

# Aotearoa New Zealand's histories and Te Takanga o te Wā

Classroom and akomanga trialling  
of draft curriculum content

Nicola Bright, Rachel Bolstad, and Jenny Whatman





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2021

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# He whakarāpopototanga

## Summary

Aotearoa New Zealand's histories is being incorporated into *The New Zealand Curriculum*, and Te Takanga o te Wā is being incorporated into *Te Marautanga o Aotearoa* with the intent that schools and kura will implement this new curriculum content from 2022.

Draft curriculum documents for Aotearoa New Zealand's histories and Te Takanga o te Wā were released for public feedback on 3 February 2021. The Ministry of Education wanted to know how the draft curriculum materials would be understood and put into practice in classrooms and akomanga in each medium. During the first 5 weeks of Term 2, 2021, the draft content for Aotearoa New Zealand's histories was trialled in approximately 60 English-medium schools and the draft content for Te Takanga o Te Wā was trialled in approximately 20 Māori-medium kura. More than 100 teachers and kaiako participated, with many schools and kura involving several teachers from different year levels. Some schools and kura engaged with the trial as Kāhui Ako or other kinds of localised clusters.

### Trialling of Aotearoa New Zealand's histories: Key messages from English medium

#### Teachers' responses to the curriculum

- Overall, teachers in English medium are responding positively to the intention, structure, and design of the draft curriculum. They described it as “balanced”, “simple”, “clear and easy to read”, “broad and specific”, “logical”, “easy to align with current values” and “a better reflection of what teaching should look like”.
- Most teachers liked the synergies between Understand, Know, and Do. They liked the big ideas, contexts, and most of the inquiry practices, although some teachers commented that it was hard to think about how to weave them together.
- Some consider that there is too much content at Years 7–8 and Years 9–10. Some felt there is a big jump between Years 4–6 and Years 7–8. Some think Identity should be introduced in Years 0–3. Some think Years 9–10 students may struggle with the critical thinking aspects due to literacy-level challenges.
- The Do section, with its three inquiry practices, appeared to cause challenges for some teachers. Some teachers thought that Do meant “taking action” as in the social sciences. Some found the “examples of questions to guide inquiry” (pp. 4–6) helpful in directing their thinking about content. Others thought they would constrain the curriculum, and that teachers would teach to the questions.
- Some teachers had concerns around measuring or assessing progression in learning, and what the expectations for learners in Years 7–8 and Years 9–10 would be in the initial phases of implementation, if they have not had the prior learning.

- Teachers wanted to ensure that students' learning across levels of schooling was coherent, interesting, and built on previous learning. Some suggested that mapping out what the curriculum could look like from Years 0–10 would be helpful to avoid repetition.
- Some teachers had concerns about how Aotearoa New Zealand's histories could, or should, relate to the rest of the Social Science learning area, and the wider curriculum. Some were not aware of the curriculum refresh.

### **Students' responses to the curriculum**

- Teachers and facilitators reported that students were engaged and interested in learning about New Zealand histories. Some lessons generated animated discussion.

### **Support needs**

- Teachers stressed the importance of teachers having help and guidance to make sense of the new structure, and to ensure teachers were interpreting it in the way that it was intended.
- Teachers said there will need to be significant, well-planned support for schools in the implementation of Aotearoa New Zealand's histories. Strong themes included: teacher professional learning and development (PLD); access to suitable resources and guidance in how to use them; support around engagement with whānau, hapū, and iwi; and support in communications with the wider school community.
- Teachers identified the need for PLD addressing several areas, including: teachers' histories knowledge; teachers' pedagogical knowledge about teaching histories; teachers' abilities to recognise and unpack their own biases and how these might impact on the teaching of Aotearoa New Zealand's histories; and support with how to deal with sensitive or contested ideas and reactions that may arise in the classroom, or from communities.
- Teachers felt they needed more access to age-appropriate resources, especially for Years 0–3 and Years 4–6. Many teachers have the most trouble finding local resources. Many teachers said they need guidance on determining reliable, authentic resources. Facilitators found that many teachers were not aware of existing resources available through TKI for teaching Māori histories.
- There is a wide range of readiness for engagement with whānau, hapū, and iwi. Some schools have well-established fruitful relationships, others have tenuous relationships, and others have yet to engage meaningfully with whānau, hapū, and iwi. There is recognition that iwi should be recompensed for their time and expertise.

### **Facilitator reflections**

- Across all the trial contexts, facilitators saw a range of levels of teacher history teaching knowledge, confidence, and pedagogical expertise. Facilitators noticed that students' response and engagement bore a direct relationship to the way in which the curriculum was put into practice, and the quality of teachers' pedagogical approaches.
- Facilitators noted that schools' starting points made a big difference in terms of which concepts or language they reacted to or struggled with.
- In terms of sensitivities, facilitators noted that colonisation was one of the main recurring threads across teacher concerns both about how to teach this in the classroom, and how to manage conversations with school communities.
- Finally, facilitators expressed concerns about additional pressures and expectations put on Māori teachers in English-medium schools. This concern was also raised by kaiako in Māori-medium kura.

## Trialling of Te Takanga o te Wā: Key messages from Māori medium

### Kaiako response to the marau

- Kaiako were generally positive, excited, and confident about Te Takanga o te Wā. The whenu and huatau matua made sense for most kaiako.
- Te Takanga o te Wā feels Māori—“he tirohanga Māori te aronga”. The content is familiar to kaiako. It fits well with what they are already doing, and can be built on.
- Kaiako liked having facilitated opportunities to talk with facilitators and other kaiako in their kura or at other kura as they unpacked the draft content.

### Ākonga response to the marau

- Many kura in the trial had not yet been able to trial the content within akomanga. They are focused on “the work before the work” that is needed to localise Te Takanga o te Wā to their kura and rohe, and want to ensure this is done well.
- Where trialling did occur in akomanga, ākonga response was positive.

### Concerns and support needs

- Every kura and community is different and has unique challenges—which can include building or strengthening relationships with mana whenua.
- Kaiako want support, resources, and PLD in place to ensure that the implementation of the new curriculum content is successful.
- Kaiako were concerned about how well prepared or supported iwi and hapū are, and the pressure that will be on them from kura and schools.
- Kura want time and adequate support and resourcing to prepare themselves, with the help of iwi and hapū, to implement the curriculum.
- Many kaiako are not aware of existing resources for Te Takanga o te Wā. They need better communication about, and easy access to, resources that already exist, and new resources that will be created.
- Some kaiako also identified risks around pressures on Māori teachers in English-medium schools, and specific support needs for non-Māori teachers in Māori-medium kura.

## Conclusion

Feedback from teachers, kaiako, and facilitators in trialling Aotearoa New Zealand’s histories and Te Takanga o te Wā underscores the need for carefully considered implementation planning that learns from what has worked, does not repeat what has not worked, and provides reassurance to schools and kura that their needs and experiences are being taken into account. This is the second time that new content has been introduced to the curriculum in recent years, and the lessons learnt from the first experience are useful to consider as Aotearoa New Zealand histories enters its implementation phase. Indeed, some teachers, kaiako, and facilitators mentioned their experiences with the introduction of new content for digital technologies and hangarau matihiko when talking about their hopes, expectations, and concerns for the next stages in Aotearoa New Zealand’s histories and Te Takanga o te Wā.

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## SECTION 1

# He kupu whakataki

## Introduction

### Background to the curriculum update

Aotearoa New Zealand's histories are being incorporated into *The New Zealand Curriculum*, and Te Takanga o te Wā is being incorporated into *Te Marautanga o Aotearoa* with the intent that schools and kura will implement this new curriculum content from 2022.

As explained by the Ministry of Education:

This is part of a wider review of our national curriculum to ensure it is fit for purpose now and in the future and supports the languages, identities, cultures and wellbeing of all students in Aotearoa New Zealand.<sup>1</sup>

Draft curriculum documents for Aotearoa New Zealand's histories and Te Takanga o te Wā were released for public feedback on 3 February 2021, and the expectation is that:

From 2022, Aotearoa New Zealand's histories will be taught in all schools and kura.<sup>2</sup>

Although there are parallels and similarities between the two new curriculum drafts (Aotearoa New Zealand's histories and Te Takanga o te Wā), each has its own distinct structure and design, and relationship to existing curriculum.

### Aotearoa New Zealand's histories

Aotearoa New Zealand's histories is part of the Social Sciences learning area. The purpose of this learning area is for students to understand

how societies work and how they can participate and take action as critical, informed and responsible citizens.<sup>3</sup>

Further information about the draft curriculum content explains that:

The draft [Aotearoa New Zealand's histories] curriculum content doesn't state day by day what should be taught. It includes ideas (known as 'big ideas') that are specific to Aotearoa New Zealand's histories that students will explore and are brought alive through national and local contexts . . . Schools will choose topics that reflect the big ideas and contexts and use a local or regional perspective to bring the ideas and contexts to life for learners.

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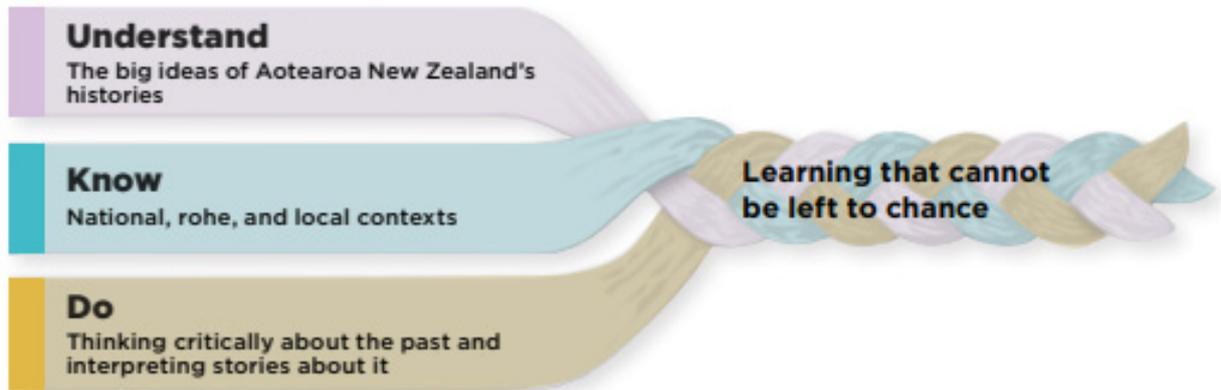
<sup>1</sup> Aotearoa New Zealand's histories, public consultation information pack, 2021.

<sup>2</sup> <https://nzcurriculum.tki.org.nz/The-New-Zealand-Curriculum/Social-sciences>

<sup>3</sup> <https://www.education.govt.nz/our-work/changes-in-education/aotearoa-new-zealand-histories-in-our-national-curriculum/more-information-about-the-aotearoa-new-zealand-histories/>

The structure and design of the Aotearoa New Zealand’s histories curriculum material is different from the 2007 New Zealand Curriculum in several significant ways. First, the draft material sets out three “elements” to the curriculum content: Know, Understand, and Do (Figure 1) with the intention that “teachers [will] design learning experiences that weave these elements together so that student learning is deep and meaningful”. Additional information is provided about what sits within each of these elements (Figure 2).

FIGURE 1 **The three elements to the curriculum content**



Within “Understand”, three big ideas are identified:

- Māori history is the foundational and continuous history of Aotearoa New Zealand.
- Colonisation and its consequences have been central to our history for the past 200 years and continue to influence all aspects of New Zealand society.
- The course of Aotearoa New Zealand’s history has been shaped by the exercise and effects of power.

Within “Know”, the draft curriculum identifies three national contexts, and rohe and local contexts. The three national contexts are:

- Whakapapa me te whanaungatanga
- Tūrangawaewae me te kaitiakitanga
- Tino rangatiratanga me te kāwanatanga.

Within “Do”, the draft curriculum identifies three inquiry practices:

- Identifying and using sequence
- Identifying and critiquing sources and perspectives
- Interpreting past decisions and actions.

The remaining pages of the draft describe examples of learning progressions across the three elements, grouped into these levels: Years 1–3, Years 4–6, Years 7–8, and Years 9–10. Finally, the draft outlines expected progress outcomes “by the end of Year 3”, “by the end of Year 6”, “by the end of Year 8”, and “by the end of Year 10”.

FIGURE 2 Additional information about the three elements

<p><b>Understand</b> Three big ideas</p>	<p><b>Māori history is the foundational and continuous history of Aotearoa New Zealand</b> Māori have been settling, storytelling, shaping, and have been shaped by these lands and waters for centuries. Māori history forms a continuous thread, directly linking the contemporary world to the past. It is characterised by diverse experiences for individuals, hapū, and iwi within underlying and enduring cultural similarities.</p> <p><b>Colonisation and its consequences have been central to our history for the past 200 years and continue to influence all aspects of New Zealand society</b> Colonisation began as part of a worldwide imperial project. In Aotearoa New Zealand, it sought to assimilate Māori through dislocation from their lands and replacement of their institutions, economy, and tikanga with European equivalents. It is a complex, contested process, experienced and negotiated differently in different parts of Aotearoa New Zealand over time. In its varying forms, colonisation – including privileges deriving from it and the enduring assertions of tino rangatiratanga and mana Māori – continues to evolve.</p> <p><b>The course of Aotearoa New Zealand's history has been shaped by the exercise and effects of power</b> Individuals, groups, and organisations have exerted and contested power in ways that have improved the lives of people and communities, and in ways that have led to damage, injustice, and conflict. Ideologies and beliefs, from within and beyond Aotearoa New Zealand, underpin expressions of power and resistance and insisting on rights and identity.</p>
<p><b>Know</b> Three national contexts</p>	<p><b>Whakapapa me te whanaungatanga</b> This context focuses on how the past shapes who we are today – our familial links and bonds, our networks and connections, our sense of obligation, and the stories woven into our collective and diverse identities.</p> <p><b>Tūrangawaewae me te kaiiakitanga</b> This context focuses on the relationships of individuals, groups, and communities with the land, water, and resources, and on the history of contests over their control, use, and protection.</p> <p><b>Tino rangatiratanga me te kāwanatanga</b> This context focuses on the history of contests over authority and control, at the heart of which are the authorities guaranteed by Te Tiriti o Waitangi and The Treaty of Waitangi. It also considers the history of the relationships between the state and the people who lived here and in the Pacific.</p> <p><b>Rohe and local contexts</b></p> <ul style="list-style-type: none"> <li>• Rohe contexts as defined by iwi and hapū and guided by the question <i>What stories do local iwi and hapū tell about their history in this rohe?</i></li> <li>• Historical contexts relevant to local communities and guided by the question <i>What stories are told about the people, events, and changes that have been important in this area?</i></li> <li>• Contexts chosen by students when inquiring into the history of the rohe and local area</li> </ul>
<p><b>Do</b> Three inquiry practices</p>	<p><b>Identifying and using sequence</b> The construction of narratives about the past is based on the ability to sequence events and changes, to identify relationships between them, and to make connections with the present. Depending on the frame of reference used in sequencing, the same story will be told in different ways.</p> <p><b>Identifying and critiquing sources and perspectives</b> Drawing on a broad base of historical sources, in varied forms, provides a fuller and layered understanding of the past. This includes paying deliberate attention to mātauranga Māori sources and approaches. Considering authorship and identifying missing voices – and where they might be found – are ways of critiquing sources.</p> <p><b>Interpreting past decisions and actions</b> Interpretations of people's past decisions and actions need to take account of the attitudes and values of the time and people's predicaments and points of view. By acknowledging the benefits of hindsight and reflecting on our own values, we can make ethical judgements concerning right and wrong.</p>

## Te Takanga o te Wā

The draft curriculum material for Te Takanga o te Wā states that:

Ko Te Takanga o Te Wā he wāhanga tino whaitake o te ako i ngā hītori o Aotearoa. Ka taea tēnei kaupapa te whakahāngai ki ngā wāhanga ako katoa i roto i Te Marautanga o Aotearoa ... Heoi, ko te wāhanga ako e mārāma ana te kitea o Te Takanga o Te Wā ko tērā o Tikanga ā-lwi.

Te Takanga o Te Wā is an important part of teaching Aotearoa histories. This can be aligned to all areas of learning within Te Marautanga o Aotearoa ... However, Te Takanga o Te Wā is most explicit within the learning area of Tikanga ā-lwi.

Te Takanga o te Wā is proposed as a new whenu (strand) to be added alongside the existing four whenu of Tikanga ā-lwi, which are: Te whakaritenga pāpori me te ahurea, Te ao hurihuri, Te wāhi me te taiao, and Ngā mahinga ohaoha.

The five huatau matua associated with Te Takanga o te Wā are:

- Whakapapa
- Kaitiakitanga
- Tūrangawaewae
- Mana Motuhake
- Whanaungatanga.

The purpose of the huatau matua is explained:

Huatau matua hāngai ana ngā huatau matua ki ngā ariā me ngā kaupapa whānui, koia hei arotahinga mō ngā whakaakoranga. Mā ēnei ka kitea he kaupapa hei akoranga mā ngā ākongā, hei mahi whakamahere mā te kaiako. Ka taea hei kaupapa motuhake, engari i te nuinga o te wā, ka noho tahi, ā, ka ārahi hoki i ngā pātai pakirehua.

The big ideas refer to key overarching concepts and themes that provide broad foci for learning and teaching. These can be the focus of which a context of learning is studied, and by which a kaiako plans a unit of work. They can sit independently, but often sit together and lend themselves to a framing for inquiry questions.

The draft Te Takanga o te Wā curriculum materials<sup>4</sup> include examples of lesson plans, exemplars of Pūkenga described for taumata (curriculum levels) 1–5, and exemplars of potential pathways through Huatau Matua described for taumata 1 and taumata 3.

## About the classroom and akomanga trialling

The Ministry wanted to know how the draft curriculum materials would be understood and put into practice in classrooms and akomanga in English and Māori medium. In March 2021, CORE Education (CORE) was contracted to organise and carry out classroom and akomanga trialling of the draft curriculum materials, and produce a few exemplars of practice at different year levels and in different contexts. CORE engaged NZCER to provide data collection design and data analysis support for the classroom and akomanga trialling part of the project.

The draft content was trialled in approximately 60 English-medium schools and approximately 20 Māori-medium kura during the first 5 weeks of Term 2, 2021.<sup>5</sup> More than 100 teachers and kaiako

<sup>4</sup> See <https://kahuwhatareo.govt.nz/mi/resource/te-takanga-o-te-wa/te-takanga-o-te-wa-2/>

<sup>5</sup> A small number of schools and kura joined as the project was underway, and a small number withdrew after initially indicating they could take part.

participated, with many schools and kura involving several teachers from different year levels. Some schools and kura engaged with the trial as localised clusters, though not necessarily as Kāhui Ako. Many teachers and kaiako who participated in the trialling took part in facilitated discussion sessions with CORE facilitators to unpack and plan how they would work with the curriculum. Teachers were able to then test parts of the curriculum with students, and take part in a reflective discussion about what happened.

### **Schools and kura in the trial**

Schools and kura were identified for the trial in several ways. Some schools and kura responded to a call for interest by the Ministry of Education. Some were approached by CORE through existing relationships. Care was taken to ensure that the range of school types, locations, and other school characteristics would provide a breadth of contexts for the trialling, while recognising that it was not possible to guarantee that the sample of trial schools could represent the experiences of every school and kura in Aotearoa New Zealand. For ethical reasons, it was important that schools and kura participated on a voluntary basis, and that teachers and kaiako gave their informed consent to contribute information to the trialling project.

Appendix A provides information about the trial school and kura characteristics, including school type, decile, and location.

### **The facilitation and trialling process**

The CORE facilitation team was co-led by an English-medium project lead and a Māori-medium project lead. There were two small facilitation teams, one for English-medium schools, and one for Māori-medium kura. Both facilitation teams included experienced facilitators with relevant backgrounds and expertise in histories, social sciences, tikanga ā-lwi, and localised curriculum design. A few facilitators in each team have been involved with the development of the draft curriculum content within each medium.

CORE facilitators convened initial hui with teachers and kaiako from participating schools and kura, either face to face, or via Zoom. During these sessions, CORE facilitators discussed the draft curriculum content and structure with teachers and asked teachers about their curriculum plans for Term 2. Together, teachers and facilitators identified aspects of the draft curriculum that could be tested out with students during the trialling period.

Teachers and kaiako trialled the draft curriculum, and, where possible, facilitators visited classrooms to observe classroom teaching and learning. After the classroom trialling, facilitators met with teachers and kaiako to reflect on the trial, and to discuss how students responded.

Some teachers and kaiako did not have time to test the curriculum with their students in the short time period available for the trialling process,<sup>6</sup> but were still able to share their insights about the curriculum, and how they envisaged working with it in their teaching. A few classroom trialling sessions were not directly observed by facilitators due to time and logistical constraints, but were reflected on in post-trialling conversations between teachers and facilitators.

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<sup>6</sup> This applied to about a third of the English-medium teachers, and to a larger proportion of Māori-medium kaiako, who explained what they would need to do in their kura before they implemented Te Takanga o te Wā in their marau a-kura (for example, engagement and planning with whānau, hapū, and iwi).

## Data collection and analysis

CORE and NZCER collaborated to develop data collection methods to capture information from the trial. The NZCER team was co-led by a Senior Researcher and a Kāirangahau Mātua who co-designed approaches to suit each medium. Feedback from the classroom and akomanga trialling was collected in three ways:

### Structured facilitator notes

Facilitators' structured notes were an important record of teacher and kaiako feedback. Facilitators wrote notes in an online template after each engagement with a teacher or school, including at the planning stage (before the trial), after the trial (to gather teacher reflections), and from classroom and akomanga observations if a facilitator was present. Teachers were informed that they could review facilitators' notes and identify any corrections or amendments before data were analysed.

### Online surveys for teachers and kaiako

Teachers and kaiako were invited to complete a short online survey at the end of the trial. We received 53 response from English-medium teachers, and eight responses from Māori-medium kaiako.

### Post-trial facilitator group interviews

NZCER convened a group interview with the facilitation teams, with separate sessions for the English-medium facilitation team and Māori-medium team. This provided an opportunity to pick up any other information that was not collected through the methods above, and to hear about what facilitators noticed when they looked across the experiences of the schools and kura they worked with in the trial.

Copies of the research instruments are included in Appendices B, C, and D. All data were analysed by NZCER and checked back with the CORE team to ensure accuracy.

### Limitations of the data

Because many schools and kura opted in to be part of the trialling, it is possible that the teachers and kaiako in the trial are more "ready" to get started, or more enthusiastic about, Aotearoa New Zealand's histories and Te Takanga o te Wā than those in schools or kura that were not part of the trialling.

Because the time frame for the classroom and akomanga trialling was short, with a short lead-in time, the trialling represents a "first go" with the draft curriculum content. It is reasonable to expect that the quality of practice may develop and deepen as teachers and kaiako become more familiar with the content, have more time to plan, and more opportunities to improve on their practice.

It was not possible within the time frame and budget for this work to gather direct student and ākonga voice for this report. Student and ākonga perspective is represented through teachers' and facilitators' notes and observations. Future work to explore student and ākonga experiences of learning Aotearoa New Zealand's histories and Te Takanga o te Wā could add valuable insights.

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## SECTION 2

# Te whakamātau i te marau hukihuki o ngā hītori o Aotearoa

## Trialling of Aotearoa New Zealand's histories draft curriculum

This section reports on the process and outcomes of trialling the draft Aotearoa New Zealand's histories curriculum in English-medium classroom contexts. First, we provide some contextual information about how schools and facilitators worked together to plan and run the classroom trialling, and how teachers and students responded. Then, we report teachers' positive and constructive feedback about the curriculum, and teachers' and facilitators' feedback about what supports schools will need to implement it.

### School contexts for the trial

#### Planning for the trial

Facilitators made initial contact with each participating school to discuss teachers' curriculum plans for Term 2 and to identify together how the draft curriculum trialling might fit into those plans.<sup>7</sup> In some cases, facilitators worked with a range of teachers, teaching across different year levels, from the same school. Facilitators and teachers also discussed the culture and context of the schools and classrooms, the school's engagement with whānau, hapū, and iwi, prior and existing approaches to teaching Aotearoa New Zealand's histories, and resources teachers already knew about and found useful for teaching Aotearoa New Zealand's histories.

In most of these interactions, facilitators were able to guide teachers into adapting content or processes to incorporate the draft curriculum content. Facilitators observed that teachers who were adept at working with the social sciences curriculum could quickly see how to adapt existing plans. Several teachers had planned units on Anzac Day, and facilitators suggested ways they could explore their local history. In a few cases, teachers' planned units of work focused on science and the environment, and facilitators worked with them to provide a history focus:

The teacher talked about an environment/social sciences unit on regenerating the local area with trees. I suggested he put a history lens onto that by looking at a Turangawaewae and Kaitiakitanga Context—land and water resources. I suggested that he needed to find out who the local iwi was, to hopefully get information about pre-colonisation days as well as how the land and water usage has changed over time. I offered to locate some resources for his planning. (Facilitator)

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<sup>7</sup> Some schools were initially met through Zoom, and some were face-to-face visits.

Some teachers opted not to seek suggestions and guidance from facilitators, preferring to proceed with their existing curriculum and teaching plans.

### **Unpacking the draft curriculum with teachers**

Some teachers had taken part in a Ministry of Education Zoom meeting on the draft curriculum, and others had not looked at the document until they were walked through it by the facilitator. Some teachers were more familiar with the document and were beginning to incorporate it into their planning.

Overall, teachers were positive about the structure and design of the curriculum. Almost all liked the purpose and underlying messages and the simplicity and specificity of approach. However, teachers also expressed a range of questions and concerns about the details of the curriculum, and its implementation, both before and after the classroom trialling process (see Teacher feedback about trialling the draft curriculum, p. 14 of this report.).

### **Schools' existing relationships and approaches**

Almost half of the English-medium schools in the trial reported having an existing and positive relationship with whānau, hapū, or iwi. Another quarter were establishing relationships, or had some relationships with local organisations or contacts with iwi. A quarter had not yet developed strong relationships, but saw the need to do so. A few schools had highly developed strategies for involving whānau:

Each classroom block invites whānau in to discuss the aims of the current work plans. They contribute to the plan by offering their understandings of the context and what outcomes they would like to see for their children. It is also a way to collect information on what resources and expertise they can offer. In the meeting I attended a parent had a very relevant resource on the local area ... The school has also engaged with a range of iwi, city council officers and library staff to gather more information and resources. (Facilitator, working with an intermediate school)

Many teachers have previously drawn on New Zealand history in planning and teaching units of work, especially in social sciences. Topics that were often cited included Te Tiriti o Waitangi and Anzac Day. It was noted that in parts of the country close to where key people and events in Aotearoa New Zealand's histories have happened (for example, Bay of Islands), students often have good prior knowledge and teachers have rich local resources and contexts to draw on. In other places, teachers and students may be starting out with less prior knowledge about local histories contexts and schools may have less access to local people and resources to help them build this knowledge:

Some areas will be very well resourced and catered for in setting the implementation up in terms of people, place and story; however, this will vary the further south you get and the more rural you get. (Years 7–8 teacher)

### **Sensitivities or concerns**

Facilitators asked teachers about the culture and context of the classroom and whether there might be any sensitivities around the teaching of Aotearoa New Zealand's histories. Most teachers did not think there were any that they could not deal with, but some expressed concern about their own lack of knowledge:

I know nothing about New Zealand history—how can I teach it in a way that is appropriate and respectful? How do I know what to teach? Some of it makes me very uncomfortable. What if

schools do not have any experts on their staff? All of us need to be open to be challenged and have hard conversations, but that's difficult in itself. Where do teachers go to have history lessons and learn the local and national history? How do I have difficult conversations when I don't know anything? How do we talk about colonisation? (Facilitator notes from discussion with a group of Years 0–8 teachers)

Some teachers expressed concern about how parents and communities (rather than students) might respond to, or interpret, the new curriculum content. Teachers thought schools would benefit from support and guidance about how to manage those conversations with parents and communities:

They find that their parents are more difficult to talk to than the kids and would love something about this curriculum to be put out publicly so that parents know exactly what it is. (Facilitator)

## Resources teachers already know about or find useful

Facilitators were surprised at how many teachers were not aware of existing Ministry of Education resources, including Te Takanga o Te Wā (Ministry of Education, 2015) and other resources available through Te Kete Ipurangi (TKI) for teaching Māori histories. Many teachers commented that they spent a lot of their planning time trying to find appropriate resources. Ministry resources teachers used included TKI and School Journals. Some used *Te Tiriti o Waitangi* by Toby Morris. Other resources used by teachers included Te Ara, the National Library, local museums, YouTube, RNZ podcasts, and TVNZ documentaries including *Fight for the Wild* and *What Really Happened at Waitangi*.

Some schools referred to Tamsin Hanley's resources, *The House that Jack Built* by Gavin Bishop, *The New Zealand Wars* by Phillipa Werry, *Explore Aotearoa* by Bronwen Wall, or *The Tuia 250 School Toolkit*.

## Trialling in the classroom

Facilitators observed about 40 lessons spread evenly between Years 1–3, 4–6, 7–8, 9–10, and across a range of school types and geographical regions. Some of the Years 9 and 10 classes were social studies classes, and some were integrated classes that included social studies, te reo Māori, physical education and health, and/or religious education. Topics focused on in lessons observed included:

- **Whakapapa me te whanaungatanga:** Early settlers to Porirua. Kupe and Te Wheke. Maui fishing up te ika. Immigration in C19th. History of a local area. Attack on a garrison. Māori migration. Chinese settlement. Navigation and migration.
- **Tūrangaewae me te kaitiakitanga:** Place names. Land and resources. Weaving harakeke. Navigating the Pacific. Mātauranga Māori and kaitiaki. Kaitiakitanga.
- **Tino rangatiratanga me te kāwanatanga:** The fall and rise of te reo. Te Tiriti o Waitangi. Native Schools Act. Soweto uprisings. Parihaka. Big ideas of colonisation. Whina Cooper and mana.

Some lessons involved students ordering events, while others asked students to explore attitudes and values of people involved. Facilitators made notes about what they noticed or observed during the classroom trialling that they could discuss further with the teachers in their post-trial reflective conversations.

In terms of aspects of the curriculum that teachers focused on, facilitators noticed that migration and voyaging was popular across many year levels. Some facilitators said they didn't see as many classrooms exploring questions around the exercise of power. Facilitators noted that topics and themes chosen for the trialling were mostly based on what the teachers had already planned for Term 2, and built on whatever they had been doing earlier in the year. Thus, the timing and time frame for the trial may have limited the range of themes and topics selected.

## Student response and engagement

Teachers reported that students were engaged and interested in learning about New Zealand histories:

They are really enjoying it and the Histories focus. (Years 5–8 teacher)

They enjoyed it and more engaged than I thought. (Years 5–6 teacher)

Students feeling more enthusiastic to learn about New Zealand histories. (Years 7–10 teacher)

Some teachers prefaced their comments to note that they were still very early on in the unit of work. Across different classrooms, teachers and facilitators observed that students liked researching their own whakapapa, making links with local iwi and contexts, hearing stories and telling stories, having opportunities to make and do things, going on field trips, and having guests or whānau come into the classroom to help them:

Our class is more than half Māori so the kids loved it and made great connections to our whenua and their own whakapapa. (Years 0–1 teacher)

We had a very, very positive feedback from tamariki and their whānau. (Years 2–6 teacher)

Some lessons generated animated discussion:

The children have been very interested and intrigued and asking lots of questions. (Years 5–6 teacher)

Students had some great ideas. Many were concerned with expressing an opinion that differed from their peers; however, some were not. They had a nuanced understanding of the historical understanding of Māori at that time and that Māori and Pākehā were not homogeneous groups. (Facilitator, observing a Year 10 class)

In some classes, students seemed to be clear about what they were doing, and why, and could relate their learning to big ideas and concepts:

Students could explain to me exactly what they were doing, what a primary and secondary source was. Some students were researching on prezi and we had an interesting conversation about how to find out if the information was accurate. (Facilitator, observing a Years 9–10 class)

It was very clear during the lesson that the skills of identifying, explaining and backing up their ideas were important, and they knew what was expected of them ... They used words like 'olden days', 'grey and white photos are old', 'we noticed differences', 'this place has changed', 'I noticed it looks like it is rebuilt'. (Facilitator, observing a Years 0–3 class)

In other cases, either teachers or facilitators felt the lessons had not quite connected with students, or would need to be adjusted to meet the students where they were at:

Students struggled with the high-level thinking required (e.g., planning an inquiry, evaluating an inquiry, evaluating sources, going beyond the basics who, what, when, where to, how, and why). (Year 10 teacher)

Facilitators commented that it would not be surprising that teachers may not quite hit the mark with their first attempt at teaching something new, or approaching their teaching in a different way. Facilitators also noted that students' response and engagement bore a direct relationship to the way in which the curriculum was put into practice, and the quality of teachers' pedagogical approaches. Across all the trial contexts, facilitators saw a range of levels of teacher history teaching knowledge, confidence, and pedagogical expertise:

These teachers do have a very good understanding of inquiry strategies, particularly in relation to students using language with each other around clarifying, re-voicing, explaining, questioning. (Facilitator)

Current practice doesn't involve critiquing sources; the students are given resources from the teacher to gain information, not to critique due to ability levels. (Facilitator)

Teachers provided extensive feedback about the kinds of supports they think teachers and schools will need to implement Aotearoa New Zealand's histories (see What support teachers and schools will need, p. 24).

## Teacher feedback about trialling the draft curriculum

Overall, teacher feedback after trialling the draft curriculum was positive. The trialling also provided an opportunity to hear teachers' constructive critiques, concerns, and questions about the next stages of finalising and implementing Aotearoa New Zealand's histories into the curriculum.

### Positive feedback

Almost all teachers liked the curriculum overall. They described it as "balanced", "simple", "clear and easy to read", "broad and specific", "logical", "easy to align with current values", and "a better reflection of what teaching should look like". Most teachers liked the synergies between Understand, Know, and Do. They liked the big ideas, contexts, and most of the inquiry practices, although some teachers commented that it was hard to think about how to weave them together.

### Using the new curriculum to build on and enhance current practices

Some teachers described how the draft curriculum could build on, and enhance, existing localised curriculum and histories teaching approaches:

It was easy to align with our concept curriculum and school values. This meant it didn't feel like an add-on. (Years 5–8 teacher)

The teacher likes the way this curriculum can link to more than one learning area, (e.g., science and environmental studies). She is using the reading texts for literacy which is very helpful for the individual inquiries which will come from this. She referred to the Deliberate Acts of Teaching in Science and agreed there needed to be Deliberate Acts of Teaching in Histories. (Facilitator, supporting a Years 4–6 teacher)

I think it has been seamless to incorporate histories into my programme. I just need to alter the programme slightly. We already have buy-in for Mātauranga Māori from other departments (e.g., science). Students are bringing in this knowledge from other areas. We are doing this stuff already. I love the emphasis on Mātauranga Māori in the draft and I have shared this with my students who also buy into it. It is bringing more purpose to my programme. (Years 9–10 teacher)

[The teacher] described his current and previous practice and it aligned very well with the content of the curriculum. For example, he teaches about the move from maramataka Māori to the Gregorian calendar and how that is an example of colonisation. He is taking his class to Parihaka to learn about mana motuhake and they have been comparing the leaders on the different sides with criteria they generated about what makes a good leader. (Facilitator, supporting a Years 9–10 teacher)

[Name of teacher] looked at developing understanding of students' whakapapa in a historical context then looking at how communities are formed and getting kids to take ownership of something that is important to them. They were looking at the street names in [name of settlement] and deciding what they wanted to do about those, whether it's appropriate to change any of these. (Facilitator, supporting a Years 9–10 teacher)

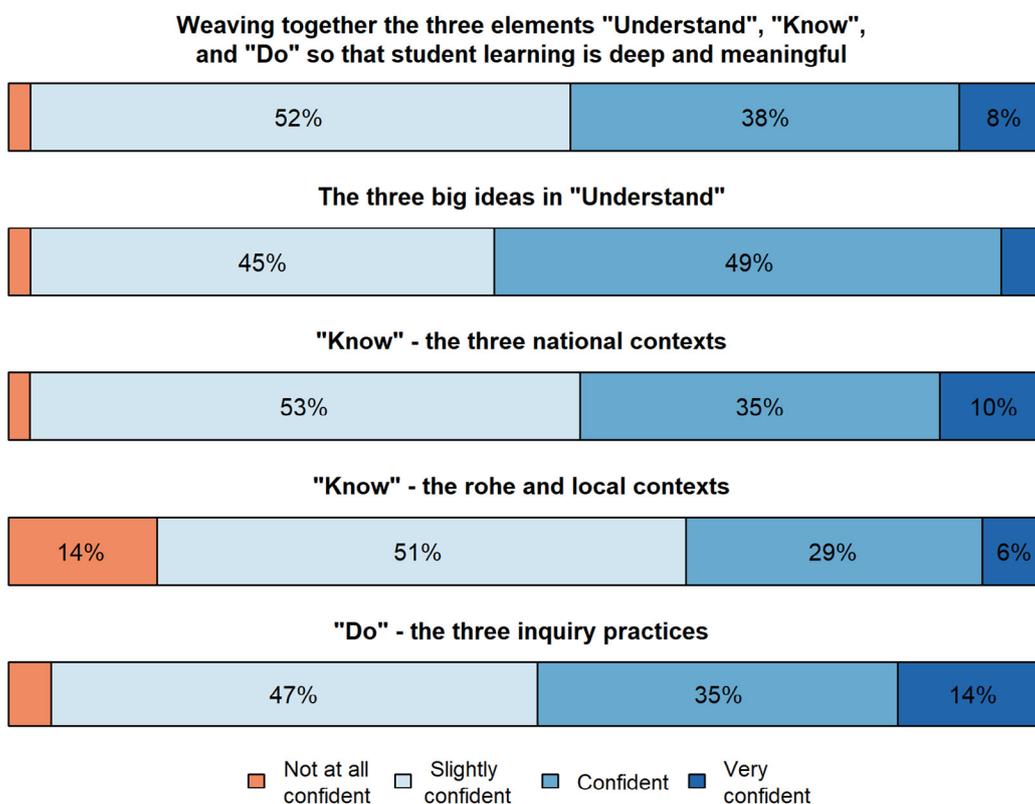
## Teachers' critiques, questions, and concerns

Teachers shared a range of feedback about the curriculum, including some critiques, questions, and concerns. Three key areas of feedback included comments on key ideas and structural design aspects of the curriculum, words and concepts that raised questions for teachers, and the pitch of the curriculum for students at different levels.

### The three elements and key ideas

The post-trial teacher survey asked teachers how confident they felt that they understand, and can put into practice, various features of the draft curriculum design (Figure 3). For most items, teachers were likely to say they were "slightly confident", though some said they were "confident" or "very confident" with some aspects of the curriculum structure. Teachers seemed to be generally more confident with the three big ideas in "Understand", and less confident with the "Know" element, specifically the rohe and local contexts.

FIGURE 3 Teachers' confidence that they understand, and can put into practice, features of the draft curriculum design (n = 50)



Some teachers provided specific feedback on the three elements and big ideas:

The structure of the curriculum design is good, I like that understanding, knowing, and doing are all addressed as this will mean I can plan balanced learning experiences for my students in contexts that are meaningful. (Years 4–6 teacher)

The three elements made it easier to plan our inquiry. (Years 6–8 teacher)

Some teachers stressed the importance of teachers having help and guidance to make sense of the new structure, and to ensure teachers were interpreting it in the way that it was intended:

This is a very new/innovative structure and I needed support to understand it. Following my initially planning I requested feedback and realised I had misinterpreted the structure and how my lessons feed in—this was easy to do—I think teachers will need support to understand this structure and use it effectively and to delve more deeply into each element of the curriculum. (Year 2 teacher)

With further clarification about the Do and Understand we would feel more confident to deliver these aspects. (Years 7–10 teacher)

Some teachers noted their own knowledge gaps meant that identifying and selecting appropriate resources and starting points could be a challenge:

The three big ideas are just that, very BIG. It is hard to know where to start and what to tackle and for those who don't know our own history we then have to find credible resources to teach ourselves before teaching or tamariki and this leaves a lot of room for error. (Years 2–6 teacher)

The Do section, with its three inquiry practices, appeared to cause challenges for some teachers. Some teachers thought that Do meant “taking action” as in the social sciences. Some interpreted Understand, Know, and Do as being sequential in nature (first understand, then know, then do).

Some found the “examples of questions to guide inquiry” (pp. 4–6) helpful in directing their thinking about content. Others thought they would constrain the curriculum, and that teachers would teach to the questions rather than develop their own inquiry questions.

### **Words and concepts that raised questions for teachers**

Some teachers commented on the wordiness of the document and on specific concepts or words that would need elaborating. For example, which groups and which actions “shouldn't be left to chance”?:

I feel that there needs to be exemplars and links to show understanding of what certain words mean and what can be included under that umbrella of knowledge. (Years 5–6 teacher)

“Sequence” and “sequencing” appear to be problematic terms. Facilitators observed that many teachers interpreted this as constructing timelines, not making connections and inquiring critically. Some teachers specifically asked what words like “framework of reference” and “contested ideas” mean. Some teachers saw “identity” and assumed this was about students' personal identities, rather than the idea of national identity. Teachers in one school asked for the curriculum to be in “teacher-speak” and “don't make it academic”.

Some wanted help to understand Māori words and concepts:

Have a glossary or translation for kupu. (Years 7–8 teacher)

Some teachers weren't sure about using Mātauranga Māori sources, one asking “What are those?”

Colonisation was a common area of concern. Some teachers expressed concerns about how to teach this “safely”. A few teachers said the word should be changed:

No need for students to make ethical judgements concerning right and wrong. Prefer it to read: Migration and its consequences instead of colonialism and its consequences. (Year 10 teacher)

The teachers feel there are risks teaching about colonisation. They believe it needs to be done respectfully. Teachers feel [that the] negativity of colonisation is emphasised. They feel there needs to be balance and fairness. That it's not fair on students to teach them to feel ashamed. (Facilitator notes from a discussion with Years 0–8 teachers)

Some teachers wondered how multiculturalism would be addressed within the bicultural framing for Aotearoa New Zealand's histories, and how this might support all learners to feel included:

It is very bicultural and it feels like we have squeezed out the multicultural NZ. (Year 10 teacher)

A few teachers raised concerns as to how global contexts and ideas would be addressed. A few teachers commented that the curriculum was too political, focused too much on conflict or grievances and not enough about celebrating, or was too North Island focused and not as relevant for South Island students. A few teachers were worried that the curriculum change felt rushed and not well thought out in "these unsettling times", and that what was intended to "bring us all together risks causing rifts":

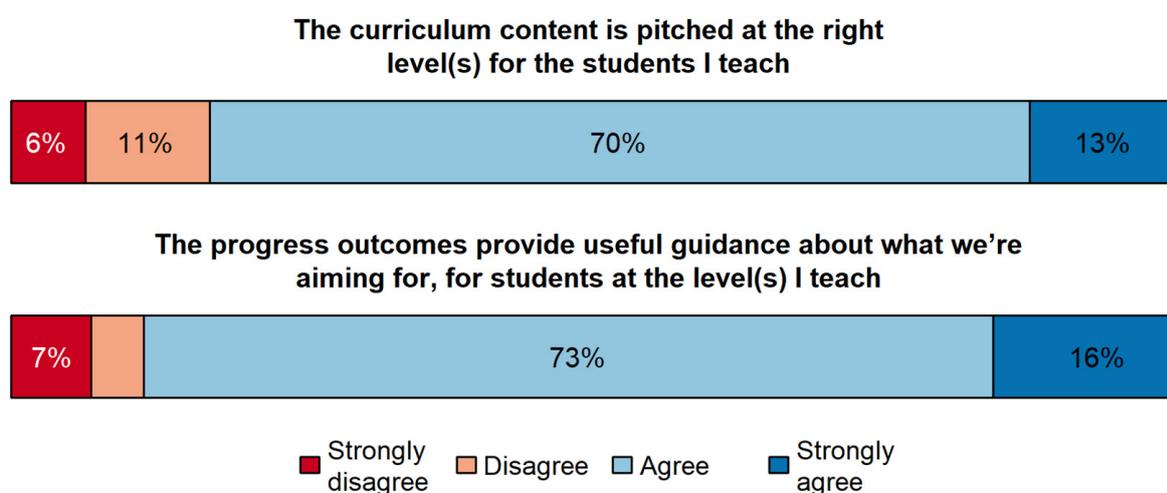
I worry about the 'tone' that might be taken ... I also worry that the content can be a bit 'heavy' for some students. What exactly are we wanting students to understand about the past in terms of who is right and wrong? (Years 5–6 teacher)

### Pitch of the curriculum for students at different levels

In the post-trial survey, most teachers agreed or strongly agreed that the curriculum content was pitched at the right level(s) for the students they teach, and that the progress outcomes provide useful guidance about what to aim for at the levels they teach (Figure 4).

Teachers' feedback on the fit of the curriculum to students' levels included two main themes: The extent and suitability of content, and learning and progression across levels of schooling.

FIGURE 4 **Teacher feedback on the content and progress outcomes for the levels they teach (n = 50)**



### **The extent and suitability of content**

Discussion on content ranged from “there is too much content” to “there is not enough content”. There was some concern that the content was pitched at too high a level, and that there is too much to cover, particularly at Years 7–8 and Years 9–10:

My biggest concern is the amount of content that needs to be covered. (Primary school principal)

Some concerns about content were linked with concerns about whether other parts of the curriculum would need to be skipped or reduced to allow space for this content (see Relationship to the Social Science learning area and wider curriculum, p. 19 of this report).

Several teachers commented on issues about Te Tiriti o Waitangi. Some thought that young children could learn about it; others considered that people in their community saw it as divisive. Many liked the local focus on teaching and learning about Te Tiriti o Waitangi.

At Years 0–3, several teachers thought that “identity” should be a key content area so young students could start looking at themselves and where they came from. Some teachers felt that low literacy levels for many students at Years 9–10 would make the critical thinking aspects very challenging.

### **Learning and progression across levels of schooling**

Teacher feedback about learning and progression across levels of schooling ranged from “the progressions are too hard” (especially for Years 7–8 and Years 9–10) to “not challenging enough” (especially in the junior school). Some teachers thought there was not enough “spread” to allow for students with special learning needs, or those who grasped concepts and content readily. Many teachers perceived that there was a big jump between Years 4–6 and Years 7–8.

Many teachers were thinking about the development of students’ learning across year levels, and what this would mean for their own teaching. Some teachers liked being able to see that learner understandings are expected to build and deepen over time:

I like the achievement levels. Foundation level taking 3 years. (Years 2–3 teacher)

The structure [of the curriculum] I liked. It needs understanding that the key Understandings have ten years to develop. (Principal, full primary school)

Teachers talked about how to ensure that students’ learning across levels of schooling was coherent, interesting, and built on previous learning. Some suggested that mapping out what the curriculum could look like from Years 0–10 would be helpful to avoid repetition. The idea of a “map” came up across a range of trial schools. In some cases, this referred to schools or Kāhui Ako coming together to design a coherent curriculum plan across all levels. Some teachers also specifically asked for a visual map to show what progression should look like, or how students’ understanding of specific knowledge and concepts could develop over year levels:

A teacher only day or similar to have time to map out an approach with staff and do planning, and the provision of a curriculum map, so that we can see how it all fits together. (Facilitator notes from discussion with teachers in a secondary school)

Working as a Kāhui Ako on it brings enormous strengths—the plan is to map out a cross school plan so that each school understands the pieces of the story they will be telling. (Facilitator notes from a discussion with teachers in an intermediate school)

[It would be useful] if the content is broken down further into specific outcomes. For instance having a concept map. (Years 7–10 teacher)

The school would like to see a more detailed model of progression—a map of what to cover when to make sure everything is covered. This could be structured around child-friendly language of ‘I know’/‘I do’ for each year level. (Facilitator notes, working with a primary school)

Many teachers said there will need to be considerable guidance about introducing the curriculum, so that students are not experiencing the same content over and over, as teachers grapple with students’ prior knowledge and meeting demands of *The New Zealand Curriculum* and the school’s requirements.

However, some teachers were worried about how to use the progress outcomes and whether these would provide clear insights into students’ learning and progress at the levels they teach:

The progress outcomes for KNOW are so subjective and the level of knowing is difficult to measure. Issue of some progress outcomes don’t consistently go between levels. (Year 10 teacher)

Some teachers were concerned about the implications for assessment of learning and progress. A key concern was whether it is the content or the skills that should be assessed, and how teachers would know if a student had “passed” or “reached” a progression and what “tests” would measure this. For example: “How do you measure progress within a progression?” “Will there be standardised assessment?” “How can we stop this being a return to National Standards?”

Teachers at the senior levels wondered how, in the initial stages of implementation, they would plan teaching and learning opportunities at the correct level when students would not have been exposed to content and processes previously. There is concern at Years 7–8 and Years 9–10 that, over the next few years, students may not have the knowledge, skills, and understandings to engage with the curriculum designed for that level, because they may have not had the prior learning opportunities at earlier year levels:

Year 7 and 8 is very ambitious especially with the lack of previous knowledge. So I guess it will take a full ten year cycle to see the real impact of the ANZHC. (Primary school principal)

Some were concerned that the curriculum would not fit into current school approaches or what they had already planned. A few people wondered how they would be assured of national consistency in teaching the curriculum and considered it was important for systems to be in place to guide this.

### **Relationship to the Social Science learning area and wider curriculum**

A few teachers had concerns about how Aotearoa New Zealand’s histories could, or should, relate to the rest of the Social Science learning area, and the wider curriculum:

I am concerned that this will overtake other aspects of social sciences as there is much within the ANZH Curriculum. (Primary school principal)

I am concerned that this is only one strand, and because of the time constraints we have around the number of hours we have each week [we] will struggle to implement anything apart from this strand. (Years 9–10 teacher)

Some teachers said they were looking forward to the social science curriculum refresh, and some could see how to easily make links with other curriculum areas. While many teachers (with facilitator guidance) could see clear ways to integrate Aotearoa New Zealand’s histories with existing plans, others could not see how their school could adapt their curriculum or ways of operating to accommodate Aotearoa New Zealand’s histories. Some secondary teachers were concerned about the limited amount of teaching hours in social studies in a school timetable.

## What support teachers and schools will need

### Support to unpack and understand the curriculum content

Most (82%) of teachers who responded to the post-trialling survey said the CORE facilitator's support and guidance had been "important" or "very important" in helping them to understand the draft content and how to work with it:

We were already learning about Aotearoa Histories but working with my coordinator and the curriculum supported me to put a lens on Protest in a way that was low floor/high ceiling. This meant my students were learning together but at their own pace and guided by their own interests and meant good engagement. (Years 5–8 teacher)

Many commented on the value of having an opportunity to look closely at the draft curriculum with the facilitator, and to have questions answered and expectations clarified. Some talked about the value of having help with planning, and reassurance as a teacher that they were "headed in the right direction". Teachers appreciated facilitators' guidance about the local curriculum and resources teachers could use:

Support with what to consider from the draft curriculum when it came to planning our inquiry. We couldn't have done it without [the facilitator]. The support materials she shared with us were invaluable too. (Teacher)

Helping unpack the curriculum and make links with what I was already doing. They guided me to good resources and made realistic suggestions for my plans. (Teacher)

Teachers were unequivocal that there will need to be significant, well-planned support for schools in the implementation of Aotearoa New Zealand's histories. Concerns were raised about teachers' and schools' abilities to implement the curriculum in 2022. These concerns often related to: teacher PLD; access to suitable resources and guidance in how to use them; support around engagement with whānau, hapū, and iwi; time and support for localised curriculum design; and support in communications with the wider school community. Threading through teachers' feedback were comments about time frames and processes for national implementation of the curriculum, and a desire for clarity of expectations on schools around the implementation process, supports, and what this would look like over several years.

### Teacher PLD

Teachers identified the need for PLD addressing several areas, including: teachers' histories knowledge; teachers' pedagogical knowledge about teaching histories; teachers' abilities to recognise and unpack their own biases and how these might impact on the teaching of Aotearoa New Zealand's histories; and support with how to deal with sensitive or contested ideas and reactions that may arise in the classroom, or from communities:

There is a great deal of professional learning to take place. (Primary school principal)

### Knowledge about histories, and how to teach histories

Teachers who had no background in learning or teaching history considered that they would need PLD in knowing about Aotearoa New Zealand's histories so they could teach it safely and accurately. Teachers who did have a knowledge and interest in histories were concerned about the PLD needs of their less-knowledgeable or less-confident colleagues:

Because Aotearoa New Zealand's histories is a passion of mine, I find it easy to want to find out more to teach in my classroom. However, I worry that for those that might not have the information or know where to look that it could be quite overwhelming to incorporate into their classrooms. (Years 5–6 teacher)

Some history-trained teachers thought that other teachers would not have the experience and knowledge of “thinking like a historian” or “thinking like a history teacher”. Other teachers acknowledged that they lacked up-to-date knowledge, and would like PLD to upskill. This included teachers from overseas who lacked confidence to include Aotearoa New Zealand content.

### **Support to unpack their own biases and prior understandings**

Some teachers talked about the need for PLD support to help teachers to recognise their own biases, or to unlearn beliefs that could negatively impact on their students' learning:

They would like a self reflective type tool that could be used to help teachers see and understand their own biases and prejudices (Facilitator notes from discussion with teachers in a secondary school)

[Teachers discussed] ‘How do we stop prejudices and learnt incorrect responses of teachers?’ May perpetuate inaccuracies and bias ... How will they unlearn if not supported? (Facilitator notes from discussion with teachers in a primary school)

Some teachers said they would like support in thinking about their own understanding of New Zealand history and the three big ideas. Some teachers commented that their own thinking had been shaped by their upbringing and their education, and that they needed to reconsider their beliefs and knowledge:

Until teachers value Māori culture, believe in the potential of their Māori learners, and see the history of Aotearoa New Zealand through that lens, then there is the potential for damage to be done. (Teacher)

### **PLD in how to deal with sensitive issues**

As previously discussed, some teachers were worried about “colonisation” and other concepts that they felt ill-prepared to teach, or match to their students' knowledge and maturity. They were concerned about how they would manage feelings and attitudes within the classroom and with whānau and communities:

One thing that did come up was that some children did have their own ideas that were influenced from their families, and this can sometimes cause some challenging questions that teachers need to be careful about responding to or need support in how to respond to questions. For example, a child who said, ‘I don't like Captain Cook’. (Teacher)

### **Access to suitable resources, and guidance in how to use them**

Teachers considered that having good resources at all levels was important. Some teachers said they would like more time to upskill themselves, and for more resources to be developed, *before* the curriculum is introduced.

Teachers talked about the need for “classroom-ready” resources, and easy-to-find resources that could easily be modified or adapted by teachers to suit their local context:

Unit plans that could be modified to suit our rohe. Stories and shared books suited to Junior levels. A resource bank of suitable activities to support learning so that teachers don't have to spend hours looking online or reinventing the wheel. (Year 2 teacher)

More resources for younger year levels (e.g., Years 1–4). A one stop shop of resources with listed suggested activities and how they can tie in to the big ideas or interlink between different parts of Aotearoa's history. (Years 2–6 teacher)

Digital Curation of resources. (Years 5–6 teacher)

More journals and School Journals across the school levels. (Years 5–8 teacher)

There appears to be a particular need for picture book resources for Years 0–3 and for videos or animations or online resources for Years 4–6. Teachers in the trial spent a lot of time creating or trying to access resources that were suitable and engaging for students. Teachers said they needed support to identify the most reliable and appropriate resources:

To teach these big ideas, we need resources at the appropriate level that will engage students. Everyone is being left to teach their own ideas, so it's hard to moderate the content. Some know nothing, so have nothing to draw on. (Years 5–8 teacher)

[Teachers] can see the necessity of students learning about the impacts of colonisation but there aren't resources for children that deal with the negative impacts—this is the biggest challenge. There will be a backlash. We haven't been encouraged to teach this and it is confronting to teach. (Facilitator notes from discussion with primary teachers)

Teachers wanted to know they would have access to existing resources and reassurance that, where there are identifiable resource gaps, these will be filled. A teacher commented that even the classroom trialling of the curriculum was “very rushed” and

[we] should have been actually provided teaching resources rather than having to make our own at such short notice. (Year 10 teacher)

## **Support around engagement with whānau, hapū, and iwi**

Teachers who were generally happy with the structure and design of the draft curriculum noted that:

The real mahi will come with the making connections between our place and the tangata whenua from [name of rohe]. (Years 7–8 teacher)

Teachers were conscious of the need to engage with whānau, hapū, and iwi, and the implications of this engagement both for schools, and for hapū and iwi.

As previously noted (see Schools' existing relationships and approaches p. 13), some schools are already working closely with iwi and local resources and people, and welcomed this strong focus of the curriculum. Others have yet to make connections and some of these felt they needed guidance about how to approach iwi (and, in some instances, which iwi to approach), and how to access resources. Some schools were concerned about relationships with iwi that needed to be established, or where relationships had been established, that iwi were under-resourced and stretched.

Some teachers wondered what to do with knowledge that was shared by local iwi and hapū in terms of carrying that knowledge forward. For example, if a story or stories were shared with teachers and students as part of a teaching and learning engagement, could that knowledge continue to be shared within the school, or did they always need to go back directly to the source with each cohort of learners?: ‘

Pākehā principal and teachers want to do justice to the stories ... Queried whether they should be telling the stories ... ‘How much can I tell/retell’ ... Facing the challenge of ‘How do we get authentic sources of local stories?’ Concerned there will be mistakes made without verification. (Facilitator)

Teachers also wondered what financial resourcing would be available for iwi and other local historical groups or entities that would be called on to support teachers and students with Aotearoa New Zealand's histories:

Thought needs to be put into how areas will work with local hapū and iwi. We don't want teachers going and knocking on iwi door asking for resources. Funding for iwi to become PLD facilitators/ accreditors so that they can upskill teachers in the stories of their rohe. Funding so that local iwi/ hapū can create their own mana whenua curriculum that they can share with schools. (Deputy principal, primary school)

Teachers also talked about the kinds of supplementary resources and guidance they thought schools might need to support their capabilities to work with local histories, and hapū and iwi engagement:

Unpacking some of the difficulties with local history. How do we decide when multiple iwi and hapū have a claim to the whenua we are on etc.? There needs to be more guidance around this. (Years 9–10 teacher)

### **Time and support for localised curriculum design**

Several schools mentioned the need for Kāhui Ako to have time and space to develop a local curriculum, and the value of iwi and hapū relationships being established at a Kāhui Ako level, rather than each individual school seeking to make these connections themselves.

Teachers talked about the value and benefit of teachers having opportunities to talk to teachers in other schools, particularly in local areas, and for Kāhui Ako to plan implementation of the curriculum so that there is shared understanding of what the progress of learning will look like in action. It was suggested that Kāhui Ako secondary history teachers could support primary colleagues to build their histories knowledge and confidence to teach histories.

Some wanted clear regional-level planning and support so that schools wouldn't be left to work things out for themselves:

An advisor that could come and talk to board, staff and parent community, ongoing PLD to help us plan and implement the curriculum, access to people who know the local stories. We believe this needs to go beyond schools approaching local iwi and instead be the Ministry making connections with iwi in each region and coming up with a plan to share stories and resources. (Years 4–6 teacher)

### **Support in communication with the wider community**

Some teachers suggested their biggest challenges could be around how to communicate the intentions of the curriculum to the wider school community, and what to do about parents who may have misconceptions or firmly-held beliefs at odds with the direction of the curriculum. Some schools have worked closely with their communities to allay fears, but teachers felt there is a need for clear messaging at a national level.

## **Facilitator reflections**

Thinking across the schools they worked with in the trial, facilitators felt the trialling process had been very valuable. They had seen how teachers' understanding of how to interpret and use the draft curriculum had developed, particularly after having a chance to ask questions and talk it through with a facilitator. Facilitators noted that schools' starting points made a big difference in terms of which concepts or language they reacted to or struggled with:

It's very much the starting point of the school that determines how accessible the language, concepts, and contexts are ... What I found in general was that schools who already have a strong local curriculum and engagement with mana whenua, it made a lot more sense to them and was more closely aligned to what they were already doing. (Facilitator)

Facilitators noted that some teachers' existing curriculum plans for Term 2 were less aligned with the directions of the draft Aotearoa New Zealand's histories content. For example, teaching about ANZAC Day by focusing on sites like Gallipoli, the trenches, international contexts, and "teaching it in ways they have always taught it". Facilitators suggested ways teachers could re-orient their plans to weave in a local histories focus.

Facilitators also noted that pedagogical practices were variable across different schools and classrooms. Facilitators commented on the range of teacher PLD needs they could see based on the classroom trialling across many different schools:

[For many teachers] there's a lack of understanding about history and history processes—the Do. I have concerns that it could all become didactic. There are concerns about how the public face is influencing teachers and schools. Teachers are listening to the swirl, and may not be able to interpret this as they might another curriculum area. (Facilitator)

Facilitators noted that some schools and teachers feel "PLD-starved" and were very keen to have any kind of PLD, and face-to-face support around the curriculum. Facilitators often had schools asking if or when they could come back to work with them again.

Facilitators observed that some rural schools were further along the journey with iwi engagement than urban schools, perhaps because it was clearer with whom to engage:

Some teachers had zero ideas and hadn't heard of any of the resources that are available ... Some areas [of the country] are well resourced, some schools are poorly resourced. (Facilitator)

Some facilitators observed strengths in schools that engaged in the trialling as Kāhui Ako, or were from Kāhui Ako that had already started linking localised curriculum to Aotearoa New Zealand's histories.

In terms of sensitivities, facilitators noted that colonisation was one of the main recurring threads across teacher concerns both about how to teach this in the classroom, and how to manage conversations with school communities.

Finally, facilitators expressed concerns about additional pressures and expectations put on Māori teachers in English-medium schools. They heard other teachers talk about involving or consulting their Māori teaching colleagues and were concerned about the additional load this could create for Māori teachers—including emotional and cultural load in supporting their school to manage relationships with whānau, iwi, and hapū.

## Summary

The response to Aotearoa New Zealand's histories in English-medium schools was generally positive, with some questions, concerns, and critical feedback shared by teachers. Facilitators observed that schools' different starting points, including existing relationships with mana whenua, had a big impact on how easily teachers could interpret and see how to work with the draft. Teachers and facilitators identified some clear areas where support will be needed.

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## SECTION 3

# Te whakamātau i te marau hukihuki o Te Takanga o te Wā Trialling of Te Takanga o te Wā draft curriculum

## Māori-medium data collection approaches

Data collection approaches for trialling of Te Takanga o te Wā paralleled those used for Aotearoa New Zealand’s histories, with some additional considerations to ensure the approach was in keeping with what was appropriate in Māori-medium contexts. The Māori-medium facilitators recruited kaiako for content trialling through whanaungatanga—reaching out to kura with whom they had worked previously and had good relationships with. This provided an important foundation for the data collection approach chosen for Māori medium, in which facilitators played a key role in collecting data to understand kaiako experiences of trialling content for Te Takanga o te Wā.

Data collection had to be completed in a very short time frame, and as kairangahau we recognised that it would not be possible for us to take the necessary time to build new “research relationships” with these kura in a respectful, mana-enhancing way. Therefore, we relied on the existing strong relationships that facilitators had with kura to collect data.

Kaiako were sent a short survey about the trial (completed by eight kaiako), but the primary sources of information were the personalised reflective conversations with facilitators. Looking back on the process, Māori-medium facilitators thought that it was an effective way to collect data, and kaiako also talked about how well the process of reflective conversations worked for them.

## Kura contexts for the trial

Kaiako who participated in the content trials for Te Takanga o te Wā came from a range of kura types including kura kaupapa Māori, kura ā-iwi, kura arareo rua, and kura rumaki reo.

Facilitators worked with kaiako from Year 1 through to Year 10, many of whom taught across multiple year levels. The facilitators noted that there was a feeling of inclusiveness in the way many kaiako approached the content—of wanting to take the whole kura whānau along with them.

Facilitators were very flexible in their approaches to working with kaiako, either meeting with individuals or groups, face to face, or via Zoom.

In one instance, a facilitator worked with four kura at the same time. The facilitator used a whakatauki to settle the space and frame the kaupapa for the hui, and talked about some of the well known tīpuna of the area. They shared what was happening in the media in relation to the new

curriculum, and posed some pointed questions to encourage discussion. The kaiako then had a discussion amongst themselves. Each kura then planned to wānanga separately, and develop their own plans.

### **Unpacking the draft marau with kaiako**

Many kaiako had not looked at the new curriculum prior to facilitator visits. Most kaiako said that the CORE facilitators' support and guidance in helping them to understand the draft content and how to work with it was very important:

We focused on an overview, their marau ā-kura, their strengths and knowledge of mātauranga Māori, the huatua matua, whāinga matua and whāinga paetae and the new whenu. It really resonated with them and they loved the framing. They were very interested in getting started straight away and could see [how] the new curriculum could easily and simply be implemented into what they do. (Facilitator)

Kaiako valued facilitators' explanations, advice, confidence, and knowledge about implementing Te Takanga o te Wā. They also appreciated their high level of reo Māori—one kaiako referred to “te kounga o tōnā reo”—and their humility. Kaiako appreciated having opportunities for reflective conversations, and how facilitators encouraged critical thinking. They also liked that facilitators had a background in teaching.

Facilitators thought the support they provided gave kaiako the opportunity to have in-depth and open conversations about what could work in their community. It provided a platform for them to “talk about everything”, a space to be collaborative with other colleagues, “doing the work before the work, anchoring them in their history, whakapapa”.

Facilitators also noted that kaiako appeared to enjoy their coaching sessions about the new curriculum content:

Teachers loved the draft curriculum and have invited us back for a Teacher Only Day with whānau and wider school community.

Kaiako loved our time together today. They are very excited to give it a go. One teacher reported they now want to teach Tikanga ā-lwi every day.

Teachers were planning to run in-kura workshops with other staff members. I think the school will be ready to give it good go come 2022 and have also highlighted the need for PLD and ways by which mana whenua can be supported to share their narratives.

### **Potential sensitivities for ākongā and kaiako**

At the beginning of the content trial, facilitators raised concerns about whether the new curriculum content might cause upset or trauma for ākongā and kaiako.

During the trialling, some kaiako confirmed this concern and suggested that there be counselling available for both teachers and students to help deal with intergenerational trauma. This would ideally include assistance with handling difficult discussions.

### **Existing relationships and approaches**

Facilitators noted that assumptions should not be made about the preparedness of kura to work with hapū and iwi, and that different kura are in different stages with their relationships. The following examples illustrate what some kura are doing or planning to do, to work with hapū and iwi.

One kura has been having conversations with local iwi about Te Takanga o te Wā, and holding wānanga to talk about who needs to be at the table, and how they can reassure those whānau who need it. They have talked about having “readiness hui” and courageous conversations with people they know, then getting key people on board before calling a wider hui with the community.

Another kura intends to involve whānau, hapū, iwi, and marae going forward. The kura wanted to have a teacher only day to bring all the whānau in to wānanga the content together. They plan to be deliberate about communicating the curriculum and they want to see that iwi have the resources to do this work.

In one kura, the whānau are working on relationships with local mana whenua but they have had issues talking to the wrong iwi in the past and are now very cautious. They want as much community involvement as possible as long as it does not overtake what they want for the kura:

Lots of pūrākau, mōteatea, waiata with kōrero tuku iho. Place-based learning is evident and a key part of the kura. There wasn't really an explicit teaching focus on history, but historical narratives and whakapapa were integrated throughout their curriculum. (Facilitator)

Some kura had concerns about how they can fully honour the contribution that kaumātua and other knowledgeable people of the local hapū and iwi make to help their kura:

Each kaiako had a specific story about ongoing interaction with local kaumātua, and all feel that what they provide in return is not equivalent to what they are receiving. (Facilitator)

### **Resources kaiako already know about or find useful**

Facilitators were surprised most kaiako had not known of existing resources such as *Te Takanga o te Wā: Māori History, Guidelines for Years 1–8* (Ministry of Education, 2015), the TKI website, or Kauwhata Reo. They saw a gap between the communications and resources the Ministry has sent out, and what arrives at or is used, within kura.

Kaiako often seemed to rely on information they could find on the internet, or on knowledgeable people such as kaumātua. Facilitators sighted some textbooks, but these were outdated.

### **Trialling in akomanga**

Many kura emphasised the importance of taking the time to do the preparatory thinking, planning, and working with their communities to get ready to implement the content. Facilitators spent time with kaiako exploring the draft content, so that kaiako were able to identify opportunities where they could incorporate the content into classroom practice:

We worked through the whenu, they were fine, you know. Their big thing was the prepping. Of course they will adjust it to their needs, they want to be tika and pono to their rohe. They shared with each other how they might do that. (Facilitator)

A few kaiako were able to trial the draft Te Takanga o te Wā curriculum in their classrooms during the trialling period. Kaiako who were not able to actively trial the content in the time available still provided feedback about the content and shared thoughts about how they would integrate it into their kura curriculum and teaching. Some kaiako were also looking forward to sharing the content at their whānau hui.

An example of akomanga trialling reported by kaiako, and observed by facilitators, during the trialling period involved a social studies class researching New Zealand in the 1960s:

Many of the students enjoyed looking at (and laughing about) the fashion in the 1960s. They couldn't explain why they were learning this when asked. One group of girls had a good conversation with me about how the school uniform had changed and why it hadn't changed as much as non-uniform fashion. They were very keen to undertake some social action to permit girls to wear trousers if they wanted to. (Kaiako)

## Ākonga response and engagement

Where kaiako trialled content in their classrooms, ākonga response and engagement was generally positive:

Students love this kaupapa and it fits well with what we already have in place for our school Turangawaewae. (Kaiako)

I taught a lesson about career choices and we looked at the age of careers and what that would have looked like in our grandparents' time, their grandparents, and so on. So Mana Motuhake and Whakawhanaungatanga became the leading huatau as this was where the lesson naturally gravitated toward. (Kaiako)

## Kaiako feedback about trialling the draft marau

### Positive feedback

Kaiako feedback on the draft marau was overwhelmingly positive:

He kaupapa hirahira e whakamana i ngaa koorero o te kura waihoki te iwi. (Kaiako)

He nui ngā hua o tēnei marau mō a tātou tamariki. (Kaiako)

Kaiako liked that Te Takanga o te Wā is based on Māori world views, and mātauranga Māori:

He tirohanga Maaori te aronga. (Kaiako)

Ko ngaa huatau matua he aronga maaori. (Kaiako)

Many kaiako expressed confidence about teaching through the five huatau matua of Te Takanga o te Wā—Whakapapa, Kaitiakitanga, Tūrangawaewae, Mana Motuhake, Whanaungatanga—although some wanted more support to unpack and work with these:

The huatau matua really resonated with them, and through our session were able to identify many areas of alignment to their marau ā-kura and whānau aspirations. (Facilitator)

Kaiako thought the content was great—they loved it and loved the way they could truly see themselves in it and be able to use it. They felt the 5 huatau matua were very easy to use and were very happy to now have a place to really give mana to these important Māori concepts. (Facilitator)

Most kaiako said that the draft whenu, Te Takanga o te Wā, fit well with their marau ā-kura:

In my honest opinion I think any kaupapa can be easily linked to Te Takanga o te Wā. (Kaiako)

They loved the idea of looking at events with a historical lens—e.g., in our region this week there was a march for Māori wards. Our conversations today triggered them to think about that with a mana motuhake lens and to compare and contrast with other marches. (Facilitator)

They liked the planning format, the fact that there were 5 huatau—not too many, not too few. [They] liked the freedom to be able to apply the huatau to their own contexts. They said, 'This is what I had hoped the curriculum would look like.' (Facilitator)

Rawe ngā huatau matua me ngā tohu mō ia wānanga. (Kaiako)

The huatau matua will work really well for them, in fact, they liked the huatau so much they wanted to reorder other areas to align with these huatau. Their marau ā-kura has Te Aho Matua embedded, and they now also want the huatau to be embedded. (Facilitator)

The huatau matua are all interrelated, and there is a lot to consider within each one. Kaiako liked that the curriculum design is broad and flexible enough for any iwi or hapū to tell their kōrero tuku iho in their own way.

Most kaiako thought Te Takanga o te Wā made sense as a new whenu in Tikanga ā-iwi, though a few suggested it be a stand-alone kaupapa, or that one whenu be removed to make space for the new one. Some thought that better or different graphics could be used within the documents.

### **Using the new marau to build on and enhance current practices**

Kaiako talked about how well the content aligned with what they were already teaching:

E haangai ana ki ngaa mahi e whakaako ana e maatou. (Kaiako)

He mama te whai hononga ki waenganui i ngā mahi me te whenu. (Kaiako)

He maha nga hononga ki too maatou marau. (Kaiako)

For example, one kaiako looked at developing understanding of students' whakapapa in an historical context, looking at how communities are formed, and getting ākongā to take ownership of something that is important to them:

The teachers are focusing on Kaitiakitanga this term and all agreed that this aligns perfectly to the huatau matua Kaitiakitanga of Te Takanga o te Wā. One teacher is also planning a trip to a local pā site, which is also a name of one of the akomanga at the kura—a name gifted by mana whenua to the school. (Facilitator)

### **Pitched at the right level**

After working with kaiako, facilitators said they felt that the content of the draft curriculum was appropriate for class and year levels, and that kaiako were very confident about teaching it. One noted that the kaiako they worked with in one kura were really confident in teaching the Māori side of history, but wanted to build confidence with “the other side”:

The layout was familiar, not like the digital tech curriculum where everything was new. It was a big relief that they didn't have to learn lots of new stuff, it just grows more knowledge—learning for them. (Facilitator)

All kura were excited so it was quite easy, because of the familiarity with the content, and could go deep because of that. Especially when whānau, hapū and iwi came into it. (Facilitator)

One kaiako liked the approach of staggering the levels so that there is room to keep developing over time. Most kaiako agreed that the exemplars and pūkenga were pitched at the right level for the students they teach, and felt the whāinga paetae were at a good level.

### **Teachers' critiques, questions, and concerns**

Kaiako had a range of concerns about the new curriculum content, which included time pressure around its implementation, concerns about non-Māori teachers, and the curriculum putting extra pressure on kaiako Māori as well as hapū and iwi.

## Not enough time

Some kaiako were concerned that the new curriculum is being rushed, and that this will have consequences in the classroom. They felt that there is too little time for discussion, professional learning, and becoming familiar with the objectives of Te Takanga o te Wā:

Mana Motuhake: He uaua mōku te whai tauira o tēnei momo āhuatanga mō aku tauira. He poto te wā kia tino matapakihia ngā tini kaupapa, ā, ngā tini whaingā o tēnei whenu. Still being rushed through? (Kaiako)

## Competing priorities in the marau

A facilitator noted that te reo matatini has had a big drive in the past year, but tikanga ā-iwi hasn't had the same focus because of other priorities:

It's an outcome of the system they are working with a busy full curriculum. Sometimes kaiako didn't realise they were doing tikanga ā-iwi until we discussed it, and then they wanted to do it every day. (Facilitator)

## Concerns about non-Māori teachers

Another concern from kaiako is how to ensure that non-Māori teachers are sufficiently trained to teach the content. This includes upskilling non-Māori teachers to gain a deeper understanding of Māori perspectives, as well as ensuring they are equipped to use te reo Māori correctly and respectfully in the classroom:

Non-Māori needing to upskill and understand Māori experience and lens. (Kaiako)

Kaaore te kaiako aa iwi kee e moohio ana ki te ia me te hoohonu o te tirohanga maaori. (Kaiako)

Non-Māori Kaiako will need to upskill in Te Reo so that they can model correct pronunciation of reo to students, especially those Māori who are disconnected. (Kaiako)

## Pressure on Māori kaiako in kura auraki

The potential pressures on kaiako Māori in English-medium schools was another area of concern. Kaiako expressed concerns that these kaiako may have added pressure put on them to provide support and advice about the histories content to other teachers. This is particularly concerning as it means their attention might be taken away from other important areas of expertise, such as te reo Māori:

Māori kaiako in kura auraki (who are not Social Science or History teachers) can possibly be overwhelmed with more work to help make connections with iwi taking away time from the Te Reo Curriculum. (Kaiako)

Very concerned about those in mainstream with a bilingual unit—how will it be for them? How to get it right for everybody. Wherever tamariki are in the kura. They want to support their colleagues. Concern for iwi and hapū. (Facilitator)

## Pressure on iwi and hapū

The new curriculum content is likely to create high expectations among schools and kura about support from iwi and hapū. A concern from kaiako is that this may lead to schools and kura overburdening iwi and hapū with requests for support. One kaiako noted that there is potential that iwi and hapū may be exploited in this space, particularly if those requesting knowledge are not

familiar with certain tikanga, such as giving koha. Kaiako saw it as the Ministry's role to resource and support iwi in this space:

Sometimes iwi/hapū can be taken advantage of with sharing their knowledge (by not giving koha to the people in the know). This should be a partnership between the two. (Kaiako)

Funding and support for local iwi/hapū to create education resources (collation of stories etc) for kura to access so kaumātua are not over-stretched. This needs to be the responsibility of MOE, not kura. (Kaiako)

It's not good enough that a framework has been given, yet further support for local narratives is not provided. Local iwi cannot be helpful to all kura if they are not resourced well. (Kaiako)

## What support kaiako and kura will need

Overall, kaiako were pleased with the draft content, but believed that the challenges lay in how the curriculum will be rolled out. There were clear messages that kaiako and kura will need support to ensure the effective implementation of Te Takanga o te Wā.

This includes making sure that Māori medium has equitable resourcing, support from leadership, and access to PLD opportunities and resources. Kaiako felt that kura, hapū, and iwi will all need significant support if they are to work together to create localised curriculum content. Support will also be needed to engage ākonga, and to ensure continuity of learning between primary and secondary school.

### Equity for Māori medium

Kaiako and facilitators stressed how important it was to ensure equity of support for Māori medium:

People really want this to happen, we must grasp the opportunity. You don't have to convince people, so provide a decent platform, do not be stingy [with support], this is growing our county, our nation. Be generous in resources and address the inequity for Māori medium. Give it everything it needs to succeed. Readiness time, then implementation time. (Facilitator)

In my view TTOTW is no doubt a wonderful resource that enables learners to travel in any time and space around Aotearoa and historical knowledge, stories, organisation culture, movements etc. I think the draft is excellent in the way it is prepared and obviously evolved through deep discussion around its content and wānanga around the concepts and kupu and structuring of the huatau matua ... perhaps the support needed will be in how this whenu is rolled out, and not so much in what might improve the draft. (Kaiako)

If you want this to be a success, give time and energy in the Māori medium space. Wānanga and preparation, doing this well is really important. (Facilitator)

### Support from leadership

Support from tumuaki and senior leadership will be fundamental in ensuring kaiako are able to deliver Te Takanga o te Wā. Much of the support for kaiako to have time for PLD, planning, and implementation of the curriculum will come from their school leaders:

Me pehea mātou te tono mai ki ngā kaiārahi, pouārahi tumuaki hoki ki te whai wāhi mai ki te takanga o te wā. Ma ratou kee tenei kaupapa e whakamana. (Kaiako)

## Kaiako professional learning and development

Kaiako identified a range of professional learning opportunities that would support them to implement the curriculum. One area they identified was PLD around the subject of history, led by history experts. They also spoke about needing reo Māori PLD, as well as support around aromatawai.

Some kaiako suggested it would be useful to frame PLD around the five huatau matua of Te Takanga o te Wā. It could also be useful to do this type of PLD in clusters or Kāhui Ako. Connecting with other kaiako, both from their own, and other, kura was discussed, with the view that this would enable them to share resources for teaching history across different marau.

They suggested that sharing teaching strategies and plans would also be useful:

Kaiako will need PD and a LARGE platform or space to share whakaaro around how they might plan a unit, select and teach content. (Kaiako)

Kaiako also expressed a desire for co-designed PLD support:

An iwi does a day with kids who whakapapa to the area—it's great. (Facilitator)

## Access to suitable resources, and guidance in how to use them

Kaiako wanted access to a wide range of resources to support the implementation of Te Takanga o te Wā:

Hangaia ngā rauemi maha hei tautoko i te Mahere. (Kaiako)

However, facilitators found that most kaiako weren't aware of Māori histories resources already available. Better promotion of existing and new resources, including exemplars, could be very helpful for teachers who need to source appropriate teaching materials:

... Maybe some journals with a range or series about different historical events, people, culture and land stories. (Kaiako)

A hub where local info can be sourced without overburdening the iwi such as accessible iwi maps (for classrooms), popular local stories, contact details for local iwi, or pepeha relevant to hapū/iwi etc. (Kaiako)

Kaiako also said it would be useful to have exemplars of lessons for each main kaupapa:

Case studies for how it could work. Kaiako could use these to model from. (Kaiako)

He rauemi taunaki pea mo ia kaupapa matua. (Kaiako)

A range of student-focused resources that would help increase student engagement with the learning area would also support kaiako to teach this content in the classroom:

Me kimi rauemi tautoko mo ngaa tamariki—resources that focus on engaging students. Having a range of options for students to choose from. (Kaiako)

Some kaiako wanted to know what Pākehā resources about history they could access, as well as tapping into the Māori history resources.

A facilitator suggested that it would have been useful to have a teacher guide for Te Takanga o te Wā available early in 2021 to help kura unpack and grow understanding of the content.

## Support around engagement with whānau, hapū, and iwi

Kaiako and kura will need support to engage with the wider community, particularly hapū and iwi, in order to source historical knowledge, as not all kura already have these connections in place:

It is a huge assumption that kura Māori have access to ngā mātanga o te hītori. (Kaiako)

Resources and funding would be best used to build a positive partnership between our kura and local iwi. (Kaiako)

He puna kōrero mai ngā mana whenua o ngā rohe. (Kaiako)

Kaiako identified difficulties around how to respectfully engage with mana whenua and know who the right people to speak to are. Some also expressed anxiety over their own lack of historical knowledge.

## Support for hapū and iwi

Many hapū and iwi will need support to engage with kura and schools, if that is their wish. Kaiako wanted to ensure that relationships with hapū and iwi are meaningful and reciprocal, so that they benefit not only kura, but hapū and iwi as well:

Every kura will want to go to their local iwi? Me pehea nga kura e awhina atu i nga iwi? (Reciprocal relationship!) (Kaiako)

Remuneration for our knowledge keepers—schools have to find that money and sometimes they don't have it. It's inequitable, just because [kaumatua and others] aren't [centrally funded] PLD providers. (Facilitator)

There's nothing preparing iwi for the engagement the MoE want to see. Want an interactive platform for other iwi to engage with about resources, that everyone knows about. Ensure any resources come with upskilling, to know how to engage with them. Able to facilitate enquiry process is good, even if not experts. (Facilitator)

## Time and support for localised curriculum design

Kaiako would like support to work with iwi to develop local stories. However, they are concerned about iwi capacity to do this. They wanted time and support for kura to work with iwi and mana whenua, to develop local stories that can be used in the curriculum.

In some areas it was important to recognise how highly localised this work needed to be:

'A chief on each hill.' We never do that big thing—very clear that each maunga have their own way—no combined one-size-fits-all [across the wider area]. (Facilitator)

## Support around engagement with ākongā

Kaiako have identified difficulties around engaging students with histories. One kaiako said that within their integrated programme, they are very student driven, so student interest plays a huge part in what they learn.

## Continuity of learning between primary and secondary school

As we found with English medium, a concern for Māori-medium kaiako is the progression from primary school to secondary school, and whether continuity of learning can be assured during this transition. They pointed out that both primary and secondary teachers will need support to learn the content in the curriculum.

Kaiako said that understanding what is covered in the primary levels may be a challenge for secondary teachers, particularly as their students come from many different primary schools. Supports need to be put in place to ensure that secondary teachers are aware of their students' knowledge bases when they transition to secondary education.

## Summary

Response to Te Takanga o te Wā was strongly positive from Māori-medium kura and kaiako. The structure and concepts made sense to kaiako. The main concerns and questions from kaiako related to the support, resourcing, and time frames for localising Te Takanga o te Wā into marau a-kura.

As is the case in English-medium schools, kura are also at different starting points and levels of readiness, including in their existing relationships with hapū, iwi, and whānau, and the possibilities for engaging these communities in curriculum design. Kaiako and facilitators identified clear areas where support will be needed. Taking the time and having the resourcing and support to do this well was important. Some kaiako also identified risks around pressures on Māori teachers in English-medium schools and specific support needs for non-Māori teachers in Māori-medium kura.

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# Ngā tohutoro

## References

Ministry of Education. (2015). *Te Takanga o te Wā. Māori history. Guidelines for Years 1–8*. Author.  
<http://maorihistory.tki.org.nz/assets/Uploads/Te-Takanga-o-te-Wa-Maori-History-Guidelines-English-1.pdf>



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# Āpitianga

## Appendices

### Appendix A: School and kura demographic details

#### English medium-school characteristics

TABLE 1 **School decile**

Decile	Number of schools	%
1	7	11.86%
2	4	6.78%
3	3	5.08%
4	5	8.47%
5	5	8.47%
6	8	13.56%
7	8	13.56%
8	8	13.56%
9	3	5.08%
10	8	13.56%
<b>Total</b>	<b>59</b>	<b>100.00%</b>

TABLE 2 **School type**

School type	Number of schools	%
Contributing	12	20.34%
Full Primary	25	42.37%
Intermediate	5	8.47%
Secondary (Year 7-15)	7	11.86%
Secondary (Year 9-15)	9	15.25%
Special School	1	1.69%
<b>Total</b>	<b>59</b>	<b>100.00%</b>

TABLE 3 **School location: rural/urban**

Location	Number of schools	%
Main Urban Area	36	61.02%
Minor Urban Area	4	6.78%
Rural Area	11	18.64%
Secondary Urban Area	8	13.56%
<b>Total</b>	<b>59</b>	<b>100.00%</b>

TABLE 4 **Schools by region**

Region	Number of schools	%
Auckland	13	22.03%
Bay of Plenty/Waiariki	7	11.86%
Canterbury/Chatham Islands	6	10.17%
Hawke's Bay/Tairāwhiti	2	3.39%
Nelson/Marlborough/West Coast	3	5.08%
Otago/Southland	8	13.56%
Tai Tokerau	3	5.08%
Taranaki/Whanganui/Manawatū	2	3.39%
Wellington	15	25.42%
<b>Total</b>	<b>59</b>	<b>100.00%</b>

### Māori-medium kura characteristics

TABLE 5 **Kura definition in Ministry of Education database**

Definition	Number of kura	%
Bilingual School	1	5.00%
Bilingual Year 7 and Year 8 School	2	10.00%
Designated Character School	3	15.00%
Kura Kaupapa Māori	3	15.00%
Secondary Māori Boarding School	1	5.00%
Not applicable (see below)	10	50.00%
<b>Total</b>	<b>20</b>	<b>100.00%</b>

The 10 schools in the “not applicable” category included five schools with some students in Māori-medium education, and five schools with some students in mixed Māori language in education (Rumaki reo).

**TABLE 6 Kura deciles**

<b>Decile</b>	<b>Number of kura</b>	<b>%</b>
1	9	45.00%
2	4	20.00%
3	3	15.00%
4	1	5.00%
5	1	5.00%
6	1	5.00%
10	1	5.00%
<b>Total</b>	<b>20</b>	<b>100.00%</b>

**TABLE 7 Kura type**

<b>Kura type</b>	<b>Number of kura</b>	<b>%</b>
Composite	4	20.00%
Composite (Year 1-10)	1	5.00%
Contributing	2	10.00%
Full Primary	5	25.00%
Intermediate	2	10.00%
Secondary (Year 7-15)	1	5.00%
Secondary (Year 9-15)	5	25.00%
<b>Total</b>	<b>20</b>	<b>100.00%</b>

**TABLE 8 Kura location: Rural/urban**

<b>Location</b>	<b>Number of kura</b>	<b>%</b>
Main Urban Area	13	65.00%
Minor Urban Area	3	15.00%
Rural Area	2	10.00%
Secondary Urban Area	2	10.00%
<b>Total</b>	<b>20</b>	

Kura regions are not reported as there were fewer regions, and this information could result in identification of kura.

## Appendix B: Facilitator data collection template

<b>Planning phase</b>	Facilitator's name
	Name of School or Kura
	Name(s) of teacher(s) or kaiako.
	What year level(s) will they be trialing the curriculum with? (Select all that apply)
	Curriculum plans for Term 2. What are/were the teacher's curriculum plans? How will or might the curriculum trialling fit into these plans? Please describe what was discussed.
	The culture and context of the classroom, in relation to teaching Aotearoa New Zealand Histories or Te Takanga o te Wā. Were any potential sensitivities identified or discussed? If so, please describe.
	<b>Discussion about the draft content.</b> How familiar was the teacher with the draft content? What was focussed on in the coaching session? What (if any) aspects of the curriculum design did they find hard to understand or have questions about? What (if any) aspects did they seem most interested in testing in their classroom? Did they have any early feedback on the draft content?
	<b>Engagement with whānau, hapū, and iwi.</b> Is there existing engagement with whānau, hapū, and iwi in the planning and design of curriculum in this school or kura? Please add any details you gathered relevant to local curriculum design and the teaching of histories in this school or kura.
	<b>The teacher's existing/prior approaches to teaching Aotearoa New Zealand histories or Te Takanga o te Wā:</b> Please add any other information you picked up from the teacher/kaiako about what they already do, or have done in the past. E.g. did they describe examples of prior practices?
	<b>Resources the teacher already uses and finds useful.</b> Did the teacher discuss resources they already use, and have found useful, in teaching Aotearoa New Zealand histories or Te Takanga o te Wā? If so, please describe these (Resources might include people, places, experts, books, digital resources).
Timeframe for in-person visit to the school or kura.	

<b>Classroom observations</b>	If you're working with multiple teachers or kaiako at the same school or kura, please describe which classrooms you visited for observation (e.g. year 4 class, Year 9 social studies class, etc)
	Description of the classroom session (what did the lesson/session involve?)
	Did you see/hear/notice anything that you want to discuss and unpack further with the teacher after the session? If so, please add notes.
	Did you hear or gather any student voice or feedback during the session? If so, please add notes.
<b>Reflective discussion with teacher/kaiako</b>	<b>What went well.</b> What did the teacher think went well in trialling the draft curriculum in their classroom?
	<b>How students responded and engaged with the curriculum.</b> What did the teacher (or facilitator) notice about students' reactions, engagement, and responses to what was tested in the classroom?
	<b>Teacher feedback on the curriculum design.</b> Does the teacher suggest any changes or improvements to the curriculum content (structure, design, content)? Please ask specifically for feedback on these areas: Do you think the content of the draft curriculum is appropriate for your class and year level? What are your thoughts on the: The three big ideas? The know, understand, do model? The three national contexts and the local and rohe contexts? The three inquiry practices? The progress outcomes?
	What support teachers/kaiako and schools/kura will need to teach Aotearoa New Zealand histories and Te Takanga o te Wā? What do teachers (and students if applicable) think they will need to support learning in this area? What are the enablers? What are the barriers?
	Anything else. If there's any other information that should be included to help us learn from this classroom and akomanga trialling, please add it here.

## Appendix C: Teacher Survey — Aotearoa New Zealand's histories

1. **Which year levels do you teach? (Select all that apply)**  
Years 0-1, Year 2, Year 3, Year 4, Year 5, Year 6, Year 7, Year 8, Year 9, Year 10, Other (please specify)
2. **Please indicate how confident you feel that you understand, and could put into practice, each of the following features of the draft curriculum design?**  
(Not at all confident, Slightly confident, Confident, Very Confident)
  - a) Weaving together the three elements “Understand”, “Know”, and “Do” so that student learning is deep and meaningful
  - b) The three big ideas in “Understand”
  - c) “Know”—the three national contexts
  - d) “Know”—the rohe and local contexts
  - e) “Do”—the three inquiry practices
3. **Please add any comments you want to make about the structure of the curriculum design**
4. **Please indicate how strongly you agree or disagree with these statements about levelling and progress outcomes in the draft curriculum**  
(Strongly disagree, disagree, agree, strongly agree)
  - a) **The curriculum content is pitched at the right level(s) for the students I teach**
  - b) **The progress outcomes provide useful guidance about what we're aiming for, for students at the level(s) I teach**
5. **How important was the CORE facilitator's support and guidance in helping you to understand the draft content and how to work with it?**  
(Not at all important, Slightly important, Important, Very important, I did not have any sessions with a CORE facilitator)
6. **What was most useful about the CORE facilitator's support?**
7. **Have you had an opportunity to trial the draft Aotearoa New Zealand's histories curriculum in your classroom? (Yes, No)**
8. **Is there anything you would like to say about how your students responded when you trialed the draft Aotearoa New Zealand's histories curriculum in your classroom?**
9. **Is there anything about the Aotearoa New Zealand's histories curriculum that you think could be changed or improved?**
10. **What kind of support or resources would help you and your school in the implementation of the Aotearoa New Zealand's histories curriculum?**

## Appendix D: Kaiako survey – Te Takanga o te Wā

- Kei tēhea momo kura arareo Māori koe e whakaako ana?** Which type of Māori Medium school do you teach in?  
(Kura Kaupapa Māori, Kura ā-Iwi, Kura rumaki reo, Kura arareo rua, Tētahi atu (tuhia mai koa)  
Other (please specify)
- Ko ēhea (te) ngā taumata? (Kōwhiritia ngā mea katoa e hāngai ana).** Which year level(s) do you teach? (Select all that apply)  
(Tau 0-1, Tau 2, Tau 3, Tau 4, Tau 5, Tau 6, Tau 7, Tau 8, Tau 9, Tau 10, Tētahi atu (tuhia mai koa)
- He pēhea te whaitake o te tautoko o tō CORE Kaihuawaere ki te ārahi i a koe ki te whai māramatanga o te marau hukihuki me te whakamahi i āna ihirangi?** How important was the CORE facilitator's support and guidance in helping you to understand the draft content and how to work with it?  
(Ehara i te mea hirahira/Not at all important, He āhua hirahira/Slightly important, He hirahira/Important, Tino hirahira/Very important)
- He aha rawa ngā āhuatanga whaihua ka riro ki a koe i te tautoko o tō CORE kaihuawaere?** What was most useful about the CORE facilitator's support?
- He pēhea tō māia ki te whakaako mā ngā huatau matua o Te Takanga o te Wā? (Whakapapa, Kaitiakitanga, Tūrangawaewae, Mana Motuhake, Whanaungatanga)** (How confident do you feel to teach through the five huatau matua of Te Takanga o te Wā? (Whakapapa, Kaitiakitanga, Tūrangawaewae, Mana Motuhake, Whanaungatanga)  
(Kāore i te tino māia/Not at all confident, Āhua māia nei/Slightly confident, He māia/Confident, Tino māia/Very confident)
- Tēnā, tohua mai te whakautu e hāngai ana ki tāu e whakapono ai mō ngā kīanga e whai iho nei. Please indicate how strongly you agree or disagree with the following statements**  
(Kei te kaha whakahē/ Strongly disagree, Kāore i te whakaae/Disagree, Kei te whakaae/Agree, Kei te kaha whakaae/Strongly agree)
  - E tika ana kia noho Te Takanga o te Wā hei whenu hou ki roto i te Tikanga ā-Iwi** It makes sense to locate Te Takanga o te Wā as a new whenu in Tikanga ā-Iwi
  - He tau te noho o te whenu hukihuki Te Takanga o te Wā ki tā mātou marau ā-kura** The draft whenu, Te Takanga o te Wā, fits well with our marau ā-kura
  - Kei te taumata tika ngā tauira me ngā pūkenga mō aku ākonga** The exemplars and pūkenga are pitched at the right level for the students I teach
- Kua whai wā koe ki te whakamātau i te marau hukihuki Te Takanga o te Wā ki tō akomanga?** Is there anything about Te Takanga o te Wā that you think could be changed or improved?
- He aha ngā momo rauemi, ngā momo tautoko rānei i a koe, i a koutou ko tō kura ki te āta whakaū i Te Takanga o te Wā?** What kind of support or resources would help you and your kura in the implementation of Te Takanga o te Wā?

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