the key relationships that were in place, were emerging, or which they hoped to strengthen as part of implementing Aotearoa New Zealand's histories and Te Takanga o te Wā curriculum. Participants mentioned four key sets of relationships. These were relationships:

- between schools and hapū and iwi
- between schools, whānau, and communities
- between staff (within-school)
- between schools (e.g.. Kāhui Ako).

This section describes key themes we heard in relation to each of these layered relationships.

Relationships between schools and hapū and iwi

Relationships varied in duration and depth

All eight schools had some connections with local hapū and/or iwi. However, the duration and depth of these relationships varied. Some schools had maintained solid relationships since their establishment, while others were still in the early stages of building connections. For example, at one large urban school, the relationship was described as being like that of an "old married couple". In other schools, hapū and iwi relationships were described as being in "early days". For example, one large urban secondary school had recently established a Memorandum of Understanding with the local iwi, and the social sciences team had held some initial meetings with the iwi representatives. However, it was recognised that the number of schools in their rohe was large, and the iwi was small with limited educational resourcing. It was anticipated that the relationship would progress and develop as capacity allowed.

Some relationships were in need of careful repair. In at least one school, the negative attitudes, behaviours,and actions of the school in the past had caused hurt to whānau, hapū, and iwi. Current leaders and kaiako there were working very carefully to repair and nurture relationships with hapū and iwi, because they recognised how beneficial this relationship could be for the whole school.

> The school has had to go through a refresh, a renewal. I feel like if we had more connections in the community with the iwi and wider community that the heart of the school would start to repair and flourish really. (Kaiako/senior leader, tauiwi, primary school)

Embedding iwi histories and values within the schools

Hapū and iwi and schools with established relationships were working together on a variety of projects. Some hapū or iwi had gifted schools with cultural narratives for their area, and guidance as to what was important to focus on in their local histories curriculum. Some were working with schools to support them in developing their values, their naming and branding, and the design of new buildings or rebuilds around the school. These collaborations were helping to bring localised hapū and iwi histories, including those told through pūrakau, into schools. These histories were being shared through artworks, signage, and documents, as well as felt through school culture, values, and practices. In one primary school, an iwi member of the school's founding whānau would visit annually to share the hapū and iwi histories behind the school's name and logo imagery—as well as the histories of the school's establishment and the communities around it.

Hapū and iwi contributions at the school governance level were also considered to be very important in several schools.

> There's definitely that fluid and dynamic personal relationship [between specific school staff and education leaders from the iwi] but then there's also, like on our board we've got three, four reps that are [from the iwi] so at that governance level that's strong … I suppose the answer to your question, in terms of formalities definitely the board, but then everything else is very fluid. (Kaiako, tauiwi, secondary school)

Participants in several schools expressed the view that schools had a responsibility to serve the aspirations of hapū, iwi, and mana whenua through their curriculum and teaching practices rather than expecting to be served by hapū, iwi, and mana whenua.

> What we've done in our curriculum document is we've said that we serve mana whenua, and that's something that kura have to wrap their heads around. If you live within [name of iwi] or whatever iwi kāinga, you have a responsibility to serve the people, the ahikā, it's not the other way around like "what can they do for me?" Even though it is a reciprocal relationship it's actually, "Okay we're living here, this is your whenua, how are we going to give effect to all of your kōrero and ensure that it's sustainable, that we're doing it properly, kia tika, kia pono ngā mahi". (Group of kaiako, intermediate school)

Connections with multiple hapū and iwi

Some schools were developing or aspired to develop relationships with more than one hapū or iwi. For example, one primary school held good relationships with two iwi connected with the area, and the education leads of both iwi had good relationships with each other and with the school. The school and its Kāhui Ako had particularly close relationships with the smaller and closer hapū and associated marae. Staff and students visited often and were learning pūrākau that the hapū wanted to share with schools in that area. The relationship was highly valued by tumuaki and kaiako in the school. When visiting the marae, we saw that leaders within hapū similarly valued their relationship with the school. Both groups acknowledged the importance of sustaining a mutually responsive and trusting relationship.

> We never let an opportunity for the relationship go past. So if there is a tangi, some of us, one of us from here will clear our calendars. (Tumuaki, tauiwi, primary school)

One urban secondary school had a camp property located hundreds of kilometres away in a different region. The head of social sciences expressed interest in developing a relationship with the hapū and iwi of that area, seeing the potential for histories education to enrich outdoor education experiences and expand ākonga knowledge of Aotearoa New Zealand's histories.

Multi-school engagement with hapū and iwi

In some places the engagements with hapū and iwi were happening through multi-school approaches. As indicated above, at least one of the schools was part of a Kāhui Ako working on the implementation of Aotearoa New Zealand's histories. In another rohe, there had been some gatherings of social science leaders from around half a dozen secondary schools in the area with an iwi education team. Schools were able to access resources developed by the iwi and send staff and ākonga on field trips to visit key sites important to that iwi. In another setting, a primary school principal talked about trying to coordinate engagements through the local principals' association, to reduce the burden and demand on hapū and iwi. The following quote from a group of kaiako highlights the importance of each individual school putting work and commitment towards these relationships.

> It's a kanohi ki te kanohi relationship that needs to happen first. It can't be, "I send you an email, can you come in for a hui?" ... It needs to be a personal relationship between the kura and the rangatira of those iwi. So [schools] need to make a concerted effort and put time and money into that kaupapa, like actually "I'm gonna go out and I'm going to have a kai, I'm gonna have a cup of tea, I'm gonna invite them in to have a kōrero about what we do at our kura". So there's a responsibility on every kura to have their own individual relationship with iwi. (Group of kaiako, intermediate school)

Hapū and iwi determine what will be shared

Participants across the schools recognised that it was up to hapū and iwi to determine what they wanted to share with schools, and that mātauranga that was shared belonged to the hapū and iwi. Tumuaki and kaiako were sensitive to this requirement and felt it was important to check what could be shared beyond their school, and what could not. Tumuaki and kaiako also understood the resource and capacity constraints within which hapū and iwi were operating.

Several participants talked about the importance of showing that they were making good use of the mātauranga that had been shared, including digging deeper into lists of sources and resources they had been given in the cultural narratives shared with them.

Reciprocity was also important, giving back and not just always asking for knowledge. In one primary school the local hapū had shared a pūrākau and ākonga had created artwork and writing based around it. These artworks and writings were combined into a draft book which was shared back with the hapū to review. The hapū decided to rewrite and do additional work on the draft book themselves.

> We're in the process of [them] approving it and now they've decided they want to rewrite it for themselves. Which is an amazing gift they're going to be able to give us. (Tumuaki, tauiwi, primary school)

In another primary school, the tumuaki said that hapū had shared mātauranga with their school, but the school understood that they couldn't necessarily share this any further than the school.

> We have a connection and permission with [the hapū] but we can't necessarily share it with the wider Kāhui Ako. We are very lucky and [our location is] so central to so much history. (Tumuaki, tauiwi, primary school)

Relationships between schools, whānau, and community

There was variation in how closely connected schools were with whānau and hapori, both with whānau Māori and whānau tauiwi. In some instances, these connections were very close.

> We're more than just a kura, we're a response to a community grown out of our whenua and my responsibility is to be a Pou for that community. (Tumuaki, Māori, composite school)

> 98% of the adults that work in there are ex-students. This helps with our planning and our kaupapa. We're teaching the children of the children we've taught—we know the parents of our ākonga … Depending on the kaupapa, we work with people within the community. (Kaiako workshop, composite school)

Whānau and/or members of the hapori were contributing to the development of the local histories curriculum in some schools.

> We had a hui ā-whānau. We had over a hundred whānau come in. All of the tamariki were leading that hui, they took them into their classrooms and showed them. Each tamaiti had their own enquiry kaupapa that they were sharing with the whānau and this term it was about identifying a need within your hapori, your iwi, your whānau, and coming up with the solution for that need. All of the work that we've done on the Aotearoa New Zealand histories curriculum in term one and term two has led up to this point. (Group of kaiako, intermediate school)

> We've got four generations of kids at our school and we had our 50th Jubilee last year, so it was really cool when you had ex-students, some of them foundational, coming into school and sharing their stories of our school with our kids and with our whānau who are here now. So, the community is a great resource and it's an important relationship obviously, I think, in terms of the histories curriculum. (Kaiako, Māori, primary school)

In other cases, school staff described the relationships with whānau and hapori as a work in progress, or an area that could be strengthened. They were contemplating how they might strengthen these relationships and make authentic connections, which they acknowledged wasn't going to be achieved by sending out emails once in a while.

> Some of those key relationships at the moment are missing still. I think we could strengthen at that whānau level and input from our Māori families. That's a key relationship that we need to keep building. We don't really have that at the moment. (Kaiako, tauiwi, primary school)

In several schools there was a desire to keep growing relationships with all the cultural communities in the school and area, ensuring the stories and histories of all groups could be valued, shared, and reflected in the school.

> I would really like to see a Pasifika classroom established here, and we're having conversations at the moment about how that would work (Group of kaiako, intermediate school)

> I think [the iwi connection] is strong, but I think we need to also link with other iwi and other people like Chinese, Yugoslavian or whatever communities are here. I know there's a market garden community. Just to understand their journey. We've got to walk in these people's shoes and see their perspectives. (Kaiako, Māori, primary school)

Relationships between staff (within-school)

Relationships between staff within the school were frequently mentioned as key supports for the implementation of Aotearoa New Zealand's histories and Te Takanga o te Wā. Support and commitment from school leaders (tumuaki, senior leaders, and curriculum leads) was clearly important. Some kaiako who had recently stepped into curriculum lead roles talked about the useful foundational work that had been done by kaiako and senior leaders who preceded them. Some participants also mentioned how their school board of trustees had supported them.

> The BOT has been really awesome in allowing us to have the time to do it, and senior management, really backing it … The professional relationships in the school have been helpful. (Kaiako, Māori, secondary school)

Relationships between kaiako Māori and kaiako tauiwi were also important. As discussed in Section 3, kaiako Māori were acknowledged as important knowledge-holders within the school and community, with particular mention of kaiako with skills in te reo Māori and tikanga Māori.

> Our community of Māori staff members go with our school, whakapapa connecting ex-teachers and students. The responsibility, whether or not there's a relationship with [local iwi], it's important to be part of our local community. There are resources in our community. (Tumuaki, Māori, secondary school)

It was noted that some Māori staff could whakapapa to the area around the school, while others were connected to other areas through their whakapapa. The realities of urbanisation and living away from home marae was acknowledged as an experience shared by many kaiako and ākonga.

> I recognise mana whenua, but the Treaty also mentions tangata whenua … I understand this is on mana whenua land, but the fact is that ninety percent of our kids are not from this iwi; so they also need to learn about who they are … (Kaiako, Māori, primary school)

A few participants talked about not overburdening Māori staff with requests for support. The need to remunerate staff for their language and cultural capabilities was also raised.

> I think that acknowledging the strengths of people on staff through the cultural leadership unit—I think it's important that it's acknowledged and that it's not done for free. That it's acknowledging the person's extra study or their time and aroha that they give, information or support out to staff, I would like that to strengthen a little bit more. (Senior leader, tauiwi, primary school)

Some of the differences in the perspectives of Māori and tauiwi (discussed earlier in Section 3) also surfaced. For example, Māori staff sometimes expressed concerns that schools, PLD providers, and the Ministry of Education could "miss the mark" in terms of including hapū, iwi, and Māori perspectives of histories.

Tauiwi staff were sometimes sensitive or fearful of getting things wrong or causing offence. Participants talked about the importance of building and sustaining high-trust relationships where it was okay to have difficult or vulnerable conversations and not become paralysed by them.

> I think part of that is having that professional trust in the staff, across the staff. And that I have lots of learning to do as a non-Māori person, and I'm willing to learn and wanting to learn and I will do my best, you know. If I know better, I will do better type thing. (Senior leader, tauiwi, primary school)

Relationships between schools (e.g., Kāhui Ako)

At least one school in our study worked collaboratively on implementing their Aotearoa New Zealand's histories local curriculum collectively as a Kāhui Ako. One kaiako tauiwi noted that "there's not a chance" their school could have achieved so much without this powerful collegial support.

> Everyone said, yes, this is something that they wanted. So we all opted into this and we met some tumuaki and curriculum leads, DPs, to explore this. So I said, "Okay, if we're gonna do this, let's get together and discuss it, thrash it out". And that's when we sort of landed on the focus that we wanted on early Māori histories, pre-colonial history of our area. (Tumuaki, tauiwi, primary school)

Some schools were part of a Kāhui Ako, but there had been less collaboration between the schools in relation to histories curriculum because the schools had relationships with different iwi within the rohe. Some tumuaki or kaiako had additional informal engagement with other schools or Kāhui Ako through other networks.

> My friend at [another school] is now the Kāhui Ako leader. He invites me to their meetings sometimes—it's good to see where they are and what they're doing. And for me to go "Here's where we are and they go WOAH! Can we have that?". That relationship has been quite cool—to brainstorm I guess. (Kaiako, Māori, secondary school)

Some schools tried to work together more within their region, but various factors (including COVID) had slowed initial progress.

> Our inspiration would have been to meet more, but because of lockdowns and things like that, you know, we probably haven't done it as much as we would have liked to. But they were valuable in terms of that shared space and the discussions and things like that that we had. (Kaiako, tauiwi, secondary school)

One tumuaki aspired to build relationships with schools further afield, possibly through some sort of exchange programme.

> I think having a relationship with schools outside of [this area] would be good. I know that one principal has strong relationships with schools up north and she takes her kids up north every year to visit a school and they'll do some sort of cultural exchange programme up there. I'd love to get some of that sort of stuff going, that'd be awesome. (Tumuaki, Māori, primary school)

Summary

All the schools had worked on developing their relationships with hapū and iwi and saw this as an essential relationship needed to support teaching of Aotearoa New Zealand's histories. The depth and longevity of these relationships varied. All schools valued and wanted to continue to develop and nurture these relationships. Other key relationships that tumuaki and kaiako saw as essential were the relationships between staff within the school, and between schools, whānau, and hapori. Some schools were working together within Kāhui Ako to implement the Aotearoa New Zealand's histories curriculum. Some schools were not part of Kāhui Ako, but were interested in strengthening connections with other schools to share ideas and experiences.

8. Ngā wero me ngā ara āwhina | Challenges and enablers

We asked kaiako and tumuaki what they saw as the biggest challenges for their school, and for Aotearoa New Zealand more generally, for teaching both Aotearoa New Zealand's histories and Te Takanga o te Wā. Key themes across schools included:

- Time and teacher PLD
- Resources and sustained implementation support
- Adapting to further curriculum changes
- Community resistance.

We also asked whether staff could see potential solutions and strategies for overcoming these challenges. Key themes included being strategic around curriculum integration, staying the course, and working towards generational change.

Time and teacher PLD

Time and access to teacher professional learning and development was highlighted as a challenge for some schools.

> We've got a boatload of teachers that are teaching Aotearoa New Zealand histories for the first time, and while it might be the 6 months they get in Year 9 and some filtering of it in Year 10, for the most part they're learning it on the job. (Kaiako, Māori, secondary school)

Many of the schools had worked hard over the past few years to build and support staff learning and development. Staff learning was seen as a process that needed time and sustained effort.

> Even for us there are some teachers who don't outwardly resist but do by not engaging and doing what we want them to do. I would hope that over time we see less of the silent resistance. It all comes from fear. It comes from fear of the unknown and getting it wrong. (Tumuaki, tauiwi, secondary school)

Some kaiako said building their confidence and capabilities around te reo Māori was challenging. This was something they were continuing to work on.

> I was just going to say a challenge for kaiako, for me, has just been vulnerability around te reo Māori, te ao Māori. I get nervous around doing the haka and waiata and stuff like that, karakia, so I've had to put a lot of extra time in over the last year or so, just building my confidence up with that. But I noticed that my kids, when they see me having a crack at it, and it matters to me, [then] they have a go. (Kaiako, tauiwi, intermediate school)

Resources and sustained implementation support

Participants spoke of the importance of resources and consistent sustained support for implementation. School leaders talked about needing to ensure their staff were able to access support and further learning.

> Ko te wero nui ko ngā rauemi. (Kaiako, Māori, primary school)

> The people who know the most are those who have gone out and researched our history themselves. Other staff members know very little about it, and want more PD. We need to make sure we've got the resources to feed them. (Senior leadership team, tauiwi, primary school)

Leaders were clear about the need to adequately resource the hapū, iwi, and the kaiako Māori that schools would inevitably be turning to for support.

> Really critical around how that's going to play out for the resources that hold that [localised histories] information, particularly at the rūnanga level, and the staff. We have six kaiako who are fluent in te reo Māori, one of whom [has] whakapapa to [mana whenua]; so we're in a really good place to leverage off some of the mātauranga. (Tumuaki, tauiwi, secondary school)

> Acknowledging hapū and allowing them to be PLD facilitators without hoops to become accredited. (Tumuaki, tauiwi, primary school)

Adapting to further curriculum changes

Changes in the nature and direction of the national curriculum and other Government policies were frequently mentioned as a challenge.

Interviews with tumuaki and kaiako took place over a 2-year period which enables us to show participants' reactions at different points of curriculum implementation. In early 2023, participants often talked about how they were starting to become familiar and confident with the design and structure of the ANZH and refreshed social sciences learning area documents.

> We've had to change to the "Understand, Know, Do", and that wasn't too scary, that wasn't too bad. I really like the way the new curriculum's written, because it's going to be the way all other curriculums are written. And I think it flows nicely with the "Understand, Know, Do" and the threading [together], how they do it like that. I think the biggest is just trying to do it justice and to know that we're doing it right. (Kaiako, tauiwi, secondary school)

Concerns about the possibility of further change to the curriculum were also frequently mentioned in interviews before and after the 2023 general election and change of Government. At the time of most interviews, the full programme and timeframe for these changes were still not known. Interviewees referenced politician comments and messaging in the media as indicators of what might be coming.

> I am concerned about the comments [in political discourse in the media] about the "nice to haves" versus the "must haves" in your programme. (Kaiako, tauiwi, primary school).

> The curriculum change will have an impact. The crowded curriculum—Aotearoa New Zealand's histories is part of the social science learning area which is part of broader curriculum. Probably, [the challenge is] ensuring it has the space and priority in amongst all of that. I think there's an understanding of its importance, but [the challenge is] sort of maintaining it amongst all the other changes going on. (Tumuaki, tauiwi, primary school)

This was linked with concern about pressures around fitting everything into the learning time that was available. For primary schools this was discussed in relation to the mandated teaching time for literacy and mathematics announced in September 2023.

> Trying to fit it into the timetable [laughs]. Trying to integrate stuff. I think there's people in my team who are already struggling to fit everything in as it is so when you keep adding and changing … I know there are a lot of people feeling stressed out there. (Kaiako, tauiwi, primary school)

Participants saw curriculum integration as one solution to work around time and curriculum content priority challenges and pressures, while maintaining a commitment to learning localised histories.

> So if, whatever the government of the day is says that we have to focus on reading, writing and maths, then let's focus on reading and writing and maths through histories. Let's focus on reading and writing and maths through science, through physical education, through the arts. (Tumuaki, Māori, primary school)

> It's a major aim and aspiration for us, that we do end up quite integrated, particularly at the junior school [Years 9–10] … we're trying to move through to full integrated. I suppose that is the biggest challenge, just being strategic around making it happen and giving it the time it needs. (Kaiako/senior leader, tauiwi, secondary school)

Community resistance

As discussed in earlier sections, staff or community resistance to the new curriculum content was another challenge, typically manifesting as community pushback against te reo Māori and mātauranga Māori.

> I think of a hui that I had to have last week with a certain whānau member who had said, "We're really disappointed with this kura." I said, "Why is that?" and he said, "Because you guys keep sending newsletters home that have te reo Māori in it," and I said, "Oh yeah, but the information is also there in English so you can read it," and he said, "Oh no, I'm too old now. I'm not gonna learn that language. I refuse to read anything in Māori." That mindset still exists out[side] of these four walls and I'm hoping that the work that we do with our tamariki in this space is going to help mitigate that in the future. We're gonna have more tamariki who are anti-racist if that's the right word. (DP, Māori, intermediate school)

> [There are a] small number in the community who are against learning te reo or the stories or not understanding how it fits into our 2024 lives. That will be a challenge, and you do see and hear that, through some children who won't engage. (Kaiako, tauiwi, primary school)

However, not all participants saw community resistance as a major challenge for their school.

> In past schools I would say the community, but I don't think we have that challenge here. (Kaiako, tauiwi, primary school)

Some interviewees saw what they perceived to be "divisive" political rhetoric or discourse in media and social media spaces as an ongoing challenge in terms of its negative impact on communities.

> We've still got some people out there who still have that narrow, blinkered, "We should all be one view", and that will be a challenge for Aotearoa to move past that. As long as we've got those kinds of voices and they are given platforms through the media, you know, I think that will continue to hamper the growth as a country. (Tumuaki, Māori, primary school)

Some expressed concern about a wider political environment that might embolden resistance or reverse the gains that had been made in building community understanding and support.

> There are some who have been going along with te ao Māori and just teetering, but now they will have permission to think, "Now we don't have to do this [tikanga and te reo Māori] all the time." That worries me. (Tumuaki, tauiwi primary school)

Solutions through education and generational change

Most participants saw continued work in education as a key lever for addressing many of the challenges above. While there was work that could be done in schools to engage young people and their whānau, the need for broader education and engagement across society was also recognised.

> The openness to understanding and learning, that it is going to take generational change. Lots of people aren't even close to learning or close to accepting. It can happen in schools but it can't just happen in schools. It's got to be more than just in schools. How do we get that? We teach our students but how do we get out to our families and communities who aren't in schools anymore? (Kaiako, tauiwi, primary school)

Participants named a range of key supports and enablers that had been important, or would be important going forward. These included the curriculum document itself, key relationships that supported implementation (see previous section), sustained support and commitment from school leaders, and time to continue to develop and embed the curriculum.

Summary

Many of the challenges tumuaki and kaiako described are common in relation to any curriculum change: time and support for professional learning, and the pressures of a crowded curriculum. Specifically with the Aotearoa New Zealand's histories curriculum, participants also expressed concerns about community resistance and "divisive" political rhetoric. Solutions and enablers to overcoming these challenges included staying the course, curriculum integration, and working towards generational change through education.

9. He kupu whakatepe | Conclusion

> *For educators to contribute to the critical, informed, and responsible citizenry goal of the inclusion of Aotearoa's histories within our social sciences, we ourselves must be critical, informed, and responsible in our teaching and learning work about citizenship. (Tawhai, 2023, p. 40)*

This report provides insights into the thinking and practices of tumuaki and kaiako from eight diverse schools and kura, as they work to implement Aotearoa New Zealand's histories and Te Takanga o te Wā[13] into their localised curriculum. Many of our findings resonate with previous research which has documented how educators, and the wider public, think about the teaching of these histories (Bright et al., 2021; ERO, 2024; Rangahau Mātauranga o Aotearoa | New Zealand Council for Educational Research, 2021). Most educators have shown support for the curriculum content, recognising it addresses a longstanding gap in teaching the histories of these lands and its people, especially for Māori. The educators we interviewed believed that teaching these histories was important and beneficial for everyone—for all ākonga, whānau, and communities, themselves as kaiako and tumuaki, and for Aotearoa New Zealand. As this report has come together, we have pondered how often a curriculum change occurs that causes so much excitement and generates such positive aspirations for our society and country as a whole.

Our findings show that teaching and learning about the histories of Aotearoa New Zealand at both local and national levels can support transformational change in how people think and act and in their relationships with each other. Teaching hapū and iwi histories to ākonga Māori and involving whānau in their learning helps support intergenerational transmission of knowledge which has been disrupted by past assimilationist education policies and practices. Teaching everyone about Māori histories and New Zealand's histories of colonisation serves a critical and transformational purpose through building rich knowledge about histories as a key foundation from which to interrogate the impacts of the past on our present, and to inform the future. The tumuaki and kaiako we interviewed showed a strong commitment to implementing this curriculum and doing it well. While educators may face challenges in curriculum implementation, these tumuaki and kaiako provide great examples of how these challenges can be turned into opportunities for learning and deepening knowledge.

Tumuaki and kaiako appreciated the clarity, direction, and mandate offered by the new curriculum content. Schools that had already embedded histories into their curriculum felt affirmed and encouraged to continue to build on what they were doing. Schools that were at the start of their journey liked the push and direction the curriculum gave them for knowing what to focus on. Like ERO (2024), we saw that schools were at different stages and starting points of implementation, and some needed targeted support. However, the eight schools and kura we worked with all appeared to

13 As indicated in the introduction section, some of the schools were using both documents, because the schools used both NZC and TMoA and delivered learning through both English medium and Māori medium. Some schools only used NZC and were only using the Aotearoa New Zealand's histories curriculum document.

have much of the capacity they needed to continue implementing the curriculum. What they needed most was enough time and continuity to enable them to keep learning and building on what they had started. This report shows some of the early impacts of this curriculum from the perspectives of tumuaki and kaiako. Our next report will share the aspirations and experiences of ākonga and whānau.

We began this report by describing the development of the histories curriculum content and the aspirations surrounding it. With the social sciences learning area due to be redrafted again in 2025, the shape and focus of Aotearoa New Zealand's histories within this learning area remains to be seen. We hope that these aspirations, and the potential for transformation identified in this research, will be sustained through the rewriting process.

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He āpitahanga | Appendices

APPENDIX A:
Interview questions for tumuaki and kaiako (English)

Introductions

- Please introduce yourself
- What is your position at this school?
- What years do you teach?
- How long have you been at this school?

The next group of questions are about your aspirations in relation to *Aotearoa New Zealand's histories* and/or *Te Takanga o te Wā*.

1 What was your first reaction to hearing about the new content for Aotearoa New Zealand's histories and Te Takanga o te Wā?

2 Can you tell us about where you and your school are at right now with Aotearoa New Zealand's histories and/or Te Takanga o te Wā?

3 Thinking about the impact that learning about Aotearoa New Zealand's histories and Te Takanga o te Wā could have for different groups, what are your aspirations:
3a. Firstly, for yourself, your students and your school?
3b. And then, for whānau and the community including hapū and iwi?

4 As a Māori / non-Māori person, what does it mean to you to be teaching Aotearoa New Zealand's histories and/or Te Takanga o te Wā in this school?

5 What are the key relationships that support Aotearoa New Zealand's histories and Te Takanga o te Wā in your school?

6 What other relationships do you hope to develop or strengthen?

7 You've talked about some of your aspirations already. What is the most significant change you hope for as a result of Aotearoa New Zealand's histories and Te Takanga o te Wā being taught in schools?

8 6a. What is the biggest challenge ahead for you and your school?
6b. What about for Aotearoa?
6c. In your opinion what could be done to address these challenges?

9 What types of support would be most useful to you and your school at this time?

10 Is there anything else you would like to tell us?

APPENDIX B:
Uiuinga: Tumuaki, kaiako (te reo Māori)

Mihimihi

- Nō hea koe?
  He aha tō tūranga mahi ki tēnei kura?
- He aha ngā reanga e whakaakona ana e koe?
- Pēhea nei te roa o tō noho ki tēnei kura?

Ko ngā pātai e whai ake nei, e hāngai ana ki ō wawata mō *Aotearoa New Zealand's Histories*.

1 He aha ō whakaaro tuatahi i te wā i rongo koe ka hua ake ngā kaupapa ako hou i *Aotearoa New Zealand's histories* me *Te Takanga o te Wā?*

2 Tēnā koa, whakamāramahia mai te āhua o ā koutou nā mahi ko tō kura i tēnei wā mō *Aotearoa New Zealand's histories* me *Te Takanga o te Wā*.

3 Ki te whakaaro ake ki te whai pānga pea o ngā akoranga o *Aotearoa New Zealand's histories* me *Te Takanga o te Wā* ki ētahi tūmomo rōpū ākonga, he aha pea ō wawata:

3a. Tuatahi ake, (he aha pea ō wawata) mōu, mō ō ākonga, mō tō kura hoki?

3b. Ka rua, (he aha pea ō wawata) mō te whānau me te hapori, tae atu ki ngā hapū me te iwi?

4 He aha pea ngā whakaaro, ngā kare ā-roto hoki pea, ka toko ake i a koe hei uri Māori / hei tauiwi, mō tō whakaako i *Aotearoa New Zealand's histories* me *Te Takanga o te Wā* ki tēnei kura?

5 He aha ngā hononga matua e hāpai ai i *Aotearoa New Zealand's histories* me *Te Takanga o te Wā* i tō kura?

6 He aha ētahi atu tūmomo hononga e hiahia ana koe ki te whakawhanake, ki te whakapakari ake rānei?

7 Kua kōrero kē koe mō ētahi o ō wawata, heoi anō rā, he aha pea te tino panonitanga e tūmanako ana koe ka puta i te whakaako o *Aotearoa New Zealand's histories* and *Te Takanga o te Wā* ki ngā kura?

8 6a. Ki te titiro whakamua, he aha te wero nui rawa ki a koutou ko tō kura?

6b. He aha pea te wero nui rawa ki Aotearoa?

6c. Ki ō whakaaro, me aha rā, he aha pea rānei ngā rongoā e whakatutuki ai i aua wero?

9 He aha ngā tūmomo huarahi tautoko e tino whai hua ai ki a koutou ko tō kura i tēnei wā?

10 He kōrero anō tāu?

Ahakoa te aha kei a koe te tikanga ina whakatau koe ā muri atu, kāhore koe e rata ana ki tētahi kōrero i whakahua ai koe, a tēnā, whakamōhiotia mai mātou, ā, mā mātou aua kōrero e tango mai i ngā raraunga.

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