Understanding the past to make sense of the future

Whānau and ākonga perspectives on early implementation of the Aotearoa New Zealand histories curriculum

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

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He kupu taka | Glossary

Ākonga	Learner, student
Hapori	Community, kinship group, society
Hapū	Kinship group, subtribe—section of a large kinship group and the primary political unit in traditional Māori society
Hīkoi	Walk, journey, trip, a protest/activation
Iwi	Extended kinship group, tribe—often refers to a large group of people descended from a common ancestor and associated with a distinct territory
Kai	Food
Kaiako	Teacher
Kairangahau Māori	Māori researchers
Kanohi kitea	To show face, be present
Kapa haka	Māori performing group
Kaumātua	Elderly, to grow old
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
Koha	Gift, donation
Kōrero	Narrative, story
Kōrero tuku iho	Knowledge passed down
Kuia	Elderly women
Kura	School
Māhaki	Humility, humbleness, modesty
Mahi	Work
Manaakitanga	Hospitality, kindness, generosity, give support
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	Knowledge
Mātauranga Māori	Māori knowledge—the body of knowledge originating from Māori ancestors, including the Māori world view and perspectives, Māori creativity, and cultural practices
Mihimihi	To greet, acknowledge, give gratitude
Mihi whakatau	A welcoming, similar to a pōwhiri/pōhiri
Pākehā	New Zealander of European descent
Pūrākau	A traditional Māori narrative
Rangatahi	Youth
Rangatiratanga	Right to exercise authority, chiefly autonomy
Rohe	Region
Rumaki	Immersion
Taiao	The environment/natural world
Tamariki	Children
Tangata Tiriti	People of Te Tiriti o Waitangi, citizens of Aotearoa New Zealand who do not have a Māori forebear
Tangata whenua	Māori, Indigenous people
Tangihanga	A traditional Māori funeral service, the process of grieving
Tauiwi	Someone who has come from afar, not of Māori descent
Te ao Māori	A Māori worldview
Te reo Māori	The Māori language
Te Tiriti o Waitangi	Te Tiriti o Waitangi is the agreement entered into by Māori and the Crown in 1840—also written as "Te Tiriti"
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
Waiata	Songs, singing, often referring to Māori songs

Wānanga	A hui, to meet and discuss particular kaupapa
Whakapapa	Genealogy
Whakatika	To correct, amend, make right
Whakawhanaungatanga	Relating to others, the process of establishing relationships
Whānau	Extended family, family group. Sometimes used to include friends who may not have any kinship ties to other members
Whenua	Land

He whakarāpopototanga | Executive summary

New curriculum content for teaching Aotearoa New Zealand's histories (ANZH) and Te Takanga o te Wā (TToTW) was gazetted in 2022, for schools and kura to begin using in 2023. The release of this curriculum content followed prolonged campaigning and advocacy from historians, ākonga, learners, kaiako, teachers, and members of the public who had called for better and more consistent teaching of our local and national histories.

This qualitative research project was established in 2023 to follow a group of eight schools—primarily English-medium schools including three with bilingual or Māori language immersion settings—as they navigated curriculum implementation. Our previous report drew on interviews with more than 50 school leaders and kaiako across our eight study schools. This report focuses on the perspectives and experiences of 92 ākonga and 52 whānau members associated with these schools.

We chose identity as a lens of analysis because other research indicates that 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 & Kidman, 2022; O'Malley & Kidman, 2018; Yukich, 2021). We used two identity groupings for our analysis. The first group (Māori) includes those who identify themselves as Māori and who may also identify with other ethnicities. The second group (tauiwi) includes those who do not identify as Māori, but do identify as Pākehā, Pacific peoples, Asian, and all other identities.

Ākonga and whānau views on the importance of learning these histories

Ākonga and whānau we interviewed were mostly positive about learning ANZH and TToTW in schools. Ākonga saw this learning as vital for strengthening individual and collective identities (including national identity), connecting with ancestral stories, sustaining and sharing cultural knowledge, and understanding the past to make sense of the present and the future.

Whānau shared similar aspirations, seeing histories learning as benefiting learners, their whānau, and wider communities including hapū and iwi. Whether they were Māori or tauiwi, many whānau interviewees linked histories learning with opportunities to learn te reo Māori and mātauranga Māori—experiences they and previous generations had often missed at school. Many viewed their children's learning about histories as a way to enrich the knowledge, understanding, and wellbeing of the whole whānau.

Many whānau saw the importance of learning localised histories, and valued schools' engagement with hapū and iwi as holders of these histories. Like ākonga, whānau thought knowledge of histories could support better understanding of contemporary social issues and diverse perspectives. Some highlighted the importance of learning about both local iwi and colonial histories to support current efforts to regenerate the wellbeing of whenua and taiao.

Learning histories at school

Ākonga in primary and secondary schools described a variety of history topics they had been learning about. Many primary ākonga learnt about local places, stories, and pūrākau. Te Tiriti o Waitangi was a common focus across both primary and secondary schools, with secondary ākonga tending to go deeper into the historical events before and after 1840 and exploring different perspectives on Te Tiriti o Waitangi and histories of colonisation.

While some whānau were closely engaged with their children's schooling or involved in curriculum implementation, others had more limited knowledge about what was being taught in relation to Aotearoa New Zealand's histories. Some whānau expressed trust and confidence in their schools. Other whānau felt schools could be doing more to share and communicate what they were doing to implement teaching of Aotearoa New Zealand's histories.

Learning histories at home and wider community contexts

Some ākonga were also learning histories passed down by whānau at home, including their own family, cultural, and ancestral histories. Some ākonga identified particular whānau members as holders of historical knowledge or as being particularly engaged with their school learning about histories. Critical conversations about difficult or painful histories were shared in some whānau, including lived experiences of these events.

Most whānau supported the inclusion of local and iwi histories in schools, as well as histories of other people and communities connected with their areas. Whānau suggested there could be more communication, access to resources, and opportunities to be able to contribute to and support histories teaching and learning, provided these were respectful of people's time and expertise.

Ākonga perspectives on what could be improved

Ākonga noted both challenges and opportunities in learning histories. While those we interviewed largely enjoyed learning histories, they thought some learners' resistance could stem from a lack of personal connection to the content, disengaging teaching, or difficult emotions such as disconnection, sadness, guilt, or shame. They shared thoughtful strategies for overcoming these challenges, including modelling the benefits of collective knowledge-building, encouraging open dialogue, and connecting ākonga with their own histories first as a pathway to understanding others' histories. To make learning engaging, ākonga recommended multi-modal resources, active and creative approaches, field trips, and guest speakers. Secondary ākonga especially valued kaiako who were knowledgeable in histories and able to connect well with learners.

Conclusion

This report was completed prior to the outcome of further rewriting of the Social Sciences learning area, due to be available for feedback in late 2025. Given the signalled intention to "rebalance" histories in curriculum, it seems likely that some decisions will be made about what will be retained, removed, added, or reorganised to achieve this goal. While the history education literature offers useful concepts such as "historical significance" and "historical consciousness" as possible criteria for making these decisions, the literature also demonstrates the ways in which politics and power feed into debates about which aspects of history should be included or prioritised in school education.

The move towards a curriculum that is more specific about what content to teach, and when to teach it, *could* help to overcome prior inconsistencies in the teaching and learning of our national histories by supporting teachers and schools who may otherwise be unprepared or reluctant to teach these histories. However, there is also a risk that, if teachers and learners feel pressured to meet the demands of content coverage in a busy curriculum, the exploration of diverse localised histories might be diminished. Given the long campaigns to strengthen the depth and focus onto Māori histories and Aotearoa New Zealand's histories of colonisation in school learning, we hope that these facets of our histories will remain strongly visible and well supported in the updated curriculum.

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, 2022b). 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 had called for better and more consistent teaching of our local and national histories, including Māori histories and histories of colonisation (Ball, 2019; L. Bell, 2020; Harris, 2019; Leaman, 2019; Mahuika, 2015). The new content also signalled the beginning of the "refresh" of *The New Zealand Curriculum*, with a revised draft of the full Social Sciences learning area[1] released in 2022.[2]

This qualitative research project was established in 2023 to follow a group of eight schools as they navigated their way through the new curriculum. We set out to answer six high-level research questions:

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?
4. How is localised (Aotearoa New Zealand's histories) curriculum 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 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?

The eight primary and secondary schools we have been following are primarily English-medium schools. Three include rumaki or bilingual settings. All the schools were working with the Aotearoa New Zealand's histories curriculum, and some are also working with Te Takanga o te Wā.

Our first report drew on interviews with more than 50 school leaders and kaiako across the eight schools (Bolstad et al., 2025), sharing their aspirations for, and experiences with, early implementation of the histories curriculum[3] content. This second report focuses on the perspectives and experiences of 92 ākonga and 52 whānau members connected with the eight schools in the study. In this report, we sometimes use the words "learner", "student", "parent", or "family" to describe participants.

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.
3 Where the word "curriculum" is used in this report, it refers to both ANZH and TToTW curricula. ANZH or TToTW are specifically mentioned when it is important to be clear that only one is being referred to.

As discussed in our previous report, 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 & Kidman, 2022; O'Malley & Kidman, 2018; Yukich, 2021). In keeping with other New Zealand research on the teaching and learning of histories, we chose identity as one lens of analysis in this research. Our approach is explained in the methodology section.

Key messages from our first report

Our first report provided background, context, and a timeline for the development and release of the ANZH and TToTW curriculum content. We reviewed literature discussing nearly 150 years of marginalisation of these histories in New Zealand school curriculum and syllabuses (Hughson, 2022; Manning, 2017; Sheehan & Ball, 2020) as well as key campaigns to strengthen the teaching of these histories, including hapū and iwi histories, New Zealand's histories of colonisation, and pivotal events such as the Land Wars (Ball, 2019; L. Bell, 2020; Harris, 2023; Leaman, 2019; Mahuika, 2023)

We explored the experiences and perspectives of more than 50 school leaders and kaiako, across eight schools, as they began to work with the new curriculum documents. We found that many were excited about the opportunities they saw for the curriculum to support 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. Many expressed positive views about the way the ANZH learning area foregrounded mātauranga Māori and te reo Māori, and some were excited by the "push" the curriculum would give for ANZH to be taught consistently across all schools.

The 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 connected with the school. 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.

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

All eight schools had put effort towards developing relationships with hapū and iwi and saw this as essential for teaching Aotearoa New Zealand's histories. While the depth and longevity of these relationships varied, all schools valued and wanted to continue to develop and nurture these relationships.

Research on ākonga, rangatahi, and whānau perspectives

In our first report, we discussed existing research and literature about how different people and groups have perceived Aotearoa New Zealand's histories curriculum content. We mainly reported findings on how teachers, school leaders, academics, and historians—Māori, Pākeha, and tauiwi—viewed the teaching and learning of Aotearoa's histories, and opportunities and challenges for implementing the new curriculum content.

This report is focused on the perspectives and experiences of ākonga and whānau connected with the schools we worked with. Findings from other research and public consultations provide further insights into the views held amongst these groups, and other members of the public.

Ākonga and rangatahi perspectives

As discussed in our first report, secondary students were one of several groups[4] who had mounted campaigns calling for a greater focus on teaching Aotearoa New Zealand's histories of colonisation, and national commemoration of the Land Wars. Their efforts culminated in a petition with 12,000 signatures presented to Parliament in December 2015 (L. Bell, 2020).

The new draft curriculum content for ANZH was released for feedback in 2021. The Ministry of Education's public consultation survey[5] received 168 responses from ākonga (Rangahau Mātauranga o Aotearoa, New Zealand Council for Educational Research, 2021). Of the ākonga who responded to the survey, 75% agreed or strongly agreed that they want to learn more about Aotearoa New Zealand's local history and stories at school and kura, and 70% agreed or strongly agreed that they would be interested to learn about the proposed history content. The survey asked ākonga to indicate what aspects of the draft content they were most interested in, by selecting options from a list. The most frequently selected aspect was the "opportunity to learn more about local, regional, or national Māori history" (49%), followed by "understanding Aotearoa New Zealand more" (41%), and "opportunities to learn local stories and histories" (38%). When asked what could be improved with the draft content, or what could help them learn it, the most frequently selected option was having a knowledgeable and supportive teacher (58%). Forty percent indicated that support or improvements about "how to deal with racism in my school/kura" could help to improve their histories learning, and 39% indicated interest in increasing the range of topics in their learning.

Ākonga were also surveyed by ERO in 2023, in the first year of implementation of the new curriculum content (ERO, 2024). The survey received 918 responses, but it is not possible to comment on the generalisability of the findings.[6] Broadly, student respondents tended to agree that they enjoyed learning about ANZH (54%) with Māori students slightly more likely to choose this response at (60%). Fifty-six percent of students liked to participate in class when learning about ANZH. More than two-thirds (68%) agreed they felt included when learning ANZH and felt they had learnt "a fair bit" or "a lot" about ANZH (69%). Student focus groups conducted by ERO provided further insights about students' views and experiences. In ERO's report, student and teacher feedback indicates a range of positive views and experiences, along with areas that could be further explored. Two areas highlighted for further exploration were: 1) inclusion—ensuring all learners could feel connected and included when learning ANZH—and 2) ensuring all learners were experiencing progression in their histories learning.

4 Māori have long called for Māori and colonial histories to be taught. Other groups that mounted campaigns in the years leading up to the release of new curriculum content included the New Zealand History Teachers' Association, and the media company *Stuff*. For a timeline, see our first report (Bolstad et al., 2025).

5 Because the consultation survey samples were self-selected, the findings are not generalisable to the wider population.

6 ERO's student survey design was initially based on a sampled approach, but the survey was later opened up for all schools. A demographic profile of the 918 students who responded was included in ERO's methodology. However, the number of schools from whom responses were ultimately received, and the number of responses per school were not reported.

Whānau and parent perspectives

Both the 2021 public consultation survey (Rangahau Mātauranga o Aotearoa, New Zealand Council for Educational Research, 2021) and the 2023 ERO study gathered feedback from parents and whānau. The 2021 public consultation survey yielded 4,491 responses. Many of the respondents identified as parents or caregivers (29%), or whānau (4%), along with more than a third who identified as "members of the public" (35%).[7] As a self-selected survey sample, the findings were not generalisable, but they did indicate areas where people's opinions diverged—at times very strongly.

Overall, the survey respondents fell somewhat evenly into two large groups—one that agreed and one that disagreed that the proposed curriculum content "reflects the stories our young people need to know", "reflects our bicultural history as a nation", and "will encourage more diverse local stories to be acknowledged and learnt by young people in schools and kura". There appeared to be an identity-related component to these views. Positive (agreement) responses were more common amongst respondents who identified as Māori, Pacific peoples, or Asian. Respondents who identified as NZ European/European, the largest respondent group, tended to be more evenly spread between agreement and disagreement, but on balance there was greater agreement than disagreement within this group. Negative (disagreement) responses were more common amongst respondents who chose not to identify their ethnicity or selected "Other ethnicity".

ERO's study during first year of curriculum implementation (2023) included a survey responded to by 1,016 parents and whānau, and group interviews with 22 parents and whānau. Nearly three-quarters of parents and whānau surveyed agreed or strongly agreed that their child feels included when they are learning about ANZH (72%). Around two-thirds agreed or strongly agreed that this learning was relevant to their community (67%), was useful for their child's future (66%), and that their child could see themselves represented in this learning (62%). Once again, patterns of difference were noted between identity groupings, with more positive responses to most of these statements among Māori, Pacific, and Asian parents and whānau, and less positive responses to these statements from parents and whānau who self-identified as NZ European, and ethnic groupings other than Māori, Pacific, or Asian. ERO's study suggested that parents and whānau were concerned with "how" these histories were taught, with some expressing worries about promotion of "'negative perceptions' of histories … [a concern] raised by a range of parents, but most often by NZ European parents and whānau" (ERO, 2024, p. 76)

Early insights on teaching and learning in practice

A few other small studies provide early accounts and insights about the practices of teaching and learning Aotearoa New Zealand's histories that include some ākonga perspectives. Po Ching et al. (2024) recount a reflective dialogue between one Year 13 histories student and two teachers, about going out on the whenua to experience "direct engagement" with these sites, and learn from iwi and hapū knowledge holders, to learn about environmental histories of colonisation. Griggs (2023) explored the experiences of Year 10 students and teachers at one secondary school, focusing on ways in which uncomfortable emotions around histories of colonial violence were addressed or suppressed by teachers and learners. Similarly, Burns (2025) observed and interviewed students from a secondary school, examining the different ways students discussed the causes of colonial violence. Burns et al. (2024) explored how students' understandings and interpretations of Te Tiriti o Waitangi interconnect with their interpretations of historical and contemporary conflicts and how these could be resolved.

7 For analysis purposes, respondents were asked to select one role.

These studies provide insights about how learners make sense of complex histories, highlighting overt and subtle ways in which certain interpretations and lenses on historical injustices can be perpetuated, obscured, or silenced, and the influence of dominant narratives and personal identities in these processes. These studies also identify pedagogical strategies that can be used within and beyond the classroom to surface different ways of understanding and thinking about these histories.

Gaps in national data about student learning and progress in histories

Overall, we found there to be a relative lack of rigorous longitudinal national data in relation to ākonga learning and progress in relation to histories, with only slightly better information about the broader Social Sciences learning area. Student knowledge and learning in these domains is not addressed in the international comparative studies in which New Zealand regularly participates, such as PISA (2022) and PIRLS (2020/2021). To our knowledge, New Zealand has only participated once in an international study related to this domain: the International Civics and Citizenship Study (ICCS) in 2008/2009. That study found that Year 9 students generally perceived that learning about the nation's history and following political issues was an important part of being a good adult citizen.[8] Students' interest in environmental issues was found to be slightly stronger than their interest in political or social issues (Hipkins & Satherley, 2012). Some patterns of difference by gender and ethnic identity were also reported on, across the study's focal areas. However, no trend information over time is available as New Zealand did not participate in the 2016 or 2022 ICCS studies and is not currently listed as participating in the forthcoming ICCS 2027.[9]

Primary students' learning and progress in social studies at Years 4 and 8 was nationally sampled and reported on by the National Monitoring Study of Student Achievement (NMSSA) in 2014 and 2018. However, these reports did not provide insights about students' history knowledge. The Curriculum Insights and Progress study gathered additional national monitoring data about Year 4 and Year 8 students' social studies learning in 2023, when the new curricula were available.[10] The 2023 study did incorporate questions about Aotearoa New Zealand histories into its general social studies measure. However, it did not provide a separate histories measure, and at the time of writing, insights from this study have not been published.

The lack of consistent and ongoing national information about ākonga knowledge and progress in histories presents one challenge for evidence-based curriculum and policy decision making. Our research contributes to a small but emerging pool of research about how ākonga are experiencing the implementation of the ANZH curriculum. We were unable to find recent research about ākonga and whānau experiences with the implementation of Te Takanga o Te Wā, and this is another area where additional knowledge to inform policy decisions would be of value.

Further change signalled

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.[11] While there was initially no clarifying explanation about what this meant, subsequent press releases indicated that the ACT Party was concerned about the focus on Māori history and histories of colonisation (ACT Party, 2024;

8 However, these traits were selected less frequently than others such as working hard, obeying the law, and voting.
9 See https://www.bath.ac.uk/projects/the-international-civic-and-citizenship-education-study-iccs
10 This included the final content for ANZH and TToTW, and the draft Social Sciences learning area.
11 The coalition agreement between the National and ACT parties states that the parties will "Restore balance to the Aotearoa New Zealand's histories curriculum".

Seymour, 2024). The Education Minister was concerned about rebalancing “the time that teachers spend teaching ANZH in relation to other areas of the social sciences (e.g., geography and economics)” and wanted a “balance of local, national, and international content to be explicitly covered” (Stanford, 2025, p. 2). In 2024, it was announced that the Social Sciences learning area will be updated again and shared as a draft later in 2025. In the final section of this report, we discuss these upcoming changes in relation to our research findings and the broader national and international literature on the teaching of histories in school curriculum.

2. He tikanga 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 underpinned how we have worked as a team, and how we related to project participants. The ways in which we enacted the values underpinning our research are described in further detail in Appendix A.

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 school context, type, location, setting (urban or rural), 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 hapū/iwi relationships with schools were or were not embedded, seeking a variety of experiences across the sample.

Schools were initially identified and then approached using whakawhanaungatanga, the relationships our team members hold within their networks and contacts. We also sought recommendations from iwi education leaders in two of the 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 1 shows the schools by type.

TABLE 1: **The eight schools by type**

Contributing primary	2
Full primary	2
Intermediate	1
Composite (Years 1–13)	1
Secondary (Years 9–13)	2

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

According to Ministry of Education student roll demographics, three of the schools include 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 learnt through the medium of te reo Māori.

Whānau, ākonga, and hapū/iwi interviews

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. Some schools had an existing close relationship with organisations or people representing iwi. With the help of the schools involved, we also approached these iwi representatives to explain the research. One iwi education entity agreed to participate in the project and organised an evening where they invited whānau from the iwi to be interviewed by our researchers. The whānau who attended had tamariki enrolled in a range of schools within the rohe, including the school we had worked with.

Across the eight schools, we interviewed 92 ākonga ranging from Year 4 to Year 13 (see Tables 2 and 3). The year levels we interviewed at each school varied based on student availability and interest, as well as guidance from schools about what histories learning and teaching was happening, or had recently happened, in those year levels.

TABLE 2 **Primary-aged ākonga interviews by year level and school (n = 51)**

	Years 4–6	Years 7–8
Primary 1	10	
Primary 2	5	
Primary 3	5	3
Primary 4	18	
Intermediate		10

TABLE 3 **Secondary-aged ākonga interviews by year level and school (n = 41)**

	Years 9–10	Years 11–13
Composite		9
Secondary 1	14	4
Secondary 2	14	

We interviewed 52 whānau members connected with six of the eight schools. One of the interview groups was an iwi-based group of whānau whose tamariki attended a number of schools in their rohe, including the school that we worked with in this research. There were two schools (one primary, one secondary) in which we were unable to interview any members of whānau.[12]

A few whānau members we interviewed also held roles as kaiako, teacher aides, school support staff, or board members. All participation was voluntary. Interviews were done individually or in groups, depending on participants' preferences. Participants could also choose to be interviewed in English or te reo Māori. Quotes from participants who spoke in te reo Māori have not been translated. Instead, key themes or points from the quotes have been incorporated into surrounding text.

12 ERO's student survey design was initially based on a sampled approach, but the survey was later opened up for all schools. A demographic profile of the 918 students who responded was included in ERO's methodology. However, the number of schools from whom responses were ultimately received, and the number of responses per school were not reported.

Identity as a lens of analysis

Research participants self-identified their ethnicity and could select multiple ethnicities. At least 41% of ākonga (38 ākonga) and 71% of whānau members (37 members) identified as Māori.

We settled on two main identity groupings for our lens of analysis. The first group (Māori) included those who identify themselves as Māori and who may also identify with other ethnicities. The second group (tauiwi) includes those who identify as Pākehā, Pacific peoples, Asian, and all other identities. Where appropriate, participant quotes are attributed to indicate whether they were from the Māori grouping or the tauiwi grouping.

Occasionally in the body of the report we use both terms "Pākehā" and "tauiwi", reflecting instances where it was particularly important to highlight the voices of interviewees who identified as Pākehā, as this identity marker has social and historical significance in Aotearoa New Zealand. Likewise, specific identities such as Pacific peoples are occasionally discussed in the report, or in participant quotes.

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 offering adult participants with transcriptions or notes from their individual or group interviews (providing all members of a group agreed to this). 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 sought feedback from our critical friends prior to finalising the report. Ākonga and whānau who indicated on their consent forms that they would like to receive a copy of the report prior to publishing were sent it.

3. Te hira o te ako i ngā tāhuhu kōrero o Aotearoa | The importance of learning Aotearoa New Zealand's histories

"It makes me feel good about myself, because I can just look back and know where I'm from, who I am as a person, and who my family was back in the days." (Ākonga, Year 10)

This section shares ākonga and whānau perspectives on the personal and collective significance of learning histories. We asked ākonga if they felt learning Aotearoa New Zealand's histories was important and, if so, why. We asked whānau what aspirations they had for the teaching of Aotearoa New Zealand's histories in schools, for their children, their whānau, for teachers and schools, and for wider communities and society.

Why ākonga felt it was important to learn about our histories

All ākonga we spoke to said that learning about Aotearoa New Zealand's histories was important. Their reasons clustered around three broad themes:

- Deepening understanding of personal and collective identities
- Whakapapa and critical thinking
- Understanding the past to help understand the present and plan for the future.

Deepening understanding of personal and collective identities

Across the schools and year levels, ākonga shared how learning about histories was helping them to form and strengthen ideas about their identities as individuals and as collectives. Most felt it helped them to better understand who they are, and to understand how they, their whānau, and their culture fit within Aotearoa.

> I feel like if you don't know the history behind your culture and all that, I don't think you'll truly get to understand and know who you are as Tongan, as Māori, as a Samoan … When you know the history of your own culture, it helps you connect to someone that's the same culture as you on a deeper level. (Ākonga Māori, Year 12–13)

> It is important to know where you come from, and why our parents came from the islands to Aotearoa for a better life. (Ākonga tauiwi, Year 7–8)

Knowing more about their own histories gave some ākonga (Māori and tauiwi) a stronger sense of identity, confidence, and pride in who they are, and how they position themselves in relation to others.

> It is good for me. I'm proud to be Māori and live on the land of my ancestors. (Ākonga Māori, primary)

> I'm proud to be Pacific and I respect learning about Māori things. (Ākonga tauiwi, primary)

Culture was an important and integral aspect of identity for ākonga, both Māori and tauiwi. Ākonga talked about the connections that can be developed through learning about one's own histories and cultures, and those of others. Many felt that learning about each other's cultures supported the development of positive connections between students and their different communities.

> Cultural values and your culture is an important thing about your identity … once you know your culture, you also know your cultural roots, your values. (Ākonga, Year 12–13)

> It shows people what other cultures have gone through in the past, gives some togetherness—because you can connect other cultures' past with each other. (Ākonga, Year 9)

> Because we know about each other and how we all got brought up and that, or like where we all came from. So we can connect with each other's culture and stuff, instead of just focusing on one person's culture or one minority of people, we can include [everyone]. It gives everyone a turn to complete themselves. (Ākonga, Year 10)

For ākonga Māori who wanted to feel more closely connected to their own cultural identities, ANZH provided information about their culture that they might not otherwise easily access.

> I'm not really close on my Māori side, but I still want to know about things, and I still want to be able to connect, but if we're learning about other countries I just end up losing interest in things. So, I just want to continue learning about my ancestral history before I can start connecting with others. (Ākonga Māori, Year 10)

Whakapapa and critical consciousness

Ākonga Māori and ākonga tauiwi discussed the importance of knowing your whakapapa, where your ancestors came from, and how that can shape your relationship to the places you live in and care about.

> To learn how we got to where we are—like your own history, can sort of connect the dots with what you've learned, what ethnicity you are, you can see, 'Oh my ancestors came over on a boat.' (Ākonga tauiwi, Year 9)

Ākonga Māori who were critically aware of the history of colonisation in Aotearoa New Zealand and the negative impacts it has had for Māori, acknowledged the work of their tīpuna to retain their cultural and collective identities.

> I think it's good for me, I know what happened in the past, I know where my roots are from. I know where I stand … my history and my ancestors, and I know what they did for us to be where we are today. All of the things they went through for this generation to be where we are today. (Ākonga Māori, Year 12–13)

Most ākonga believed the histories curriculum supported learning about Māori culture, which they felt was integral to developing our identity as a country. They included te reo Māori, tikanga, and kōrero tuku iho, or stories passed down from ancestors in this type of learning.

> I think it's really important otherwise it will be lost. The original language of our country will disappear. (Ākonga, intermediate)

For some ākonga tauiwi, learning about histories helped them better understand and respect tangata whenua and Māori culture.

> I feel like learning about history in a country where my ancestors immigrated to, it helps me to be respectful to indigenous Māori customs and cultures and things. (Ākonga tauiwi, Year 9)

Ākonga commented on the benefits that learning about our histories can have for learners and families who are new migrants to New Zealand. This included developing an appreciation of Māori culture and learning how to behave in ways that are tika or correct.

> [Learning ANZH] can also help them learn what is good in the culture, you know like what they find good, and what not to do like standing on tables. Stepping over people's heads. And feet. Just standing over people, you shouldn't do it. And touching their head. Taking off shoes before you step into a marae. Don't sit on tables. (Ākonga, Year 10)

Many ākonga felt it should be a given that Aotearoa New Zealand citizens learn about our histories, and Māori histories in particular. Some ākonga tauiwi noted that as treaty partners under Te Tiriti o Waitangi it was important that all New Zealanders know our histories.

> We are from here and we live in this country, so I think it's important to understand the cultural significance in history behind what Māori have been through and things like that. (Ākonga tauiwi, Year 10)

> Because we also live in New Zealand, we are also part of the Treaty, Te Tiriti, so why shouldn't we learn about the history of New Zealand, Aotearoa? (Ākonga tauiwi, Year 12–13)

Understanding the past to help understand the present and plan for the future

> ***"I think history is important for everyone to understand about why the systems are the way they are and how they're keeping. And past is culture—that's what makes us human is it not?" (Ākonga, Year 12–13)***

Many ākonga credited the history curriculum for increasing their understanding of present-day society and current issues.

> I think some people consider history the past—it doesn't affect us—but actually it has shaped the world today so it's quite important. (Ākonga, Year 9)

Ākonga felt that learning histories helped them to think critically and go beyond superficial reactions or opinions.

> I think it's important, because otherwise [how] can we really understand our situations right now. Understanding how other points of view came to be and people can be biased when they don't understand other points of view. (Ākonga, Year 10)

> I think it is important because there's a lot of opinions that are shared online but also in real life, so it's important to understand the context and the history just [to be able] to make your opinions on it. (Ākonga, Year 10)

Some ākonga interviews took place around the time of the 2024 protest actions termed "activations" that included a hīkoi to Parliament in response to the Treaty Principles Bill.[13] Ākonga suggested that learning about histories could help people, particularly non-Māori, to better understand the context and motivation for these movements.

> Not 100% of NZers are Māori, so it's important to know why all these protests and activations are happening. (Ākonga Māori, Year 8)

Secondary school ākonga talked about feeling empowered when they could engage with and understand contemporary issues, and some reflected on what future generations would learn from societal issues taking place now.

13 https://www.legislation.govt.nz/bill/government/2024/0094/latest/whole.html

> It's good to have that knowledge about the world around you—especially just for your own dignity—if someone else is talking about it and you think well actually I don't know anything about it … like the hikoi right now—in 80 years it will be the past and people will be learning about it. It [history] is always happening, I guess it's something to learn. (Ākonga, Year 9)
>
> I would say the next generation, I want them to learn from all this stuff. Because all this stuff that's happening right now is pretty messed up … I want them to learn so they'll know all that knowledge and they can pass it on to the upcoming generations as well. (Ākonga, Year 12–13)

Most of the ākonga interviewed felt that learning from the past, sharing that knowledge, and not repeating mistakes could help shape a better future.

> You can learn from your mistakes. Things that need to not be repeated again. It's important to learn history. (Ākonga, primary)
>
> I think it's important for me to learn about my history because, simple things or stories that my parents taught me, I can easily pass down to my kids, because kids are naturally curious. They want to know. They want to wonder about things, and if their parents don't have things to teach them, then how will they carry on our myths or stories or history? (Ākonga, Year 10)

Whānau aspirations for the teaching of Aotearoa New Zealand's histories

> ***"… we whakapapa Māori, we don't whakapapa to [the local iwi] but it's important for [my son] to know these things. And be proud of who he is." (Whānau Māori, primary)***

We asked whānau about the positive impacts they hoped would come from ANZH and TToTW being taught in schools and kura. We share their responses to this question in three parts:

- Whānau aspirations for their tamariki and themselves
- Whānau aspirations for their school and community, including hapū and iwi
- Whānau aspirations for Aotearoa.

Whānau aspirations for their tamariki and themselves

Whānau groups from six of the schools involved in this research shared aspirations for themselves and their tamariki. These aspirations centred around identity and belonging, opportunities to access knowledge and make informed decisions, and a holistic view of histories, reo Māori, tikanga, and whenua.

Identity and belonging

We found that most whānau, Māori and tauiwi, hoped that learning about histories would help their tamariki feel pride in their identity and a stronger sense of belonging within Aotearoa.

Whānau Māori wanted their tamariki and mokopuna to feel confident and proud of being Māori. The inclusion of Māori, iwi, and hapū histories in the curriculum was viewed as positive and a welcome change to histories that focus only on settler histories.

> I've always heard and kind of believed that your rohe, your maunga and your awa are yours because your tīpuna blood runs through your bones. So, the importance of teaching the histories curriculum, to

> me, is to let our young people, our tauira, our rangatahi, our pēpi know that this land is theirs. And the names that they hear are theirs. (Whānau Māori, composite school)
>
> Definitely a sense of belonging and pride in being Māori. So much of our history has been about being shamed. The colonial history has overrun every other aspect of our history. You only hear about the European settlement, well, colonisation. The cultural significance of placenames is lost … So, for my son to learn, we whakapapa Māori, we don't whakapapa to [the local iwi] but it's important for him to know these things. And be proud of who he is. (Whānau Māori, primary)

Some whānau Māori had noticed an increase in their child's sense of confidence and pride in who they are since learning more about their histories and culture at school. They discussed how these positive benefits flow back to whānau, encouraging parents to connect with schools and with te ao Māori.

> [One ākonga] happily stands right next to me and does the karanga out here, to our manuhiri. Kua eke ia … Actually, what she is doing for her mother, is re-establishing and teaching her mum that 'I am going to be unapologetically Māori' … Her mum's a freedom fighter who doesn't want systems at all. What we've gone and done for her is change that. She now supports kaupapa Māori, Te Takanga o te Wā. Her children are learning in Māori medium, because of the establishment of Te Takanga Wā. (Whānau Māori, intermediate)
>
> [One student's] dad went to Te Matatini for the first time this year. He doesn't speak Māori at all, he's scared of te ao Māori, but because [she] is pushing her family into these spaces where she wants to be, they are trying to support her as best as they can. I think for her parents, te ao Māori is a traumatising place. So, to see their daughter flourishing in te ao Māori … it's changing their whakaaro. (Whānau Māori, intermediate)

Whānau who identified as Pākehā and tauiwi hoped the curriculum encouraged a sense of understanding, connection, and belonging for their tamariki.

> To sort of create that sense of belonging to the country and the culture. Because it has been lost a little bit in the past. It's good to be proud of the country we live in. We are very lucky to be in this country. We don't have half the issues that some countries have. To create that sense of knowledge and belonging to where you come from. Because it's hard when you don't know where you come from. (Whānau tauiwi, primary)

Opportunities to access knowledge and make informed decisions

A strong theme amongst many whānau Māori was that ANZH and TToTW present opportunities for tamariki and mokopuna to learn about their own histories—opportunities that their parents did not have when at school.

> I went to **** College between the years of 1978 to 84, 85, not one Māori anything. Not one waiata. Nothing. So, for me to have any Māori in the schools for my moko to learn, or my kids to learn, we had nothing in all that time of my history in school. No history at all of Māori. (Whānau Māori, composite school)
>
> I think it's very important. For me, when I was at school, I wanted to do te reo. I wanted to learn Māori history, and I wasn't allowed. I always had English history, and I wasn't interested in English history. I wanted to learn what happened in our own pā wars … We didn't know what Māori wars were about. We didn't even know there were Māori wars. (Whānau Māori, primary)

Some whānau tauiwi also spoke positively about the opportunities for their tamariki to learn histories that they themselves were not taught at school. Whānau commented on the importance of teaching

local and national histories, including Māori histories and histories of colonisation, to help tamariki critically think about histories and make informed decisions.

The history curriculum and broader engagement with te ao Māori in schools gave some whānau tauiwi hope that being able to engage with Māori and te ao Māori will be normal for their tamariki and give them a head start in life.

> I feel like my generation are on a journey to build all of this into our existing structures. Some of the brands of the company I worked for are over 150 years old and [over the] last five years year is the first time we have started to talk about Māori engagement and having a strategy built around that, building a framework. And that's embarrassing! For my children I hope that landscape already exists, they won't be having to build that stuff, they will move into an environment where that's already embedded. (Whānau tauiwi, primary)

Both ākonga and whānau hoped the histories curriculum would further enable their tamariki to engage with past and present societal issues from a place of knowledge.

> It's important for my boys, my aspiration is that they can identify key milestones or turning points in Aotearoa history, like real game changers whether it's good or bad. And lessons from that—so being able to apply the impacts from some of these things that have happened. Like the land wars, the marches, even things like dawn raids you know they are all quite significant things that happened. You know putting kids in state care, there was effectively a lot of stolen generations. (Whānau Māori, iwi group)

A holistic view of histories, reo Māori, tikanga, and whenua

When whānau talked about learning Māori histories, they often took a holistic view, talking about learning te reo Māori and tikanga Māori and caring for the whenua and environment in the same conversations.

Whānau cared about local histories, including iwi and colonial histories. They discussed how knowledge of these histories could help ākonga and communities understand events and actions that had contributed to the decline in the wellbeing of Māori people, culture, language, and the whenua. Some talked about contemporary actions in their areas that aim to remedy, repair, and regenerate.

Both Māori, Pākeha and tauiwi whānau spoke of hopes that the curriculum will encourage more use of te reo Māori. They frequently talked about te reo Māori and histories learning as linked ideas and spoke of seeing the benefits of their children learning te reo Māori. In some instances, whānau were inspired to learn more themselves.

> For myself, I would have te reo and speaking te reo in the house and understanding it. We speak odd words, but it would be our first language in the house. I'd love to see it. (Whānau Māori, primary)

> It's everything because it's our history. Some people are like 'it's not our language', but it is our language. Yes, I'm Pākehā, but it's part of our history. It is everything. It has impact on everything … I wish a lot of this was taught when I was younger, when our brains were younger, it would've been nice to take in some of that history knowledge. (Whānau tauiwi, primary)

Similarly, whānau viewed learning histories as going hand in hand with learning tikanga. Some feared that, without a focus on learning local hapū and iwi histories and knowledge, opportunities to learn tikanga within the curriculum will be diminished.

> The difference is, if you go [towards a focus only on national histories], I don't get tikanga anymore … Without that curriculum, we can't do that. If it is nationalised, there's no point in being Māori. I'm

> a New Zealander. Te Takanga o te Wā establishes me as a [iwi] member in this kura. (Whānau Māori, intermediate)

The importance of tamariki learning about the connection between histories and current environmental issues was important to whānau who wanted their tamariki to learn about caring for the taiao.

> Our environment, connection to the taiao, how it's used. How to identify, how to grow the crops, fish and dive and all that and understand because that can tie in right? (Whānau Māori, iwi group)

> We recently found out about the pollution that happened in 1970s … thousands of gallons of effluent … was dumped into the [local] stream, straight into what was the kai basket … Some of those things, the impact is still felt. You just don't mahinga kai there now … You can smell it when you drive past … The issues are still very real … they need to know what happened and the way forward. What it used to look like … You know all those things we had to go and actively research, we want that to be readily available for our children. (Whānau Māori, iwi group)

Whānau aspirations for their school and community, including hapū and iwi

Whānau were asked to share their aspirations for how ANZH and TToTW could positively impact their schools and communities, including the local hapū and iwi in their area. Most hoped for stronger understanding of their own local histories within their communities, and greater respect for the right of hapū and iwi to determine how and when they share their knowledge.

Knowledge of local histories, including hapū and iwi histories

Many whānau felt it was important for schools and communities to have better knowledge and understanding of their local histories. They hoped a better understanding of their areas would support greater community cohesion and appreciation of hapū and iwi.

> The knowledge and the understanding, and by that, I mean understanding the histories that are there and understanding where it's going to put us moving forward. For hapū and iwi—more understanding and more knowledge [among the community about hapū and iwi]. Unfortunately, some people are still very sceptical. You don't know what you don't know. More knowledge helps better interacting between the kura and iwi. (Whānau tauiwi, primary)

> Hopefully it can help that [sense of] school community that was unfortunately lost around Covid. [Whānau engagement with histories learning is] a very good excuse to get together. (Whānau tauiwi, primary)

Whānau Māori hoped schools and communities would respect hapū and iwi knowledge. They felt it was important that hapū and iwi continue to be able to protect their knowledge and make decisions about what was shared, how, and with whom.

> I would say there are 2 different types of knowledge. There's the stuff that needs to stay in-house with iwi. And only those who are in those spaces sharing that kōrero and mātauranga can determine what is and isn't appropriate to be shared far and wide. And the other body of knowledge that is generic and good to know because we live in [name of area]. Not necessarily knowing all the intricacies that are personal and special about [our iwi]. I think there is a risk to sharing the things that are, what's the word, special … Or just the misuse of that knowledge. It's good to know what that boundary is. If you know what's not ok, you know what the risks are. (Whānau Māori, iwi group)

Whānau also hoped the histories curriculum would show that Māori and community histories and knowledges are valued and valuable in different ways.

> I think it's a combination of making sure our Māori whānau and our school and community feel seen and recognised and celebrated and building capability for our non-Māori whānau who have not grown up with that. I think it's that combination of things. (Whānau tauiwi, primary)

Whānau aspirations for Aotearoa

Whānau shared two main aspirations for Aotearoa in relation to ANZH and TToTW being taught in schools and kura. They hoped for acceptance and inclusion of our country's diverse communities and an increase in knowledge and awareness about our society, present and past.

Acceptance and inclusion of diverse communities

Whānau Māori and whānau tauiwi hoped the histories curriculum would encourage a greater understanding of Aotearoa's diverse society, and in turn nurture a culture of acceptance and inclusion. In an interview with a culturally diverse group of whānau, one whānau member shared their hope for:

> Tolerance and understanding that we all come from a different perspective and that's okay. (Whānau Māori, primary)

A tauiwi parent from the same school hoped that the sense of inclusion and acceptance her daughter experienced through participation in kapa haka could be shared and reflected in wider society.

> My daughter was one of the ones [in kapa haka] who wasn't co-ordinated, but she was involved, and no one was teasing her. We need more of this in the world so that we learn from our mistakes. (Whānau tauiwi, primary)

A tauiwi parent at another school mentioned the positive influence her child's education was having on their wider whānau and community.

> Whatever we see happening in our school in terms of that sense of inclusion and belonging, that it is building out into the wider community and it infiltrates. My kids are teaching my parents. (Whānau tauiwi, primary)

Increased knowledge and awareness about our society, past and present

Many whānau shared the hope that being more knowledgeable about our histories could lead to better decision making for our country and support stronger social cohesion.

> It's hard for people to make informed choices without context. If we don't have context to inform our decision making, we can't make good decisions. [It is] hard to find commonality and understand how we got here and look forward. (Whānau Māori, primary)

> Understanding history correctly also makes you better understand the current affairs in the news. (Whānau tauiwi, primary)

The histories curriculum was seen as part of broader normalisation and valuing of Māori culture and knowledge in schools and wider society. Some whānau hoped that gaining a better understanding of our history would also discourage racism against Māori.

> Just that social awareness of the culture … as they go through the schools it will become more normalised with hopefully not as much backlash as some generations have. (Whānau tauiwi, primary)

> A lot of people, a lot of non-Māori, if they knew the history of what Māori went through … If they knew the history, it'd be more acceptable to them. (Whānau Māori, intermediate)

Some whānau expressed the hope that the history curriculum would lead to less use of misleading versions of history for political gain.

Summary

Ākonga and whānau we interviewed held mostly positive views about learning ANZH and TToTW in schools. Ākonga said it was important to learn Aotearoa histories to develop and strengthen individual and collective identities and connect with the stories and experiences of their ancestors. They wanted to sustain and pass on cultural knowledge (including their own, and that of others in their communities) and build knowledge of the past in order to critically make sense of the present and plan for the future.

Whānau held many similar aspirations to ākonga about how teaching and learning histories could benefit learners, their whānau, and wider communities including hapū and iwi. It is notable that ākonga and whānau talked about histories learning alongside broader opportunities to learn about te reo Māori and mātauranga Māori in their schools. Like the school leaders and kaiako we interviewed (see Bolstad et al., 2025), many whānau said these were things they and generations before them didn't have at school. Many relished the opportunities their children had to learn histories, especially when that learning benefited the whole whānau.

Many whānau saw the value of learning localised histories, including hapū and iwi histories. They valued schools' engagement with hapū and iwi as holders of these histories. Like ākonga, whānau thought knowledge of histories could support better understanding of contemporary social issues and different people's perceptions and experiences. Some whānau discussed the significance of learning hapū and iwi histories as well as colonial histories in order to understand challenges and opportunities for regenerating the wellbeing of the local whenua and taiao.

4. Te ako i ngā tāhuhu kōrero i te kura | Learning histories at school—ākonga and whānau perspectives

"I just feel there has been a big step up in what's taught, from my last school, for history and social science. Everything has got a lot more detailed and better." (Ākonga, Year 9)

This section discusses ākonga experiences of learning Aotearoa New Zealand's histories at their schools, and whānau perspectives on implementation of the histories curriculum.

At the beginning of this project, interviews with kaiako helped us to understand in broad terms each school's approach to curriculum planning and design for ANZH and TToTW (where used). Our first report described relationships that were already in place or were emerging to support teaching and learning Aotearoa's histories in each school. These included relationships with hapū and iwi, as well as relationships with whānau, relationships within the school staff, and relationships to other people and groups with localised histories knowledge and resources. In some schools, there had been a significant focus on ANZH the year prior to our visits and interviews.

For this report, we asked ākonga to describe what they had been learning about Aotearoa New Zealand's histories at school. Because our interviews happened at different times over the school year, we invited ākonga to share what they had been learning that year, as well as in years prior.

What primary-aged ākonga were learning at school

Across primary schools, ākonga were learning about various historical kaupapa at a local, national, and international level. While topics and contexts varied depending on the ages of ākonga, and particular focuses within each school, themes included learning about local histories including hapū and iwi histories, histories of colonisation and Te Tiriti o Waitangi, and other national, political, or environmental histories.

Local histories

Primary schools were often teaching local histories through marae visits, field trips to significant historical places, and delving into the histories of their school and the whenua on which the school was situated. Local hapū and iwi histories were sometimes visible in the school's name or branding, or in the names of buildings around the school.

Ākonga at two primary schools spoke enthusiastically about visits to their local marae to learn about the history of the area. For some ākonga Māori this was a way to connect to their own whānau and whakapapa. For some ākonga tauiwi, it was a way to learn about culture and histories from a different perspective.

> [We] went to [the] marae, did weaving, and we learned about the birds and paintings that my koro did. (Ākonga Māori, Year 7)
>
> We went to the local marae. It was really fun, a couple [of people] did their pepeha. We learnt about the Māori culture, what people do on the marae, history of the marae, [we] learnt about the difference of Māori culture to our culture. (Ākonga tauiwi, Year 6)

Ākonga in several primary schools recalled fieldtrips to places of historical significance, where they had learnt the local histories of the land, pūrākau connected with these places, and how places had come to be named.

> [We had a] trip to Ihumātao, [we] explored the mountains. (Ākonga, Year 4–6)

Some ākonga talked about visiting local museums or having museum staff visit the school bringing items from their collection.

> I remember last year we had this museum in our class, Māori objects that we could touch and see and learn about. The museum people [brought] a weaving basket that you bring kai in, pounamu, [and an] axe. A firemaker that you pull strings. A squash that you could store food in—a hue. (Ākonga, Year 7–8)

The ākonga we spoke to enjoyed learning about pūrākau which included stories about famous navigators such as Kupe, and tīpuna Māori associated with particular areas. Ākonga at several primary schools also mentioned learning about Matariki, and some spoke of how their school celebrated Matariki as a community-wide event.

Te Tiriti and histories of colonisation

The signing of Te Tiriti o Waitangi is a key event in the histories of colonisation in Aotearoa. Ākonga who shared what they had learnt about Te Tiriti o Waitangi spoke about how Te Tiriti had come about, why some rangatira chose to sign the document, and how the English translation of the document was incorrect.

> It was [established] because they sent unruly settlers and convicts, and the Māori wanted protection from that. (Ākonga tauiwi, Year 6)
>
> Te Tiriti o Waitangi, some of the words weren't translated correctly ... (Ākonga Māori, Year 8)

Some ākonga had also learnt about the New Zealand Land Wars—key events in the histories of colonisation and land loss in Aotearoa that have heavily impacted generations of Māori.

Political and environmental histories

Lessons about political histories ranged from voting rights for women and the story of the first woman Prime Minister through to the Kīngitanga (Māori King Movement)[14] and contemporary political movements. Some older primary ākonga showed themselves to be politically aware and active. For example, at one school, ākonga Māori talked about how they had all recently made submissions against a Bill they perceived as being detrimental to Māori.

Some ākonga described learning environmental histories of animals and plants. At one primary school, ākonga recalled learning about natural disasters such as the Whakaari (White Island) eruption and the Christchurch earthquakes.[15]

14 https://teara.govt.nz/en/kingitanga-the-maori-king-movement.

15 These focuses may reflect the 2007 social studies curriculum achievement objective related to how "people participate individually and collectively in response to community challenges".

What secondary school ākonga were learning at school

Secondary school ākonga were learning about a range of historical events in their social studies and histories classes. Some ākonga also had opportunities to learn Māori histories through their involvement in kapa haka and waiata.

A thematic analysis of history topics mentioned by ākonga shows a focus on local, national, and international histories of note, and on people, places, events, and movements. Secondary school ākonga were covering similar topics and contexts to those described by primary ākonga but were learning about these in more detail.

Histories of colonisation and Te Tiriti o Waitangi

Most ākonga who had been learning about the histories of colonisation in Aotearoa mentioned Te Tiriti o Waitangi. Some spoke about how teaching and learning about Te Tiriti had progressed over the years, deepening at high school, compared with what they had learnt at primary school.

> I sort of feel like even from primary school we were learning about Treaty of Waitangi. It was like they were teaching but they were just looking at the surface. They weren't really teaching it to us. So after every year of hearing the words Treaty of Waitangi you'd start to be like 'Oh ok this is what we're taught every year'. So you'd go into high school thinking you know without actually knowing. But when I came into high school, I have a great [social studies] teacher who taught me the depth of it all. So it's quite new. You think you've been learning about it for years but you actually really only start once you get to high school. (Ākonga, Year 9)

> I just feel there has been a big step up in what's taught, from my last school, for history and social science. Everything has got a lot more detailed and better. (Ākonga, Year 9)

At secondary school, ākonga were encouraged to explore different perspectives on te Tiriti; for example, by considering the perspectives that rangatira might have had, or by contrasting a "British version" and a "Māori version" of events. Some ākonga had also learnt about He Whakaputanga, the New Zealand Land Wars, and Parihaka.

> Last year—we learned about the Land Wars with the Māori and the British. Mainly just Land Wars and Waitangi, what happened when they were signing the Treaty. Like all the different Iwi coming, and the British. (Ākonga, Year 10)

National and international histories of colonisation and migration

At one school, the Year 9 social studies programme was designed along a timeline, beginning with Pacific voyagers and early Polynesian settlement, then moving on to learning about British arrival, events before and after the Treaty was signed, land confiscations, and colonisation through to present-day historical events.

> It started from where like British sailors came in from each port starting [in the] North Island, a couple went south but it was more foreign down there and then we kind of covered a lot of the introduction of like higher technology, trading, muskets, and everything. We went along a timespan—like starting from the early ages [of Aotearoa's histories], kept going, then into the activists and when protests started, to when it came to more of a slightly segregated society, Springbok tour and things like that. Did someone already say The New Zealand Wars, yeah [and we learned about] the musket wars. (Ākonga, Year 9)

Some senior ākonga had looked at other countries' histories of colonisation and were able to understand and consider them in relation to Aotearoa New Zealand's colonial histories.

> We had been looking at mainly just colonialism in New Zealand, Ireland, and the Americas, North and South America. (Ākonga tauiwi, Year 13)

Ākonga across all three schools mentioned learning about the histories of different migrant groups in Aotearoa New Zealand and the racism, prejudices, and stereotypes they encountered. For example, ākonga mentioned learning about the Dawn Raids, Chinese poll taxes, and prejudice against Catholics.

> How the Chinese were miners, gold miners for New Zealand. And like, how the British were racist to them. Oh we learned about the types of racism … We also saw some old cartoons that the British made of the Chinese people. (Group of ākonga, Year 10)

Political histories

Political kaupapa and events talked about by ākonga included international human rights movements and politically polarising national events such as the Springbok tour and the Dawn Raids. The Polynesian Panthers activist group and the Dawn Raids are living histories for some ākonga whose families still speak about their involvement in them.

> The teachers also asked us to go ask our own families if they were a part of the Dawn Raids.
>
> Yeah, my grandpa was saying that it was a tough time, that they would just barge in on you and that.
>
> And also, if you didn't look like a New Zealander, they'd just walk up to you and arrest you for no reason.
>
> (A group of Years 12–13 ākonga in discussion)

Some ākonga were learning about methods of protest and famous activists like Dame Whina Cooper. A few ākonga also shared learning about the history of current political events; for example, the Treaty Principles Bill and the Toitū Te Tiriti movement.

Local histories

The secondary ākonga we interviewed were less likely than the primary ākonga to mention learning about the local histories of their area. At one school, when prompted, ākonga did recall visiting nearby sites of local historical significance.

> We did documentaries about the land shaping [of this region], and then we went back to the spot, and then we just saw a lot of it, all just grass now. (Ākonga, Year 10)
>
> We learned about whaling, the history around [their region]. We also learned a bit about the [the local domain] and how that was like a big site for whaling. (Ākonga, Year 10)

At another secondary school, none of the ākonga we interviewed said they had learnt local histories. This school was in the very early stages of forming a relationship with their local iwi. While the iwi education liaisons had met with the social sciences team, this had not yet flowed through to ākonga learning experiences. As a very large urban school, the practicalities of taking many social studies classes on field trips and site visits out of the school were limited.

Whānau knowledge of and involvement with the histories curriculum

We asked whānau what they knew about their children's Aotearoa New Zealand histories learning, and their thoughts on where schools were at in terms of implementing the curriculum. Responses varied between whānau and schools.

Whānau who were closely involved with their child's school—for example, as board members, teacher aides, or kapa haka supporters—tended to have more knowledge about how their schools were implementing the histories curriculum. One iwi-based whānau group we interviewed included a few whānau members who had worked on the development of iwi histories educational resources especially for schools.

Other whānau were not sure about the details of how their schools were implementing the curriculum but commented on practices around the school that they felt had something to do with teaching histories. Some knew that their tamariki were being taken on trips to visit marae or had kaumātua visiting their schools. Whānau also talked about seeing an increase in the use of te reo Māori and tikanga Māori and celebrations of other cultures in schools.

> You can just show up here on a Monday morning at 12, about 12.05, and you will see the tamariki conduct te Takanga o te Wā all on their own levels, through a pōwhiri system, through a pōwhiri process that they carry. (Whānau Māori, intermediate)

For some whānau, their child's homework assignments or the schoolwork that they brought home gave them some sense of what ākonga were learning about histories.

> I know they are doing stuff about war. I know because I've helped [my son] with an assignment. They do have a Google classroom so if I really wanted to, I could click on it and read. (Whānau Māori, iwi group)

> Through their artwork you can often see what they are learning at class. (Whanau tauiwi, primary)

Others found out about their child's learning through the information letters or resources their children were sent home with.

> The school does send things home so that I can learn from. That is where a lot of our learning has come from. And around other cultures too, other cultural times of the year. (Whānau, primary)

However, a few whānau had little awareness of how schools were implementing the histories curriculum.

> My daughter is in the immersion class [at her school], I know they teach Māori … I don't know if they teach history but hopefully they're sharing a little bit. (Whānau Māori, iwi group)

> In terms of Aotearoa New Zealand histories—I am not too sure how much they learn about the national history but I know [name of secondary school] has been through the rūnanga professional development in terms of local history, and the rūnanga have been working in with [the secondary school] a little bit, and receiving PLD. (Whānau Māori, iwi group)

Some trusted their school to do what they needed to do in teaching the curriculum.

> I don't recall we have had anything [for whānau] that is specific to histories—I trust that they are professionals and do what they need to do. The trust is shared and when we went out to the marae they talked about how the school has been engaging and they were impressed. That made the trust even firmer. (Whānau tauiwi, primary)

Many whānau were happy with the progress they had noticed in their school's engagement with whānau more generally.

> We have at least a yearly hui, during Covid it became more regular … They showed statistics of how tamariki Māori and Pasifika are doing. We are brainstorming other things we can do. (Whānau, primary)

> The mihi whakatau we run every term [for new staff or students in the school] is a really good example of that. Probably about 3–4 terms ago whānau took over leading that. Previously, it would have been teachers doing it with support they'd had from [hapū and iwi] but it feels much more meaningful and sincere I think, now. (Whānau tauiwi, primary)

Some whānau indicated they would be interested in being more involved with curriculum development if they had the opportunity and time.

> I would be willing to be involved in planning. (Whānau Māori, primary)
>
> In my experience I'd like to be involved but timewise I can't. (Whānau Māori, iwi group)

In the next section, we further explore some of the opportunities and challenges that emerged in our discussions with whānau about how to strengthen connections between schools, whānau, hapū and iwi, and the wider community to support intergenerational histories learning.

Summary

Ākonga across both primary and secondary schools described a range of experiences learning , shaped by their schools' curriculum, local contexts, and relationships with iwi and hapū. Many primary ākonga experienced learning grounded in local places and stories and pūrākau Māori, as well as personal and family histories and identity. Te Tiriti o Waitangi | The Treaty of Waitangi was a common topic across both primary and secondary contexts. Secondary ākonga reflected on more in-depth explorations of historical events and critical perspectives on Te Tiriti and colonisation.

While some whānau were closely engaged with their children's schooling or curriculum development, others had more limited knowledge about what was being taught in relation to ANZH. Some whānau expressed trust and confidence in their schools, based on the efforts they could see leaders and teachers were putting towards embedding te reo Māori and cultural practices into school life. Other whānau felt schools could be doing more to share and communicate what they were doing to implement teaching of ANZH.

5. He kōrero tuku i roto i ngā whakatipuranga | Learning histories at home—intergenerational knowledge-sharing

"You don't know how much my dad talks about the 'back in the days'! Whatever I do, my dad he will somehow relate it back to the days!" (Ākonga, secondary)

Learning histories doesn't just happen in schools. Histories are also passed down intergenerationally as families share genealogies, stories, traditions, and memories that transmit knowledge as well as strengthen personal, collective, and cultural identities. As shown by studies across many contexts, the relationships between family and community memory, identity, culture, and school histories learning are complex (K. Barton & McCully, 2005; A. Bell & Russell, 2022; MacDonald & Kidman, 2022). For Māori, whakapapa is a central organising framework for knowledge transmission (Mead, 2016). Indigenous traditions of intergenerational history and memory sharing can differ from school approaches to history education (Mahuika, 2019).

We asked ākonga about the extent to which histories were shared, discussed, and learnt at home or in other whānau and community contexts outside of school. Although this question wasn't asked in every whānau interview, it did come up in some of our conversations, particularly with whānau Māori. This section integrates what ākonga and whānau said about intergenerational histories learning outside school, and whānau thoughts about how to strengthen connections across contexts.

Talking about histories within whānau and families

Many ākonga said they talked about histories with their whānau and families, though some did not. Most were having these conversations with a parent and some talked with grandparents, siblings, or other members of their extended whānau.

> Sometimes yeah mum likes to read a lot of books, sometimes she likes to make me, my brother and dad listen to the books. It is all about NZ history, like the wars, the myths, and legends. (Ākonga, secondary)

For some ākonga, having conversations about histories and sharing knowledge between generations was a normal part of family life. Often these histories were part of living memory for adult whānau members.

> My koro always reads books, a lot of history books, because he's really into the World War. He always talks about it a lot. Well, it all comes from the books, but some is like what he [experienced] … Like reality. (Ākonga Māori, secondary)

> Sometimes my family just like, comes together in the living room and just talk with each other. My mom, she's usually the one, because she's a teacher, she has all this knowledge about, like, what happened and before. So, she just brings up stuff, and then we talk about, like … Oh, so, let's say my

mum was talking about our family members in Tonga. And then how they migrated to New Zealand, and then I would remember, like, us learning about the Dawn Raids at school. And then I'd ask, 'Oh, like, was anyone involved in the Dawn Raids?' And then she would, like, just tell me. (Ākonga tauiwi, secondary)

Strengthening knowledge about family histories, identity, and culture

Whānau discussions about histories in Māori homes often focused on their own whakapapa and histories, which in some cases included hapū and iwi histories.

I think the thing no one really thinks about [as a place where histories are learnt] is tangi. When you go to tangi at your marae, as you grow older, ok, you ask, 'How are we related to this person?'—you'll get bits and pieces there. Actually, last week my grandmother lives across the road, she is pretty sick so we had a bit of a whakapapa session. She has one of those old homes, with a room that is chockablock with photos and stuff. We just sat there for over an hour and my aunty went through the photos and told us this is so and so, this is this person, and from them [these people are descended]. (Whānau Māori, iwi group)

Some families discussed experiences of immigrating to and living in Aotearoa—whether in their own generation, or in past generations.

My family history—they came to New Zealand in the 1800s. Mum's from England, Dad's from Scotland. (Ākonga tauiwi, primary)

You don't know how much my dad talks about the 'back in the days'! Whatever I do, my dad he will somehow relate it back to the days! I am Samoan so dad will be like, 'Back in the days in Samoa I would go back to the plantation'. (Ākonga, Year 12)

I have asked my dad about his background. He is Samoan and my mum is European—so I've asked him about where he's from, like his tribes. I have talked a couple times about what we've learnt at school. (Ākonga, Year 9)

Some ākonga talked with whānau about histories topics they had been learning about at school that they found particularly interesting, and whānau members would add their own mātauranga, knowledge, and personal experiences to the discussions.

When I go out to my nan and koro in Hastings, my koro likes talking about the Ngāti Kahungunu history and stuff. In kapa haka, I did this song from the iwi, and he told me the history about it, and then he just told me heaps about it. (Ākonga Māori, Year 10)

Yeah I feel like a couple times I have come home and told my parents what I have learned. And my Nana was an immigrant from Europe when she was younger—so my mum can share some of how she saw New Zealand. My mum is quite interested in histories and especially NZ histories. (Ākonga tauiwi, Year 9)

[Our] grandparents [talk about] immigration, similar to the Dawn Raids that happened to our families. Oh, it's a bit like everyone in my family, they always try and give us all the history lessons … Yeah, there's heaps of history. Like we're just chatting away and like, the oldies just randomly share their knowledge. Just randomly aye, on the random day. But it's all good, it just adds more value to your culture. (Ākonga tauiwi, secondary)

Critical conversations about difficult histories

The discussions ākonga and whānau had about histories included some of the shameful and difficult histories that have resulted from colonisation and attempts to assimilate Māori. Various ākonga showed their critical awareness of how racism and discrimination have impacted their whānau, sharing the painful personal experiences their whānau had endured.

> [I] mainly [talk about histories] when I am with my nan. Not at home, but whenever I go to my nan's house. Whenever she spoke Māori at school she got the strap. She always talks about that, and the history of Māori people, and how it was back then. (Ākonga Māori, secondary)
>
> Yeah, we talk about history at home. Mum is really anti-discrimination and racism. She talks about like her experiences of discrimination and that. (Ākonga, secondary)
>
> My sister at home also reads about the history books and stuff. [How old is she?] Like 10? Yes, she always tells me how World War I and II ended and started and stuff. She said when she [is] older, she wants to be a history teacher, telling all the tamariki about what actually happened to the Māori and how we just got pushed aside and stuff. (Ākonga Māori, secondary)

Strengthening connections between home, school, and community contexts

We asked whānau to share their thoughts on the connections between histories learning at school, and the intergenerational sharing of histories knowledge and whakapapa in out-of-school contexts. We also asked what else schools could do to support them.

Resourcing the work of whānau, hapū, iwi, and other groups

As discussed in Section 3 of this report, most whānau we interviewed valued the focus on learning local histories, including hapū and iwi histories. Whānau talked about important roles of kaumātua and kuia as knowledge-holders who they saw as having much to offer schools as well as their own whānau.

> My dad does that (goes in and talks at the primary school). They reach out to him and he goes and does a spiel about history and things. I think it would be great for kaumātua to [be involved with schools' teaching of histories], because they're the ones that hold the most knowledge. [They] can give us information that I wouldn't necessarily know, or my parents. (Whānau Māori, iwi group)

They wanted whānau, hapū, and iwi to be involved in curriculum development and delivery but stressed that this work needed to be properly recognised, valued, and resourced.

> I think that iwi and whānau should be given the choice to participate in whatever way is meaningful and acceptable to them. I think when schools start putting pressure or expectations on whānau, because there's a whole lot of knowledge within whānau, it can become burdensome. In the case of [names a kaumātua] he says yes to everything because he's all about the service to the people, he's everywhere, all of the time. That might not necessarily be the desire or goal that you want for other kaumātua and whānau in the iwi. I think the last 200 years has been about Māori being giving, of their time, of their mātauranga, of their expertise and not a whole lot has really changed. (Whānau Māori, iwi group)
>
> Even knowing [schools] are going to the effort to see if people from different communities want to come in and tell the stories of their communities or their families or whatever. Just knowing they are actually making an effort and not just [saying] 'Oh yeah. We asked, they said no'. Knowing that they are making an effort definitely has an impact. [Demonstrating that] they care. (Whānau Māori, iwi group)

Some whānau suggested that having experts who were paid to come in and share knowledge with ākonga and kaiako was the best and most authentic way to teach local histories, potentially taking some pressure off teachers who were not experts in this knowledge.

> Have a Māori cultural teacher in the school … or have a Māori group that comes in to teach the kids … have a cultural advisor that comes into the school to support the teachers, but bring them into the school so they don't have to go out and seek it … Specifically, I'd like to see someone brought into the

> school, paid for by the Ministry so it takes the pressure off our non-Māori teachers. They have enough pressure with kids, and this is just another [thing], because they're learning it too, aren't they? They're learning history as well. (Whānau Māori, primary)

Accessible information and open doors

Other ways whānau felt schools could support their engagement included providing accessible information and being welcoming and open.

Whānau appreciated having information about what their tamariki were learning about histories at school. This helped them to be more involved in their children's learning and share their own perspectives.

> Just comms about what the kids have learnt [is useful], more sharing I guess. We are all saying we don't think they are learning [ANZH] and that's a problem right there. So [we are] not getting feedback on what is getting shared in classrooms. (Whānau Māori, iwi group)

> Just knowing what they are doing will be quite helpful. In that way I know if they're teaching something contrary to what we believe, then I can always share our perspective at home. And I don't think it's bad to learn a different perspective, it's an opportunity for discussion at home. Just clarifying: 'That's their perspective, this is our perspective.' (Whānau Māori, iwi group)

Some whānau appreciated being able to build their own knowledge about histories as they learnt alongside their tamariki.

> Even if it's just being able to get access to some resources or just information so that we can have a bit more of an understanding so that we can talk about it [with our child] and go 'Oh yeah how did you find this?' And actually knowing … what she is talking about. [Also] just knowing who we can go to and having an open-door policy … is great. (Whānau tauiwi, primary)

Some whānau suggested that sharing information about histories—especially Māori histories—with the community might help Pākehā and tauiwi parents and families become more comfortable with or less resistant to these histories being taught.

> I think learning anything about our local history can be quite confronting for our local families and I don't think people realise how confronting it can be. It needs a certain level of … emotional support for students and whānau, cos it's a journey … [for example, holding] parent information evenings about what is being talked about or what has been talked about in class so that parents don't go 'RARARAR that's not what I was taught'!! (Whānau Māori, primary)

> Is there a platform where the school could do something to teach the parents about what we are learning [at school]? And get parents onboard. [The school] has had criticism in the past [from the community] about the amount of te reo used in the newsletter. (Whānau, primary)

Whānau from the iwi group—who collectively had children at many different schools in the rohe—felt that some schools were doing a good job with whānau engagement while others could be doing better. One participant noted that the principal at the school attended by one of their tamariki (not one of the eight schools we worked with) "really wants to put the emphasis on te reo Māori and [local histories] learning" but had been struggling to get wider community engagement.

> The last couple of years [the principal has] been organising whānau hui every quarter and I'm probably one of the only parent that turns up every time—myself and one other parent. Out of the whole school! The principal [is] wanting to have more emphasis on learning [te reo Māori and local histories] and putting that into school-wide and making it part of the curriculum, but within the area … it's quite a diverse ethnicity and … I think he's just struggled with that [engagement], which is a shame. (Whānau Māori, iwi group)

Another whānau member involved with a different school observed that it could take time to build sufficient trust and engagement to help all whānau feel like they would be welcome at the school.

> One of our core values here is whanaungatanga. Whānau know that this is an open-door policy kura, they can come in with their raru, or they can just come in and awhi. Kei a koe te tikanga. Some parents, it still takes them maybe 7 terms before they realise it in the last term, 'I don't know why I wasn't doing this earlier'. (Whānau Māori member and kaiako, intermediate)

Summary

Research highlights how intergenerational and family history narratives can support children and young people to build knowledge and strengthen personal and collective identity (Neha et al., 2020; Reese et al., 2017). The extent to which diverse family and community histories are included, overlooked, challenged, or integrated into school histories learning has been extensively discussed in the literature (Kidman et al., 2022; MacDonald & Kidman, 2022; Sheehan, 2020).

We found that intergenerational conversations about histories in home and whānau contexts supported some ākonga to connect school learning with personal, cultural, and ancestral histories. Home discussions, gatherings such as tangihanga, and community events were mentioned as ways that histories knowledges are transmitted between generations. Some ākonga identified particular members of their whānau as holders and sharers of historical knowledge, or as having a particular interest and engagement in hearing about what ākonga are learning at school. Critical conversations about difficult or painful histories were shared in some whānau, including lived experiences of these events.

Most whānau supported the inclusion of local and iwi histories in schools, and wanted to see input from whānau, hapū, iwi, and other key knowledge holders being properly valued and resourced. Whānau felt schools could support connection across contexts by providing accessible information about what they were teaching and being welcoming and open to whānau. It was clear that many of the schools in our study were working on this.

ERO's (2024) study similarly found that "schools were trying hard to seek input [from whānau]" and "parents and whānau want to be involved in helping the school to implement ANZH" (p. 71), but time and availability were challenges to work through. Like ERO, we noticed that some "engagement with parents and whānau … specifically prompted by the implementation of ANZH" resulted in "improved relationships" between schools and whānau.

6. Ngā mea ka taea te whakapai ake—he whakaaro ākonga | Ākonga perspectives on what could be improved

As discussed in our first report, research prior to the introduction of the new curriculum content in 2022–2023 suggested that teachers and students have often chosen not to study ANZH. Student disinterest has sometimes been cited as a reason for this. However, it has also been argued the ways in which these histories are taught, including how students are engaged in learning, contribute towards students' perceptions of these histories (Davison, n.d.; Harcourt, 2020; Manning, 2008; Oliveira & Kennedy, 2021).

The ākonga we interviewed were mostly interested in learning ANZH, though they could see how some people might not share that interest. This section shares ākonga perspectives on how they made sense of other students' disinterest, and their ideas for making teaching and learning of histories more inclusive and engaging.

Why might some people not want to learn about Aotearoa New Zealand's histories?

When asked why they thought some people might not want to learn about ANZH, ākonga suggested a range of possibilities.

Teaching approaches may be disengaging

Some ākonga suggested that disinterest may be a result of how people have been taught about histories in the past; for example, in ways that feel repetitive or boring.

> Well even if they have learnt some it might [not] have been taught in a way that interested them enough. So, they might not want to learn anymore. (Ākonga, Year 10)

> If they're bored by it, they probably don't understand the importance of it. (Ākonga, Year 10)

In some instances, ākonga felt that certain topics or themes were covered too often, and they would prefer to learn new things.

> Teachers bring up the same thing [each year], I wish it could be more interesting. (Ākonga, primary)

Not feeling a personal connection or seeing the relevance

Ākonga suggested some learners might not feel a personal connection to learning these histories or could not see how this was relevant for their learning.

> They might think this doesn't benefit them so choose not to learn. (Ākonga, Year 8)

Akonga wondered if part of this may be due to disinterest or discomfort in learning about cultures and histories that were different from your own.

> Yeah, I think people who won't want to learn are probably people who aren't of Māori descent and probably don't care too much about [Māori] culture because it's not their own, and I guess they just don't have an interest in learning about another culture besides their own. (Ākonga, Year 10)

> There are like a bunch of … I wouldn't say just Pākehā, I know that there would be some other cultures that would be like, 'Oh, that's useless learning that'. But I'm like, you chose to move to New Zealand, and you don't want to learn about New Zealand? That doesn't make sense in my opinion. (Ākonga, Year 12–13)

Some histories can be confronting

One ākonga suggested that people might view past events as being too upsetting to want to learn about them.

> They don't want to know about the stuff that's happened in the past—they don't like scary things. (Ākonga, Year 6)

Another ākonga suggested that some Māori might not want to learn about histories if their whānau had upsetting or painful schooling experiences; for example, when ākonga used to be physically punished for speaking te reo Māori at school. Another primary school ākonga wondered if some people "might be offended if Māori people don't want to share their histories" (Ākonga, Year 4–6).

One secondary school ākonga group suggested that when people—and often more than one generation—become disconnected from their culture, they can lack the motivation or knowledge to reconnect and engage with their own histories and culture.

> People might not have the connections to learn about it. Yes, like they knew if they were Māori, but what if the parents didn't have the motivation to learn about their thing? So, it kind of affects the kids as well. What if they do want to learn about it, but they just can't? (Ākonga, Year 10)

Guilt or shame about ancestors' actions

Some ākonga thought that people, Pākehā or tauiwi in particular, might not want to learn about the histories of Aotearoa New Zealand for fear of being "blamed" for the actions of their ancestors. Other New Zealand literature has also raised this as a fear or concern amongst some teachers, learners, or families (ERO, 2024; Rangahau Mātauranga o Aotearoa, New Zealand Council for Educational Research, 2021).

Some ākonga we interviewed felt that they or people they knew might encounter uncomfortable feelings about the actions of ancestors, or a sense that they were being held responsible based on their identities.

> I do enjoy history but the reason I am not so interested in New Zealand history is that I find New Zealand history really brutal. I just look at the Dawn Raids, I go uggghh, no. Same with the Treaty, Springbok, you go oh no, eww, I am descended from a bunch of idiots. (Ākonga tauiwi, Year 13)

> I've seen it online, some people feel targeted by something their ancestors or culture have done in the past—feeling guilty about that or feeling like someone is trying to pin it on them even though they're just trying to educate them. (Ākonga, Year 9)

However, ākonga suggested that people need not stay in this mindset, and that rather than feeling shame or guilt, learners could instead focus on what they could do to learn from the past and help to make things better.

> What your ancestors did is not necessarily your fault, you can be the difference, you can learn about it and how you can help make amends. You shouldn't necessarily have to take the blame for things that happened years ago, etc. but that doesn't mean you shouldn't learn about it, and how you can help … They need to help make amends and help move the world forward. (Ākonga tauiwi, Year 12–13)

This perspective resonates with arguments in the literature that difficult emotions such as shame, guilt, and grief that may arise while learning histories can be viewed as opportunities for deeper learning, reflection, and dialogue about individual and collective identities (Russell, 2021).

Some ākonga talked about the need for critical awareness around stereotypes and being careful not to attribute negative connotations to all people from one cultural or ethnic background.

> If someone was like that, I would say to them not all people are the same … just tell them that not all people of that ethnicity are the same, and that there's different people everywhere. (Ākonga, Year 12–13)

Racism

Some ākonga suggested that resistance to learning about Māori histories and histories of colonisation might be due to racism. This issue was also identified by ākonga in the Ministry's public consultation about the draft histories curriculum, who indicated that support to deal with racism in their school or kura could help improve their histories learning (Rangahau Mātauranga o Aotearoa, New Zealand Council for Educational Research, 2021).

> It could be just racism. Yeah, it could be from a place of hatred … why they don't want to participate. (Group of ākonga, Year 9)

Ākonga also wondered if some people were resistant to learning that might require them to broaden their perspectives.

> I guess some people … they don't want to learn about it because they would realise they are wrong, or pretend that they aren't wrong. They don't want to look at the facts and just want to stay in their bubble. (Ākonga tauiwi, Year 13)

Ākonga views on how these challenges could be addressed

We asked ākonga what they would say to a peer who experienced any of the challenges they had identified above. One of their answers was to encourage ākonga to learn about their own histories, while also being open to learning about others' histories. Having time and space for this in the curriculum was also important.

> I think a lot of people want to learn about themselves, and not others, because I felt that way too. I wanted to learn about my ancestral land while we were learning about Chinese, and I don't really relate to them. [I] don't really know how I can learn and take attention to that if I can't learn about my own. (Ākonga, Year 10)

Some ākonga said they would point out to their peers the importance of building knowledge about ANZH in order to have informed perspectives.

> Straight up, I'll tell someone you look stupid if you don't like [try to know] … Because why are you commenting on something that you don't know nothing about? (Ākonga, Year 12–13)

> Yeah, again it's just understanding the cultural background and the perspectives of Māori people [on histories]. It's respectful as well. (Group of ākonga, Year 10)

Some Pākehā and tauiwi ākonga described how they addressed pushback or resistance from their own communities.

> Yeah, as a Tongan, I keep reminding some of the Māori history, and when you go talk to like my cousins and stuff, they'll say, 'Oh **** what are you doing? You are supposed to learn more Tongan than Māori.' So, for a few years I kept it hidden, but now I'm at a stage where I just don't care, I just don't care anymore. It's just the fear of getting judged that you're trying to be someone else, but really it's just [being] eager to learn. (Ākonga, Year 12–13).

> I consider myself a foreigner [coming from the United States]. It is still important for me to learn the histories of this place. Have you heard that saying, 'History doesn't necessarily repeat but it sure does rhyme?' The more I learned about this land the more I see how similar it looks here and the USA—[for example confiscation of indigenous land]. Me as a white American has had to come to terms with that … I am hoping to convince some of my people. (Ākonga tauiwi, Year 13)

What makes histories learning engaging for ākonga?

We asked ākonga what else schools could do to help make learning histories engaging, enjoyable, and impactful. They had many suggestions, including more use of multimodal resources, active pedagogies, guest speakers, and site visits. Many highlighted the importance of their teacher's knowledge, enthusiasm, and ability to connect with learners as a key factor.

Multi-modal learning resources, including video, music, and games

Some ākonga said they struggled to retain histories knowledge through reading alone, with some suggesting books on their own are "not cutting it". Many ākonga we interviewed said that histories information could be dense, hard to read, and challenging to comprehend through written texts. There was a desire for more use of other resources including films, music, and games that could help to simplify information or present it in a more engaging and accessible way.

> Maybe more films, rather than worksheets. (Ākonga, Year 9)

Searching for online sources was a strategy some ākonga used to try to understand complex histories knowledge. One group of secondary ākonga referred to a YouTube channel called "Oversimplified"[16] as an example of a digestible and entertaining format for histories learning.

> I don't know about everyone else but if a teacher plonks a big 5 pages and says read this and find the relevant information, I am just like no. I will not read it, I will just Google it. [The teacher] is like 'just read the first bit of the sentence'. I read and don't understand what half the words are. (Ākonga, Year 13)

Some ākonga talked positively about the use of images to support their comprehension of the scale of various events, or timelines over which events occurred:

> I find that visual aids help quite a lot—to show you actually what it was, how big the protest was, how much land was taken. We were shown a map of New Zealand how much land was actually taken. It was crazy … It really brings it to life, having photos in a timeline. Having like maps and stuff like that. Brings it to scale. (Group of ākonga, Year 9)

Some ākonga enjoyed playing history-centred games/activities and video games. Designing games was also described as a motivating reason to research and learn.

16 https://www.youtube.com/@OverSimplified

> I think for [students] our age a lot of people like to play games. So maybe making a game that is related to history. In our age group everyone is like all active, you know, not like tired and stuff. (Ākonga, Year 10)

> [One teacher] made a game last year. We all made a game [based] on different countries. But you couldn't use New Zealand because it would be too easy. We had to research a lot. We had to base the game off the country, we couldn't just take a game from a country … Base the game off like an event, or a myth, or legend. (Ākonga, Year 10)

One group of secondary ākonga suggested playing music in the background during class could help to make learning more engaging and support their focus. This led to a discussion with the group on the idea of playing and discussing music that relates to the historical periods/events they were learning about.

Active learning and guest speakers

Ākonga appreciated when teachers used active and engaging pedagogies, such as having the students conduct their own research and produce something that showcased their learning.

> That was fun, we were doing our own research and [the teacher] would let us do our own thing. He gave us all the resources, and we just had to finish on time. That made it easier to learn, you know? We are actually doing the work. Rather than telling, they are making us do it. (Ākonga, Year 10)

Some ākonga hoped for more opportunities for group projects and art projects such as weaving or making collages relating to historical events.

Ākonga also enjoyed opportunities to hear from guest speakers who had first-hand experience of historical events.

> Ah, yeah, guest speakers. More guest speakers are actually involved in, like, studying. Because with the Dawn Raids, the school invited the Polynesian Panthers … Yeah, to come and speak to us and tell their personal experience. That was pretty cool, because we actually got to see, like, their real life. Because it just sounds like they're characters. It makes you realise that it was actually real. (Group of ākonga, Years 12–13)

Site visits and fieldtrips

It was evident that most ākonga enjoyed leaving the classroom and learning about history in places of significance, including local marae and other key landmarks around their area. Visits to historical sites were memorable, and some ākonga said this was far more impactful than just reading books and papers and websites.

> Not showing us pictures of where that happened, but take us to where it happened, and show us where they stood, where they did that and stuff. That's what I reckon would be more fun and get kids more engaged … Kind of like we lived it as well. You could see a vision, and what they did and stuff. (Group of Ākonga, Year 10)

Some ākonga said they wanted to experience being part of histories by being involved in events such as protests and activations.

> I want to ask the teachers and principal and be like, 'Can we go to experience stuff ourselves?' Like [going] to the events and whatnot. Because I reckon that brings a whole lot more like, newer and better way of viewing things rather than just sitting in class the entire time. But I'd still say that learning about history in [our school] is a lot more in-depth than in other mainstream schools because they have so many other subjects. But even here, to make it more important, I'd say 'Let us go out and see it for ourselves.' (Ākonga, Year 12–13)

Teachers with knowledge and passion

Most ākonga believed one of the most impactful things for making histories learning engaging was the teacher. Ākonga talked positively about teachers who were knowledgeable, showed a real love and passion for their subject, and were able to connect well with learners.

> It just depends on the teacher, it really does. You have some that are really strict on you, others who are strict but in a nice way. Not do one thing wrong and they yell at you. That's what I don't like, that's what makes me not listen. The teacher I have now I like her, she makes things more interesting, she has a sense of humour. She teaches us like how—her ways of how she does things, and how to do it. (Ākonga, Year 12)

> I can tell that our teacher, she clearly loves teaching history. She expresses it the whole lesson, it's a topic she is really into and she goes on a solo, it feels like we are in a university lecture. She is very passionate about what she's saying. That hooks you, like that really hooks me. (Ākonga, Year 9)

Some ākonga believed learning histories could be made to be "more fun" by teaching it through humour. One ākonga noted the typical "serious nature" of history, but felt humour could make it more memorable.

> While understanding it is serious in nature—death, destruction, etc.—if it can be done in a humorous way, I think people remember things better. Even with the knowledge that history is often horrible, people have died for this [present], it still can make it very memorable experience to be able to learn through history, often through jokes. I think through humour, that's how I learn best. Works best for me. (Ākonga, Year 13)

Summary

While the ākonga we interviewed largely enjoyed learning histories, they speculated that some learners' disinterest or resistance might stem from lack of personal connection to the content, disengaging pedagogies, or potential feelings that could arise, including cultural disconnection, sadness, guilt, or shame. Some ākonga suggested racism may influence attitudes of learners and their communities.

Ākonga also shared thoughtful strategies for overcoming these challenges, including modelling the benefits of building personal and collective knowledge, encouraging open dialogue, and connecting with their own histories as a pathway to understanding others' histories. To make histories learning more meaningful and engaging, ākonga advocated for multi-modal resources, active and creative learning methods, field trips, and guest speakers. Teachers had a big impact on learner engagement. Secondary ākonga in particular spoke to the importance of their kaiako being knowledgeable in histories, as well as able to connect effectively with learners. This finding affirms what ākonga said in the 2021 public consultation about the importance of good teachers (Rangahau Mātauranga o Aotearoa, New Zealand Council for Educational Research, 2021).

7. He kupu whakatepe | Conclusion

> *"Why [would we] not be learning about what is happening here? I can't even understand that this is even a question. Why is that even an issue? Why is it being debated?" (Whānau)*

Our findings provide some insights into how primary and secondary school ākonga, and members of whānau, perceived the introduction and implementation of ANZH and TToTW curricula—and what they thought was interesting, engaging, and important for ākonga to learn. Many expressed excitement about the opportunities the new curriculum content offered. They saw value in teaching aspects of history that have previously been underrepresented in school learning, specifically Māori histories, histories of colonisation, and localised histories. Learning about these histories was seen as beneficial in helping ākonga strengthen their sense of identity and belonging, their relationships to people and places, and their ability to make sense of the world. These findings generally aligned with what we heard from tumuaki and kaiako (see Bolstad et al., 2025).

This report was completed prior to the outcome of further rewriting of the Social Sciences learning area, due to be available for feedback in late 2025. Given the signalled intention to "rebalance" histories in curriculum, it seems likely that some decisions will be made about what will be retained, removed, added, or reorganised to achieve this goal. Exactly how these decisions will be made, and what criteria will be used, remain to be seen.

The history education literature provides some guidance about how to address complex decisions about what should be included or prioritised in curriculum. The concept of "historical significance" is sometimes used as one way to guide decisions.[17] However, research in history education shows that historical significance is not a neutral concept—identity, culture, and lived experience play a role. Historians' views about which parts of the past are historically significant "are diverse and change over time" (Sheehan, 2011, p. 35), and teachers, students, and wider communities can also have differing views on what is significant. What is seen as pivotal to one group may be hardly noticed—or actively repressed—by another (Åhsberg, 2024; Kidman et al., 2022; Sheehan, 2017). National and global research demonstrates the ways in which politics and power feed into debates about which aspects of history should be included or prioritised in school education (Harris, 2023; Keynes, 2020; Kidman et al., 2022; Mahuika, 2023; Manning, 2017).

The move towards a curriculum that is more specific about what content to teach, and when to teach it, *could* help to overcome prior inconsistencies in the teaching and learning of our national histories by supporting teachers and schools who may otherwise be unprepared or reluctant to teach these histories (Harcourt, 2020; Manning, 2017; Oliveira, 2022). However, there is also risk that, if teachers and learners feel pressured to meet the demands of content coverage in a busy curriculum, the exploration of diverse localised histories might be diminished. Studies have also explored the implications for learners and communities whose collective identities and intergenerational

17 For example, NCEA achievement standards ask learners to inquire and examine historical concepts, events, or places that are "significant to Aotearoa New Zealand", or "of significance to New Zealanders".

memories are either acknowledged, contested, or rendered invisible in the histories they encounter at school (Åhsberg, 2024; K. C. Barton & Mccully, 2005; Kidman et al., 2022; MacDonald & Kidman, 2022; Sheehan, 2020).

Our interviews with ākonga, whānau, kaiako, and tumuaki indicated that one of the things they were most excited about was the potential for the 2022–2023 curriculum change to accelerate collective and critical historical awareness of how things today have been shaped by what has happened here in the past. The concept of "historical consciousness" (Seixas, 2004; Sheehan, 2017) considers how individuals and societies understand the past in relation to the present and future, and how these understandings shape identity, decision making, collective memory, and citizenship. In the months ahead, we will see an updated curriculum perspective on what is considered to be most important to our collective memory.

The urgency to change the curriculum again, so soon into its implementation, has puzzled us. The case for change was largely predicated on the findings of one study that gathered data less than one full year into the curriculum implementation (ERO, 2024). Given the long campaigns to strengthen the depth and focus onto Māori histories and Aotearoa New Zealand's histories of colonisation in school learning (Ball, 2019; L. Bell, 2020; Harris, 2019; Leaman, 2019; Mahuika, 2015), and the early positive indications of how it has been received (Bolstad et al., 2025; ERO, 2024; Li & MacDonald, 2025), we hope that these facets of our histories will remain strongly visible and well supported in the updated curriculum.

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He āpitahanga | Appendices

Appendix A: How we enacted 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 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 te reo Māori and/or English, we provided the option to be interviewed in either language.

Our fieldwork processes were modified to fit context, depending on what worked for each school and its community. For example, we offered choices such as individual semistructured interviews or collective participation 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.

Appendix B: Interview questions for primary ākonga

English

1. Have you been learning about the histories of Aotearoa New Zealand? What kind of things have you been learning?
2. Do you talk about history at home? What do you talk about?
3. Do you like learning about the histories of Aotearoa? What do you like about it? Is there anything that would make it more fun or interesting?
4. Do you think it's important for everyone to learn about our histories? Why do you think that?

5 a. Do you think some people might not want to learn about the histories of Aotearoa? Why?

5 b. What could help them feel okay about learning our histories?

6. Thinking about yourself and your life, why is it good for you to learn about our histories?
7. Is there anything else you would like to tell us?

Te reo Māori

1. I te ako koutou i ngā hītori o *Aotearoa New Zealand* me *Te Takanga o te Wā*? He aha ētahi o ngā tūmomo kaupapa i te ako nei koutou?
2. Ka kōrerohia te hītori, ngā kōrero tuku iho rānei ki te kāinga? He aha ngā tūmomo kaupapa hītori ka kōrerohia e koutou?
3. He pai ki a koutou te ako i ngā hītori o Aotearoa? He aha ngā āhuatanga e pai ana ki a koutou?
4. Ki ō koutou whakaaro, he mea nui kia ako ngā tāngata katoa i ā tātou hītori? He aha ai?

5 a. Ki ō koutou whakaaro, he tāngata pea e kore nei e hiahia ki te ako i ngā hītori o Aotearoa? He aha i pērā ai?

5 b. He aha pea ētahi tūāhuatanga ka āwhina i a rātou, kia rata ake ai rātou ki te ako i ā tātou hītori?

6. Ki te whakaaro koe ki a koe anō, ki tō hīkoi anō hoki i tēnei ao, he aha te take he painga o roto i te ako i ā tātou hītori?
7. He kōrero anō ā koutou mā mātou?

Appendix C: Interview questions for secondary ākonga

English

1. Have you been learning about *Aotearoa New Zealand's histories* / *Te Takanga o te Wā*? What kind of things have you been learning?
2. Do you talk about history at home? What do you talk about?
3. Do you like learning about *Aotearoa New Zealand's Histories* / *Te Takanga o te Wā*?
   What do you like about it?
   Is there anything that would make learning about histories more fun or interesting?
4. Do you think it's important for everyone to learn about our histories? Why do you think that?
5. a. Do you think some people might not want to learn about the histories of Aotearoa? Why?
   b. What could help them feel okay about learning our histories?
6. Thinking about yourself and your life, why is it good for you to learn about our histories?
7. Is there anything else you would like to tell us?

Māori

1. I te ako koutou i a *Aotearoa New Zealand's Histories* / i *Te Takanga o te Wā*?

   He aha ētahi o ngā tūmomo kaupapa i te ako nei koutou?
2. Ka kōrerohia te hītori, ngā kōrero tuku iho rānei ki te kāinga? He aha ngā tūmomo kaupapa hītori ka kōrerohia e koutou?
3. He pai ki a koutou te ako i a *Aotearoa New Zealand's Histories* / i *Te Takanga o te Wā*?

   He aha ngā āhuatanga e pai ana ki a koutou?
4. Ki ō koutou whakaaro, he mea nui kia ako ngā tāngata katoa i ā tātou hītori? He aha ai?
5. a. Ki ō koutou whakaaro, he tāngata pea e kore nei e hiahia ki te ako i ngā hītori o Aotearoa? He aha i pērā ai?
   b. He aha pea ētahi tūāhuatanga ka āwhina i a rātou, kia rata ake ai rātou ki te ako i ā tātou hītori?
6. Ki te whakaaro koe ki a koe anō, ki tō hīkoi anō hoki i tēnei ao, he aha te take he painga o roto i te ako i ā tātou hītori?
7. He kōrero anō ā koutou mā mātou?

Appendix D: Interview questions for whānau

English

1. What do you know about where your child's school is at right now with teaching *Aotearoa New Zealand's Histories* and *Te Takanga o te Wā*?
2. Have you been involved in the development of your school's curriculum for *Aotearoa New Zealand's Histories* and *Te Takanga o te Wā*?
3. Who else should the school be working with as they plan to teach *Aotearoa New Zealand's Histories* and *Te Takanga o te Wā*?
4. As whānau who are [Māori/non-Māori] what does it mean to have your child learning about *Aotearoa New Zealand's Histories* and *Te Takanga o te Wā* at this school?
5. What kind of positive impacts do you hope learning about *Aotearoa New Zealand's Histories* and *Te Takanga o te Wā* will have for:
   - yourself and your whānau?
   - your school and community including hapū and iwi?
   - society?
6. Would you like the school to do anything specific to support tamariki and whānau? What could that look like?
7. Is there anything else you would like to tell us?

Te reo Māori

1. Ki tō titiro, kei te aha te kura o tō tamaiti i tēnei wā, i roto i ngā mahi ki te whakaako i a *Aotearoa New Zealand's Histories*, i *Te Takanga o te Wā*?
2. Kua whai wāhi atu koutou ki te whakawhanaketanga o te marau o tō kura mō *Aotearoa New Zealand's Histories*, mō *Te Takanga o te Wā*?
3. I te kura e whakariterite ana ki te whakaako i a *Aotearoa New Zealand's Histories*, i *Te Takanga o te Wā*, me toro atu rātou ki ētahi atu tāngata ki te hāpai i a rātou mahi? Me toro atu pea ki a wai?
4. Hei whānau [Māori/Tauiwi], he aha ō koutou whakaaro mō te ako a tō tamaiti i a *Aotearoa New Zealand's Histories*, i *Te Takanga o te Wā* ki tōna kura?
5. He aha ngā tūmomo painga, e tūmanakohia ana e koutou, ka puta i te ako i a *Aotearoa New Zealand's Histories*, i *Te Takanga o te Wā*:
   - mō koutou ko tō whānau?
   - mō tō kura me te hapori, tae atu ki ngā hapū me te iwi?
   - mō te pāpori whānui tonu?
6. E hiahia ana koutou kia whāia e te kura ētahi tūmomo mahi, hei āta tautoko atu i ngā tamariki me ngā whānau? He aha pea aua tūmomo mahi?
7. He kōrero anō ā koutou?

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