INCREASINGLY DIGITAL PROJECT:

Teaching and learning resources in the context of Aotearoa New Zealand

School and kura case studies for the Increasingly Digital project

Rachel Bolstad and Basil Keane
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Summary

The Increasingly Digital project explored how teachers and students discover, access, use, create, and share resources to support teaching and learning about Aotearoa New Zealand, and how this might be achieved more effectively in current, increasingly digital, learning environments. Nine schools and kura took part in the case studies workstream of the project in terms 1 and 2, 2018. The cases involved diverse contexts, including English- and Māori-medium schools, primary and secondary, urban and rural.

He Tohu and Tuia—Encounters 250

The project’s focus on New Zealand heritage knowledge was contextualised around two contexts of national, historic, and therefore educational significance: He Tohu (a permanent exhibition at the National Library comprising three constitutional documents: He Whakaputanga, Te Tiriti o Waitangi, and the Women’s Suffrage Petition) and Tuia—Encounters 250 (a commemoration of 250 years since the Endeavour arrived in Aotearoa). These contexts are both areas of significant interest to the government agencies involved in the project, and there are connections between them. In addition, 2018 marks the 125th anniversary of women’s suffrage in New Zealand, and 2019 marks the Tuia—Encounters 250 commemorations. Project partners identified that their collections could yield rich resources to support these commemorations. It was thought likely that these resources were not yet widely known in schools, and that this work could inform the development of new resources in the future.

Resources for learning and teaching in the context of Aotearoa New Zealand

Resource maps created by the National Library of New Zealand (NLNZ) were used to guide discussions with staff to identify their awareness and use of different resource types they might use for teaching and learning in contexts relevant to themes of this project. The range and nature of resources varied considerably from school to school. Some schools, particularly the kura, leaned heavily towards people and places, and to a lesser extent print material and digital resources. Other schools leaned heavily towards digital resources, particularly those that had high student access to digital devices and internet access across the school. In every school and kura there were some resources or services that teachers had not been aware of or used.

Te Kete Ipurangi (TKI), Te Ara, and NZHistory were the most commonly used digital sources. Staff teaching primary school-aged children noted that, while many of the resources on the resource maps were useful for teacher knowledge, they tended to be less accessible or useful for
their students. Teachers tended not to use sites where a lot of time and interpretation was needed to make the resource relevant for their teaching contexts and year levels.

The setup and use of library infrastructures varied across schools. Some schools had well-provisioned school libraries, made use of NLNZ lending services and, in some cases, also borrowed books in from local public libraries and even university libraries. Some schools have recently undergone redesign and revitalisation of the school library space, while other schools were in a decision-making phase about the future of their school library, as part of school rebuilding plans and decisions about resourcing.

Resource challenges identified by teachers included:

- finding resources that were accessible and appropriate for children, particularly younger learners
- the cost and time required to resource diverse student inquiries (rather than repeating the same units/topics every year)
- whether resources were relevant to the local iwi and hapū
- accuracy of resources in terms of te reo and mātauranga Māori
- usefulness/accessibility of teacher guides
- knowing what’s out there and finding tools to suit their purpose.

Students said they often found it difficult to find specific kinds of information about New Zealand histories and local heritage, particularly once they were trying to explore questions beyond “basic facts”. This sometimes limited the kinds of inquiry questions they could productively explore within the time frames they had.

**Curriculum contexts for learning about Aotearoa New Zealand**

For the kura and schools serving a majority Māori community, local knowledge and iwi knowledge and identity were of central importance and underpinned the design of the whole curriculum. As a generalisation, in schools where the curriculum was more Māori in design, students’ whakapapa and connections with their whānau, hapū, and iwi were key factors in shaping curriculum and the design of learning experiences, and national histories were typically addressed through a focus on the local histories and people, and their role or connections within larger national narratives.

In English-medium schools in larger urban centres serving a wider cultural cross-section of students and community, New Zealand history and heritage learning was more likely to centre around national contexts (e.g., Treaty of Waitangi, ANZAC, women’s suffrage), sometimes with localised connections woven into these contexts. Challenges teachers identified for teaching New Zealand history, heritage, and local knowledge, included many teachers not having a deep knowledge of New Zealand history themselves (particularly Māori/mana whenua perspectives and local histories), and not knowing how to best approach learning and teaching with a local focus.
Teachers in several case study schools felt there was a growing interest and readiness at a national level to engage with New Zealand’s history, including the contested and controversial aspects of that history.

**Workshops and facilitators’ work with schools**

As part of the project, participating staff from all the schools and kura were invited to two 2-day workshops in March (Wellington) and June (Auckland). The programme for both workshops included a mix of presentations and workshop activities designed to assist and inspire schools in the discovery, access, use, creation, and sharing of resources for learning and teaching relevant to the focus on Aotearoa New Zealand and the contexts of Tuia and He Tohu.

Feedback from workshops and final case study visits indicated a range of benefits gained by staff as a result of their participation in the project. These included increased awareness of various resources, new ideas about how to access, use, create, and share resources, inspiration to initiate plans for curriculum and teaching linked to the upcoming Tuia commemorations. Other benefits varied across individual teachers and schools, related to what they had been seeking to gain from the project. In addition, staff valued the opportunity to have time to think and plan with their colleague(s) from their own school, as well as the learning and connections made with other schools and people from the project partner organisations. Schools and kura also contributed to the resource development workstreams of the project.

**Students’ perspectives on learning in the context of Aotearoa New Zealand**

Students thought that it was important to learn about New Zealand history and local histories. However, students across several schools expressed fatigue with certain topics that they feel are covered “every year”, specifically the Treaty of Waitangi, world wars, and ANZAC. Students felt they were covering the “same information” over and over, from primary school right through to secondary, and were interested in learning a wider range of New Zealand history and local histories.

Students’ knowledge about the local area or New Zealand history was acquired in different places across the curriculum, including in social studies, history, geography, te reo Māori classes (for some students), and in other school-specific programmes, such as Gisborne Boys’ High’s Tu Tane programme and tikanga modules. Student groups commonly said that it was important to them to know about their own whānau histories, whakapapa, and where they came from. Students had varying degrees of knowledge about Māori stories about the places and histories of their areas. What students knew was a mixture of knowledge gained through their whānau/community and knowledge gained at school.
Looking ahead to Tuia—Encounters 250 and beyond

While several participating schools are located in Tuia landing sites, awareness of Tuia varied. Some principals were already quite involved. Some other staff, and almost all students interviewed, had not heard about Tuia—Encounters 250 before the project. However, teachers and most students at Tuia landing sites knew some history of first encounters between Māori and Pākehā in their areas. Schools outside landing sites wanted to know more about what was planned and how they and their students could get involved.

Involvement in the project has motivated some schools to begin making plans for Tuia-related learning, including some curriculum innovations and pilot projects.

Students were asked what they thought about the idea that young people could be taking leadership roles within Tuia-related commemorations in their areas in the coming year. Most students thought this sounded like a good thing in principle, and were able to suggest ideas about possible structures that could enable such a focus to fit into their school learning.

Students also gave a range of suggestions about how learning about Aotearoa New Zealand could be more engaging and interesting for young people. For example:

- helping students find personal relevance and connection to the topics
- making it interactive and interesting, particularly for younger students; “hands-on” activities and interactive things like role play and dressing up were mentioned
- finding ways to make it creative and fun.

Older students said they liked the opportunity to explore and make sense of multiple perspectives, including their own. Students also wanted to be able to look into controversial areas of New Zealand history and were interested in the “small” stories that they felt were currently hard to find.

Next steps for schools and kura

At the time of the final research visit, staff in the case study schools were pondering their next steps and thinking forward to their plans for the rest of this year and into next year. All said they had gained a lot from being part of this project, though most said they were “still processing” what they have learned. Some said they started to have the “aha” moments with “everything falling into place” with the final 2-day workshop in June.

A strong theme across schools and kura was the challenge of how to share the learning and insights from this project more widely across their staff and communities. Some staff expressed a mixture of excitement and trepidation about where they will go from here. Part of this was the realisation of what it might take to shift practices within their schools in order to move closer to
the learning and teaching aspirations they have expressed in the project. They were aware of how significant a challenge it will be to support learning and growth across their staff and school.

Staff appreciated what they had access to as part of this project and have asked about what ongoing access or opportunities their schools could have to the people and resources they were able to connect with during the school workshops. Several schools had pilot initiatives in mind, and were thinking through the details of these plans and what will happen next for their students.

**Discussion**

The school and kura case studies help to illuminate some of the overall patterns identified in the larger national survey, and illustrate the nuanced complexities of curriculum, learning, and teaching across diverse contexts and in both English and Māori medium.

Based on the case studies, we see several opportunities for resource development to enhance learning and teaching about Aotearoa New Zealand histories and local knowledge. These include:

- seeking ongoing opportunities for resource co-design with schools and kura
- making it easier to find (and create) locally relevant resources and information
- generating and sharing diverse practice-based examples of resources and strategies modified in different contexts
- integrated services and regional opportunities.
1. Introduction

This report outlines findings from the case studies workstream for Increasingly Digital, a project exploring how teachers and students discover, access, use, create, and share resources to support teaching and learning about Aotearoa New Zealand, and how this might be achieved more effectively in current, increasingly digital, learning environments. The project’s focus on New Zealand heritage knowledge was contextualised around two contexts of national, historic, and therefore educational significance: He Tohu and Tuia—Encounters 250.

He Tohu

He Tohu is a permanent exhibition at NLNZ of three iconic constitutional documents that shape Aotearoa New Zealand. The documents are: 1835 He Whakaputanga o te Rangatiratanga o Nu Tiredi—Declaration of Independence of the United Tribes of New Zealand; 1840 Te Tiriti o Waitangi—Treaty of Waitangi; and 1893 Women’s Suffrage Petition—Te Petihana Whakamana Pōti Wahine.

Tuia—Encounters 250

Tuia—Encounters 250 is an upcoming commemoration that acknowledges the first meetings of Māori and Europeans when James Cook and Tahitian chief and navigator Tupaia arrived in New Zealand in 1769. Manatū Taonga the Ministry for Culture and Heritage (MCH) is working in partnership with trusts established in four of the Endeavour’s original landing sites to co-ordinate the national event for Tuia and to progress strong regional commemorative programmes. As part of Tuia—First Encounters 250, the Ministry of Education (MoE) is also leading the design, development, and implementation of a national education programme, Tuia—Mātauranga. Themes to be explored as part of Tuia include: strong productive relationships; caring for the environment; voyaging and navigation; science; technology; astronomy; innovation; and mātauranga Māori.

These contexts were chosen because they are both areas of significant interest to the government agencies involved in the project, and there are connections between them. In addition, 2018 marks the 125th anniversary of women’s suffrage in New Zealand, and 2019 marks the Tuia—Encounters 250 commemorations. Project partners identified that their collections could yield rich resources to support those commemorations. It was thought likely that these resources were not yet widely known in schools, and that this work could inform the development of new resources in the future.
The project was led by NLNZ in partnership with MoE, MCH, and other agencies and partners.¹

The New Zealand Council for Educational Research (NZCER) led the school-based research component of the project. The case studies workstream involved repeat visits to eight schools and kura during terms 1 and 2, 2018. A survey of a larger number of schools was also undertaken to help contextualise findings from the case studies and other workstreams within a broader national picture (McDowall & Berg, 2018). A ninth school took part in some parts of the project but was not a full case study.

**Purpose of the case studies**

The case studies were designed to provide insights into the nature and use of resources for learning and teaching in diverse school contexts, with a particular focus on teaching and learning resources pertaining to New Zealand heritage knowledge, both national and local. Across case studies, we gathered qualitative information about:

- what kinds of resources were being discovered, accessed, and used for learning about New Zealand heritage and local knowledge
- how the curriculum was designed in each school/kura, and how New Zealand heritage and local knowledge fitted into that curriculum
- what challenges or barriers schools/kura had in terms of learning resources
- what library systems and digital infrastructures were available in each school/kura
- to what extent schools (including students) were creating and sharing knowledge or resources related to New Zealand heritage and local knowledge.

We also explored how much staff and students knew about He Tohu and Tuia—Encounters 250, and their awareness and use of NLNZ Services to Schools, and other sources for teaching and learning resources.² Teachers and students were also asked for their insights about the relevance and importance of learning about New Zealand heritage and local knowledge, and what kinds of resources and other supports might support engaging and relevant learning about New Zealand heritage, including national and localised knowledge.

**Selection of schools and kura**

In early 2018, a long list of potential schools and kura to approach was compiled by the project partners and NZCER. The goal was to work with schools in each of the Tuia landing sites,³ as well as provide a range of school types, locations, year levels, and school contexts. NZCER and

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¹ Other partners include NZRise and NZTech. The project received funding from the Better Public Services Seed Fund.
² In particular, those developed and maintained by project partner agencies MoE and MCH.
³ Sites where the Endeavour landed in 1769–1770.
NLNZ used this list to begin contacting schools and kura, drawing on any existing links or connections with schools where possible to increase the chances of a positive response. Each school or kura was phoned and emailed an information letter about the project, and principals were asked if they would agree to their school being involved (Appendix 1). Principals nominated two staff from their school to take part in the project, and passed on information letters and consent forms to those staff (Appendix 2).

A few schools that were initially contacted declined to be involved due to existing commitments or staff being unavailable. In total, 15 schools were contacted about the project in order to achieve our final confirmed case studies (see Table 1).

Roles held by staff who took part in the project included principals, librarians, teacher librarians, and classroom teachers working at a wide range of year levels from junior primary to senior secondary. Many of the participating teachers had leadership roles in areas including history, social sciences, the arts, citizenship, literacy, and te reo Māori.

Engagement with the case study schools and kura

Eight schools were visited at least twice for staff and student interviews. In between the initial and final site visits, there were multiple online and face-to-face engagements between schools and kura and members of the Increasingly Digital project team (see Chapter 5). These included:

- two 2-day hui attended by all schools and kura at NLNZ in Wellington (28–29 March) and NLNZ Services to Schools in Auckland (14–15 June)
- NLNZ facilitator visits to provide support and professional learning and development (PLD) as negotiated with each school and kura (on average between one to four return visits)
- online and/or face-to-face engagements with staff from five schools/kura, to gather feedback on emerging resource ideas and gap analysis in the resource development workstreams
- classroom trialling of an emerging resource from the project (Curiosity Cards) at Karori West Normal School and Pakuranga College.

The ninth school (Mercury Bay Area School) was not visited for cases study interviews at the request of the school. However, two staff, including the principal, took part in the project, attending the Wellington and Auckland workshops and an online meeting to provide input to the development workstream, and an NLNZ facilitator visited the school.

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4 These workstreams comprised: English resource development, te reo resource development, and data analysis.
5 This was due to other staff commitments in the school this year.
Table 1  School and kura location and school types

<table>
<thead>
<tr>
<th>School name</th>
<th>Location</th>
<th>Medium</th>
<th>School type</th>
<th>Tuia landing site</th>
</tr>
</thead>
<tbody>
<tr>
<td>Te Kura Kaupapa Māori o Taumarere</td>
<td>Northland</td>
<td>Māori medium</td>
<td>Composite</td>
<td>No</td>
</tr>
<tr>
<td>Te Kura Kaupapa Māori o Whangaroa</td>
<td>Northland</td>
<td>Māori medium</td>
<td>Composite</td>
<td>No</td>
</tr>
<tr>
<td>Pakuranga College</td>
<td>Auckland</td>
<td>English medium</td>
<td>Secondary</td>
<td>No</td>
</tr>
<tr>
<td>Bailey Road School</td>
<td>Auckland</td>
<td>English medium</td>
<td>Full primary</td>
<td>No</td>
</tr>
<tr>
<td>Tolaga Bay Area School and Kahukuranui</td>
<td>East Coast</td>
<td>Mixed Māori language in education school</td>
<td>Composite</td>
<td>Yes</td>
</tr>
<tr>
<td>Gisborne Boys' High School</td>
<td>Gisborne</td>
<td>English medium</td>
<td>Secondary</td>
<td>Yes</td>
</tr>
<tr>
<td>Karori West Normal School</td>
<td>Wellington</td>
<td>English medium</td>
<td>Full primary</td>
<td>No</td>
</tr>
<tr>
<td>Queen Charlotte College</td>
<td>Marlborough</td>
<td>English medium</td>
<td>Secondary</td>
<td>Yes</td>
</tr>
<tr>
<td>Mercury Bay Area School</td>
<td>Coromandel</td>
<td>English Medium</td>
<td>Composite</td>
<td>Yes</td>
</tr>
</tbody>
</table>

Initial site visits

The initial site visits involved at least one NZCER researcher and one or more NLNZ facilitators\(^6\) visiting the school together to interview the two participating staff, and in some cases the school principal/tumuaki. We also asked to be shown around the school with a particular focus on seeing the school’s library, and understanding the nature of each school’s library services and infrastructure. All schools were welcoming and gracious in terms of manaakitanga and setting aside time and space for the research visits within their busy schedules. At Te Kura Kaupapa Māori o Whangaroa, the research team was welcomed onto the school with a formal pōwhiri, with staff from Te Kura Kaupapa Māori o Taumarere joining us for the day so that the interview could be done together as a group. One of the kaiako noted in a later interview that the ethos of manaakitanga was a particular focus of the kura, “Kotahi te tikanga. Whakamanuhiri i te tangata.” (There is one fundamental tikanga, make visitors feel welcome.) The interviews with the kura were undertaken almost entirely in te reo Māori.

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\(^6\) National Library Services to Schools has facilitators responsible for different regions across New Zealand. Where possible, schools and kura were visited by the facilitator(s) responsible for their region.
Following the visits, a working draft summary was written and sent to the schools and NLNZ facilitator who attended the visit for review and checking. Initial site visit interview questions are provided in Appendix 3.

**Workshops and facilitators’ work with schools**

As part of the project, participating staff from all the schools and kura were invited to two 2-day workshops in March (Wellington) and June (Auckland). The programme for both workshops was co-developed by project partners and NZCER and included a mix of presentations and workshop activities designed to assist and inspire schools in the discovery, access, use, creation, and sharing of resources for learning and teaching relevant to the focus on Aotearoa New Zealand and the contexts of Tuia and He Tohu. Outlines for the two workshops are included in Appendix 4.

**Final site visits**

The final site visits were also an opportunity to gather final thoughts from participating staff about what they have gained as a result of their involvement in the project, and any aspirations and next steps planned within the school or kura. Students were also interviewed at the final site visits to ensure that learners’ perspectives and input were included amongst the other perspectives gathered in the project.

Given the time frame for the project, it was not expected that participating staff would have necessarily had time to implement various strategies, ideas, and knowledge about relevant resources they had gained from the project (although many had begun to do so, as discussed in Chapter 5). However, students were still in a position to provide insights into their experiences learning in contexts relevant to the Aotearoa New Zealand focus of this project, including resource discovery, access, use, creation, and sharing. Where time frames allowed, some students gave feedback on draft resources being developed in the resource development workstreams.

Each school was asked to suggest which year levels or classes of students might be appropriate to speak with, and information letters and consent forms were provided for students and their caregivers/whānau. Student volunteers were interviewed in small groups, using a semi-structured interview schedule (see Appendix 5). Questions were modified for younger students as appropriate. More than 75 students contributed to the research via interviews or feedback on resources (Table 2).
Table 2  **Students interviewed by school/kura**

<table>
<thead>
<tr>
<th>School name</th>
<th>Number of students interviewed</th>
<th>Students’ year levels</th>
</tr>
</thead>
<tbody>
<tr>
<td>Te Kura Kaupapa Māori o Whangaroa</td>
<td>3</td>
<td>Years 11–12</td>
</tr>
<tr>
<td>Pakuranga College</td>
<td>4</td>
<td>Year 12</td>
</tr>
<tr>
<td>Bailey Road School</td>
<td>8</td>
<td>Years 7–8</td>
</tr>
<tr>
<td>Tolaga Bay Area School and Kahukuranui</td>
<td>16</td>
<td>Years 7–9</td>
</tr>
<tr>
<td>Gisborne Boys’ High School</td>
<td>28</td>
<td>Years 10–13</td>
</tr>
<tr>
<td>Karori West Normal School</td>
<td>Whole class⁷</td>
<td>Years 1–2</td>
</tr>
<tr>
<td>Queen Charlotte College</td>
<td>16</td>
<td>Years 7–13</td>
</tr>
</tbody>
</table>

**The time frame for the project in relation to case studies**

The case study work was undertaken over 5 months between March and early July (terms 1 and 2), concurrent with other key activities across the Increasingly Digital project workstreams. It was anticipated that some schools and kura might have teaching and learning plans for terms 1 and 2 in contexts related to Aotearoa New Zealand at the time of the case studies, while other schools may not be addressing these contexts at the time of the case studies. It was expected that all schools would benefit from and be able to utilise what they learned through the project, if not immediately, then in the near future. The initial and final case study visits included a focus on understanding what each school’s curriculum plans and pedagogical practices were at the time of the visits, and what they were planning to do beyond the project.

The case study findings represent a point in time, and some of the ongoing impacts and benefits of the project for teachers and learners over time are not captured in this report.

**Structure of this report**

Chapter 2 outlines themes from the initial school and kura visits, and discusses the nature of curriculum design in each school with respect to students’ opportunities to learn about New Zealand and/or local histories and heritage. Chapter 3 provides staff and students’ perspectives on resources they typically use for learning and teaching about local and national histories and heritage, what challenges they faced in finding and using resources, and the extent to which schools and students were creating and/or sharing their own resources. Chapter 4 discusses students’ views on learning local and national histories, and their advice for resource developers.

⁷ Rather than student interviews, we observed a lesson in which a trial resource from the project (Curiosity cards) was used with a class of Years 1 and 2 students, and sat with small student groups as they discussed questions related to the resources (see Chapter 3, Figure 4).
and educators. Chapter 5 summarises what schools and kura gained from the project, including site visits, workshops, and NLNZ facilitation. Chapter 6 discusses the findings and outlines high-level themes for consideration.
2. Themes from school and kura visits

Why did school staff want to be involved in the project?

Staff expressed a range of reasons why they were interested in being part of the project, including:

- wanting to do a better job of teaching New Zealand histories
- wanting to better serve the needs of their Māori learners
- to find more resources in areas where they felt there were gaps, including things they could use for students at younger year levels
- to find tools and resources that could help them do a better job using digital technologies to support their students’ learning
- to find out more about what NLNZ and other project partners held in relation to their local area
- to take advantage of the services and advice that NLNZ Services to Schools facilitators could provide for their schools and staff.

Staff across several schools noted that the project’s title “Increasingly Digital” had initially given them the impression that the project was mainly or only about digital resources/content, but came to understand that it had a wider scope that encompassed many different kinds of resources. Some said they didn’t totally understand the project at the beginning, but were very open to what they might gain:

It’s good to have a look around and see how much you are providing, and can you do it better, because you don’t know what you don’t know. (Teacher)

One kaiako noted the reason for their interest in taking part was for the greater opportunities provided by familiarity with the digital world:

Whakangungu ana te matihiko. Āiane pea ka whakakaha ake i ngā kaiako i tētahi atu huarahi ako.

(By training in digital aspects, presently our kaiako will become proficient in an additional pedagogical method.)

Another kaiako observed that she saw a need to change with the times:

Ki te huri te ao pēnei, me huri ahau.

(If this is how the world is changing, then I must also change.)
Knowledge about He Tohu and Tuia prior to the project

School staff had varying levels of knowledge about He Tohu and Tuia—Encounters 250 prior to becoming involved in the project. Some knew nothing, while a few schools had particularly strong links. For example, the principal at Tolaga Bay Area School was “deeply aware” of Tuia, and the school has a long history of connection to its significance as an Endeavour landing site. Karori West Normal School had just completed a school-wide inquiry focus linked with He Tohu in term 1, 2018. Some of the secondary schools had made use of He Tohu resources related to the Treaty of Waitangi and/or women’s suffrage.

At the two kura, two documents included in He Tohu (the Treaty of Waitangi and the Declaration of Independence) were of special significance, though they observed that there is a difference between the Treaty and Te Tiriti. Te Tiriti is part of the charter of Te Kura Kaupapa Māori (TKKM) o Taumarere. It is also part of Te Aho Matua:

Ia rā, He Tohu. Ngā kōrero o te Aho Matua. Ėtahi o ērā kōrero i anga mai i te Tiriti. (Kaiako)

Both kura use a karakia about Te Tiriti composed by Rima Edwards, and local tupuna involved with the Treaty had been a particular focus of study at both kura.

Planning ahead for Tuia—Encounters 250

Though some schools were aware of Tuia, others first learned about it through the project and wondered why they had not heard more about it until now. Most schools wanted more information about what was planned nationally, and how they and their students could get involved:

I would love to see us focus on the 250[th commemorations], it can be in all learning areas as a context. (Queen Charlotte College staff member)

Schools indicated the importance of adequate planning and lead-in time in 2018 so that students were already becoming more knowledgeable ahead of the 2019 commemorations. The principal of Tolaga Bay Area School noted that they want students to be able to host manuhiri and “understand their role as tangata whenua”, not feel like the manuhiri themselves. Bailey Road School staff likened it to their previous work around the WW100 commemorations. They wanted students to have researched and developed knowledge about the context before attending commemorative events, so that they could understand what it was all about, and how it related to themselves and their communities.

8 Hone Sadler (2014) writes the following: “Kāhore a Ngāpuhi e whai whanaungatanga ki The Treaty of Waitangi erangi, ko tōna whanaungatanga e mau kaha tonu ana i tēnei rā ki ‘Te Tiriti o Waitangi’. (Ngāpuhi hold no relationship to ‘The Treaty of Waitangi’ and what we hold steadfast to today is ‘Te Tiriti o Waitangi’). He essentially notes that the Māori version, ‘Te Tiriti o Waitangi’ is considered the true ‘Tiriti/Treaty’, while the English version, ‘The Treaty of Waitangi’, is something entirely different to what Ngāpuhi signed.
For several schools, being involved in this project has been a catalyst for initiating plans and making connections that they will follow up on as they head towards Tuia (see Chapter 5).

**New Zealand heritage, history, and local knowledge as a context for teaching and learning**

All schools were asked how New Zealand history, heritage, and local knowledge fitted into their school curriculum, and what kinds of learning activities students would typically experience.

For the kura and schools serving a majority Māori community, local knowledge and iwi knowledge and identity were of central importance, underpinning the design of the whole curriculum. At Tolaga Bay Area School, over a long period of time the school’s curriculum had been increasingly turning towards being grounded in the heritage, history, and people of the area. As a generalisation, in schools where the curriculum was more Māori in design, students’ whakapapa and connections with their whānau, hapū, and iwi were key factors in shaping curriculum and the design of learning experiences, and national histories were typically addressed through a focus on the local histories and people, and their role or connections within larger national narratives.

In English-medium schools in larger urban centres serving a wider cultural cross-section of students and community, New Zealand history and heritage learning was more likely to centre around national contexts (e.g., Treaty of Waitangi, ANZAC, women’s suffrage), sometimes with localised connections woven into these contexts.

Staff in several of the English-medium schools talked about their schools’ commitment to continue to improve the experiences of their Māori learners, and wanted to do a better job of supporting those learners to connect with their own whakapapa and mana whenua histories. Urban schools were thinking about how to support Māori students coming from many different iwi and hapū. Schools valued the connections they had with local marae, kaumatua, and others who were able to support or advise schools in these areas.

Schools with very culturally diverse student populations also talked about the need to make New Zealand and local history and heritage relevant for students from a wide range of cultural backgrounds.

**Connections with the local community**

While all the schools had relationships with their local community, there was variation in the extent to which the community was directly involved in the design of curriculum and learning. At one end of the spectrum were both kura, where the curriculum and design of learning was highly localised and framed within the aspirations and knowledge of their iwi, Ngāti Hine for TKKM o
Taumarere and Whangaroatanga for TKKM o Whangaroa. The key resources for learning in the kura were the people within their own community, with a particular focus on kaumātua supported by whānau. Additionally, focal points were pepeha, whakapapa, reo, tikanga, and mātauranga of their own people. One of the kura had a framework, te anga titi tai, which was developed from a local whakataukī provided by a kaumātua.

Tolaga Bay Area School, which includes both an English-medium stream and a Māori-medium stream, also has a community-based approach to curriculum design and student learning. The school is situated at the mouth of the Ūawa River, and the school grounds border onto the river and the beach. The Māori name for the area is Ūawa, and local iwi is Te Aitanga-a-Hauiti. Over many years the school has developed a whole-school, localised approach to curriculum planning that leverages the unique history and natural and social resources of Ūawanui. The principal is highly networked in the local community and beyond. This has allowed the school to establish relationships connecting the school and community to wide networks of national and international organisations, including a variety of New Zealand science research institutions, universities, the Royal Societies of England and Aotearoa, and many more. These networks and relationships have enabled students to become involved in a range of unique projects and activities. Tolaga Bay was also the epicentre for significant commemorations of the Transit of Venus in 2004 and 2012, again due to being a landing site for the Endeavour.

Queen Charlotte College was also described as a community-connected school. The school has developed a strong relationship with the local marae, and it is not uncommon for students to be involved with community-based activities as part of their learning. For example, students get involved in projects with groups such as Picton Dawn Chorus, a pest control initiative that aims to restore the “dawn chorus” of birdsong commented on by Joseph Banks upon arrival into Queen Charlotte Sound in 1770. The school gets involved in tree planting and beach clean-ups, and students are encouraged to get involved in the community in all sorts of ways (e.g., taking on community roles and sitting on youth advisory groups). Knowledgeable people from the community are often called on to visit the school to speak to students, particularly in the junior secondary school.

The schools in larger centres (Bailey Road School, Karori West Normal School, Pakuranga College) served larger and more mixed urban communities. Each school had a variety of connections and relationships with its local community, but had less specific community-connected curricula than the schools that were smaller and in distinct small communities. However, at Bailey Road School parents and whānau give input at the end of each year (alongside students and teachers) as to what they have valued about the school’s learning that year, and what sorts of contexts they would like to see inquiries be undertaken in the following year.
Challenges for teaching New Zealand and local histories

Teachers in most of the English-medium schools talked about some of the challenges they saw in terms of supporting students to learn about New Zealand history, heritage, and local knowledge. These included:

- many teachers not having a deep knowledge of New Zealand history themselves, particularly Māori histories and local histories
- not knowing how to best approach teaching local knowledge, or what kinds of resources or people could be used to support this focus.

McDowall and Berg’s survey (2018) found that teachers had greater confidence teaching about/representing Pākehā histories (72%), and contemporary issues (72%) than teaching about/representing Māori histories (63%). One in five teachers (22%) agreed or strongly agreed that they do not know very much about the histories of Aotearoa New Zealand, and more than a third (39%) agreed or strongly agreed that they do not know very much about the histories of their local area. Only half reported finding it easy or very easy to find teacher guides, tools, and exemplars to support teaching about Aotearoa New Zealand, and 44% said it was difficult or very difficult.

Teachers in several case study schools felt there was a growing interest and readiness at a national level to engage with New Zealand’s history, and perhaps a greater interest in focusing on the contested and controversial aspects of that history. However, some noted that it might feel “easier” for some teachers to focus on international/global histories because there was a layer of distance that was less threatening/challenging—topics and contexts such as Black Civil Rights “that go right back to School Certificate” and were well-resourced and in teachers’ “comfort zones”.

Students we interviewed also spoke candidly about breadth/depth of New Zealand and local histories they had (and had not) learned about in terms of across their school lives (see Chapter 4), including the extent to which resources were or were not easily accessible for different topics and contexts.

The national curriculum context for New Zealand and local histories

The context of interest to this project—New Zealand heritage, national and local histories, and resources to support learning about these—has broad curriculum relevance. There are particularly strong links with the social science/tikanga-ā-īwi learning areas of The New Zealand Curriculum (Ministry of Education, 2007) and Te Marautanga o Aotearoa (Ministry of Education, 2008).
The social sciences essence statement in *The New Zealand Curriculum* sets a direction for student learning in English-medium settings. As well as outlining in broad terms what students should learn, the curriculum also provides direction about how they should learn; for example, through social inquiry approaches (see Appendix 7). Learning about New Zealand’s histories and heritage also threads across other learning areas, as well as key “front end” curriculum aspirations outlined in the vision, principles, and values. These include:

- a vision for young people who are “positive in their own identity”, “members of communities”, and “will work to create an Aotearoa New Zealand in which Māori and Pākehā recognise each other as full Treaty partners, and in which all cultures are valued for the contributions they bring” (p. 8)
- the principles of Treaty of Waitangi and “cultural diversity”, and “community engagement” that “should underpin all school decision making” (p. 9)
- the values to be encouraged, modelled, and explored through students’ learning including students learning about their own values, those of others, and “the values on which New Zealand’s cultural and institutional traditions are based” (p. 10).

*Te Takanga o te Wā: Māori History. Guidelines for Years 1–8* (Ministry of Education, 2015) provides schools with additional guidance. The guidelines indicate that teaching Māori history effectively with Māori students relies heavily on the co-construction of learning with students, and that teachers need to involve the community and be mindful of the background knowledge of students, their whānau, and iwi.

### Curriculum design in the case study schools and kura

The schools and kura had diverse approaches to curriculum design. In general, primary and area schools had a more integrated curriculum, typical of most schools in Years 1–8, whereas secondary schools had a more subject-based curriculum, typical of most secondary schools, particularly in Years 11–13. The design of curriculum in the kura was also different from that of the English-medium schools, in accordance with their special character as kura kaupapa Māori.

#### School-wide curriculum/inquiry themes

Some schools, particularly the primary and area schools, have high-level school-wide themes each term that anchor that term’s inquiries/student learning.

At Bailey Road School and Karori West Normal School, there are school-wide themes for student inquiry each term (Figure 1). Themes are typically mapped out at a high level at the end of each school year for the year ahead, although themes may change. Staff plan collaboratively, then curriculum teams further break down these plans to work for their teaching levels (e.g., Years 1–2, 3–4, 5–6, and 7–8).
At Tolaga Bay Area School, there is a big overarching theme across the school for the whole year, with sub-themes for each term. These themes are shaped with input from the wider community and released at a wānanga with staff, with further brainstorming of “possible contexts” for each teaching level.

As noted above, TKKM o Taumarere focused on Ngāti Hine while TKKM o Whangaroa focused on Whangaroatanga. Whangaroa had developed a marau/curriculum “Marau o Whangaroa” which was developed with support from local kaumātua and from whānau. A framework, te anga o Whangaroa, is structured like a poutama and shows progressions of the ākonga. Over a year, Whangaroa had a school-wide focus on an important local ancestor, Te Pahi.

Figure 1  Example: Karori West Normal School’s inquiry theme inspired by He Tohu

At the time of these case studies, Karori West Normal School was just completing a whole-school inquiry theme inspired by He Tohu. This began when 13 staff attended a network meeting focused on He Tohu at NLNZ towards the end of 2017. The school subsequently organised to have a teacher-only day at He Tohu, bringing the whole staff as well as kaumatua connected with the school.

The Term 1 2018 school-wide inquiry focus was called “He taonga tēnei: This place is a gift”. This theme was further developed into sub-themes by teams teaching at each curriculum level:

Years 7–8: How have our founding documents shaped Aotearoa?
Years 5–6: This place is a gift, how can we learn from it?
Years 3–4: The people of the land
Years 0–2: How is a marae important?

In 2018, all the Years 5–8 students went to the He Tohu exhibition, with the expectation that younger students (Years 1–4) will go when they are older.

The school’s inquiry cycles typically begin with soliciting what students already know about the context, and an “inspiration” phase to kickstart their learning and interest. Teachers use planning templates to identify connections within the social sciences and other learning areas, and other key learning goals within the school. Ideas for learning activities and contexts are planned, and lists of potential resources are included in teachers’ planning. Each inquiry is intended to culminate in either “celebrate” or “take action”. In the junior levels of the school, students are more guided in identifying questions for their inquiries, and what kinds of actions they could undertake with their learning.

Years 7–8 classes inquired into the founding documents in the He Tohu exhibition, focusing on the context in which each document was created, the intent behind it, and the journey it has been on.

In looking at He Whakaputanga (1835), students began by looking at what Aotearoa was like at the time colonials arrived, building students’ understanding that it was a land with a rich existing culture.
Looking at Treaty of Waitangi, students looked at how Māori have kept the Treaty alive (including looking at key historical events), how people have fought for their rights, and how the original intent of this is visible in society.

The conceptual complexity of the topic was acknowledged. A core idea for teachers is to think about how to make each concept relevant in a personal way for children. A Years 7–8 teacher agreed that “it’s a lot for a term 1 topic, and it’s a lot for Year 7s coming in”. She was responsible for the Treaty section for her syndicate, “and I was really into it and learned a lot, and it took me a long time to strip that down to what do the kids need to know, and how can they show it in their lives today?”.

Subject/department-based curriculum design

In the secondary schools, curriculum design happens largely within departments or faculties. At Pakuranga College, a large urban secondary school, faculties are large, while at Queen Charlotte College they are small. The principal of Queen Charlotte College described the school as “moving towards” greater integration across learning areas, but this is a slow process and takes time.

Within the secondary schools, we asked about both the junior secondary (Years 9–10) and senior curriculum (Years 11–13) structures in the subjects/departments/faculties most relevant to New Zealand history (i.e., social studies, history, and to some extent humanities and te reo Māori).

Years 9–10

Social studies was a compulsory subject at Years 9–10 in all of the secondary schools, although the focus and structure of learning in this area varied from school to school. At Pakuranga College, the programme is “quite modular” and has been developed over the years through “co-construction” between staff:

We’ve tried to do some quite big planning about how we define social studies but the subject is contested—does it mean citizenship? Does it mean something around biculturalism? Is it about sustainability? Is it about what’s ‘current’? It makes for healthy debate. (Staff member, Pakuranga College)

At Tolaga Bay Area School, “citizenship” is an essential learning area woven across the school from Years 1–10 and in both curriculums (mainstream and immersion). This learning area is focused around helping students develop their “own identity as Hautini and Ngati Porou”. For those who are Pākehā or from other iwi, “they still have an Ōawa history”. They aim to promote “citizenship and nationhood” (see Figure 2).

At Gisborne Boys’ High, Year 9 students who have come from kura can carry on with Māori studies instead of social studies, otherwise social studies is compulsory. Part of the Year 10 social studies programme comprises a module called tikanga, which students discussed when we interviewed them (see Chapter 4).
Since becoming involved in the Increasingly Digital project, at least two of the schools (Queen Charlotte College and Gisborne Boys’ High) have begun discussions about some cross-curricular learning activities that could be designed or pilot-tested with students in their schools in relation to Tuia themes, beginning later this year and looking into next year (see Chapter 5).

Figure 2  **Example: Tolaga Bay Area School’s Citizenship curriculum in action**

An example of the localised curriculum in action around the time of this case study was a project focusing on traditional kai—“wild and indigenous foods”—which involved students researching rituals and practices associated with traditional kai gathering and preparation.

The school has a good relationship with the food science faculty at Massey University. Scientists from Massey were coming to do a “wild food blitz” with the students. The students and scientists will be “mutual resources for each other”. Students would be doing a “display and dinner” for the scientists “showing them how they made various traditional foods”. The idea was that students had researched and prepared knowledge about traditional practices—or, in some cases, have done harvesting for the scientists ahead of time (e.g., “the kids have already gone in advance to gather the karaka berry because if we waited it would be out of season”)

One year group has been told they need to make a connection with someone in the community “making them have that intergenerational knowledge, capture, and retell”.

“We try to make events for the whole community and iwi, not just ‘school’ events.”

“We’re trying to get students more active in their learning. We want kids to buy in. Finding the things they want to focus on. Showing that learning is not just ‘at school’.”

Last year the school focused on a “national seed bank” with scientists—this relates to the school’s long-term kaitiakitanga project around the ngutuawa or estuary. Students created ceramic artworks inspired by seeds and this was part of an art exhibition for the community. These are still on display around the school.

The school had previously reached out to Kew Gardens in England and took a group of students to gather descendant seeds originally gathered by Joseph Banks from the Ūawa area for replanting. This project and others have involved physical or digital “repatriation” of Ūawa objects that have ended up overseas.

Another example is a pou from the area that has ended up in a museum in Germany. “We’ve taken students to the pou. It’s a landmark for our young people when they travel the world. They are working with Anne and Amiria Salmond on other forms of “digital repatriation” of “artefacts of encounter”.

**Years 11–13**

At Years 11–13, National Certificates of Educational Achievement (NCEA) internal assessments in history was an important influence both on the historical contexts students learned about, and what kinds of sources and resources were used. Various standards require students to
examine/research/inquire into historical events that are “of significance to New Zealanders”, to look at multiple perspectives on these histories, to examine causes and consequences, and impacts on New Zealand society. Some standards explicitly require students to “examine sources” (Level 2) or “research … using primary and secondary sources” (Level 3). Some of the recent inquiries different senior students had undertaken included: protests in relation to New Zealand’s involvement in the Vietnam War; how Māori in Tairawhiti felt about the Springbok tour; the establishment of the Young Māori Party; Te Puea Hērangi; Te Kooti; Cook’s arrival and early contact between Māori and Europeans; the 1951 waterfront dispute; and Bastion Point land marches. The benefits and constraints of NCEA assessments in terms of topics, contexts, and resources were discussed by students at several of the secondary schools (see Chapter 4).

Curriculum design in the Kura Kaupapa Māori

The nature of curriculum design in the two kura is underpinned by Te Aho Matua. One kaiako described it as “the foundation document that sets the values that we instil into our tamariki”. One kaiako observed that He Tohu was close to them as the Treaty of Waitangi was part of Te Aho Matua, while another observed that the Declaration and Treaty were both very important to them.

At TKKM o Whangaroa, the mahere (plan) is based around the seasons: there is a mahere for Raumati (Summer), Ngahuru (Autumn), Hōtoke (Winter), and Kōanga (Spring). Some of the take (themes) are based around seasons. Kōanga includes hauhake kūmara (kūmara harvest), tapahi kiekie (harvest kiekie), Ruku kaimoana, tio (seafood, oysters). Ngahuru includes hī ika, pātiki (fishing for flounder), huawai (cockles), kaimoana. Raumati includes ruku kai (kina, pāua, kōura). Hōtoke includes hī tuna (eels). Different aspects of gardening are showcased through the different seasons.

As one kaiako summed it up:

Ka whai i te marautanga o te Ao Māori.
(We follow the curriculum of the Māori world.)

Figure 3 shows the structure. At the base is Te Marau o Te Aho Matua—a description of Te Aho Matua. At the top are Ngā Matapono (principles): kaitiakitanga; manaakitanga; rangatiratanga; whanaungatanga; hauora; tohungatanga; ūkaipō. Below that is Whangarouatanga (Whangaroa identity) contained in the tititai framework, noting pepeha, whakapapa, te reo, tikanga, and mātauranga, followed by Te Marautanga-ā-kura (the school’s curriculum) and Te Aho Matua.
Intergenerational and place-based curriculum thinking

It is inherent in the nature of both kura with their focus on “Whangaroatanga” or “Ngāti Hinetanga” that long-term intergenerational thinking is a core aspect for the kura. They seek out kaumātua from the local area who can provide links to the previous generations. As one kaiako noted, they seek the lessons of those who have passed on (Ngā akoranga o rātou mā kua huri tuarā). One kaiako provided an example where they were planning to get students to plant trees which would later be harvested by the next generation and be utilised as a resource by each generation of related whānau. There was discussion of ākonga making kapa haka uniforms that were unique so that as each new generation from that whānau came to the kura, they would then use those uniforms.

Almost everything about how the kura kaupapa operate means that their curriculum is place-based. One kaiako observed that they seek to bind the child to the land (Herehere te tamaiti ki te whenua). The curriculum is tied into the seasons and the natural world. One kaiako described the Matauri Bay as his classroom (Ko te moana taku akomanga). The ākonga were encouraged to be hands-on (Whakamahi ā-ringaringa ngā kaupapa mai i ngā pukapuka). And it was observed that mātauranga is not something you talk about, it’s something you do. The focus is on the local rohe and its ties to the local mana whenua.

Some English-medium and mixed-medium schools, particularly the area schools, were also thinking about curriculum with a long-term and multi-generational view. The principal of Mercury Bay Area School has been working on the concept of a 20-year curriculum, and “What richness can we achieve with our curriculum for Year 1–13?” Like Tolaga Bay Area School, Mercury Bay Area School was looking at opportunities to frame learning within the rich contexts of local places of very high cultural and historical significance; for example, “What can we do with the context of Ahuahu Island?”
Within-school challenges for localising curriculum and pedagogy

Across schools, staff talked about some of the challenges for localising curriculum, building and sustaining a whole-school culture of pedagogical practices that were innovative and effective for all their students. Some schools had significant staff turnover, with new teachers coming from overseas and outside the region. Some leaders and longstanding staff talked about the work that had to go into enculturating new staff into the schools’ way of doing things. Sometimes this required repeating professional learning sessions on certain basics over and over.

Upon hearing about localised curriculum innovations happening at other schools at the March workshop (see Chapter 5), staff at one school asked: “How do you get staff buy-in?” This led to several schools offering insights into the evolution (often over many years) of their current approaches, and reflections on those journeys. During final case study visits, many staff reflected on what they had gained from the project, including hearing about what was happening at other schools and kura. They talked about the within-school work they will need to do to bring the new ideas, opportunities, tools, and resources they had gained through the project in effective ways—including bringing other staff along on the journey.
3. Resources for learning and teaching
New Zealand and local histories

This chapter discusses schools’ ICT and library infrastructures, and teachers’ and students’ experiences using different kinds of resources for learning about New Zealand and local histories and other themes relevant to this project’s focus on Aotearoa New Zealand.

ICT infrastructures

Most schools had relatively well-established ICT infrastructures. Some were several years into student “bring your own device” (BYOD) and/or 1:1 devices for students at secondary levels, and staff used platforms like Google Classroom and Moodle to share curriculum and teaching planning and resources. However, staff at several schools and kura felt they could be making better use of digital technologies for learning. They were keen to learn about tools and approaches that they could use with students. Several staff were especially keen to explore digital tools and platforms that would make it easier for their students to produce multimedia work (e.g., videos).

School library infrastructures

The setup and use of library infrastructures varied across schools. Some schools had well-provisioned school libraries, made use of NLNZ lending services and, in some cases, also borrowed books in from local public libraries and even university libraries:

    We order every book that is allowed in our [NLNZ] quota. (Teacher, Karori West Normal School)

Teachers’ understanding and use of library services varied across schools, both in terms of their own school’s library, and wider library services such as public libraries and NLNZ. Several of the staff participating in the project were school librarians or had responsibilities for the school library, and were strong advocates for the important role that the library and librarians played in terms of supporting learning and teaching in the school. At Gisborne Boys’ High, for example, the library space was open for boys to come in after school, and they could access resources and help from the librarian for whatever they were working on at the time. School librarians and teachers with library responsibilities also talked about their roles in collating and sharing resources and information for teaching staff, and in some cases managed the provision and lending of devices such as laptops to teachers and students.
Some schools (e.g., Bailey Road School) had recently undergone a redesign and revitalisation of the school library space—naming it Whare Ahuru Mowai—including a space for whānau “to meet over a cuppa to chat or relax”. Further background to the redesign process and intent of this community-focused space can be found on the NLNZ Services to Schools blog.⁹

Other schools were in a decision-making phase about the future of their school library, as part of school rebuilding plans and decisions about resourcing. NLNZ facilitators were keen to speak with staff who held library responsibilities in their schools, and in cases where the school library was not being utilised much, NLNZ facilitators worked with schools to identify what was held in the schools’ collections and strategies for making those resources more accessible and useful.

**People and places**

People and places were the most significant resource used by both kura. In the same way that English-medium schools might lean heavily on print and online resources, these kura leaned heavily on people from within the whānau and community. The role of elders was vital. “Ka haere mai i ngā koroua me ngā kuia.” It was noted that people are the repositories of knowledge. “Kei ngā tāngata te kōrero.”

Examples included whānau coming in to teach fishing, raranga, tuna (eels). There is a process whereby the kaiako listen to kaumātua outline the full process of a kaupapa including the correct time, the tikanga, the karakia. From this, kaiako are able to create a lesson based on this knowledge.

Another example given was that one mahere might be based on Hongi Hika. The resource would include his pepeha, karakia, waiata. They would go through a process for kaumātua to agree with the developed resource. Whānau would be invited to add their knowledge and it was often whānau that would run the kaupapa. Then the resource that had been created would be put away and brought out the next year.

Other schools also utilised local people and places in various ways. Queen Charlotte College, Gisborne Boys’ High, and Tolaga Bay Area School had relatively easy access to a variety of sites in their areas that were of historical and ecological significance and connections with a range of people with relevant knowledge and expertise across the community.

Urban schools such as Bailey Road School faced some challenges if their site visit was beyond walking distance, including transport costs, parent help (recognising that for some parents this means giving up a day’s pay), and health and safety restrictions. Some people and organisations made things easier by coming to the school. The school thought very carefully about how to use resources in the wider community, noting the positive ripple effects that this could have:

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⁹ See https://natlib.govt.nz/schools/professional-learning/stories/whare-ahuru-mowai-a-future-focused-library-space
We had families who had never been to the museum before—and they have since gone back with their own families. When we go to those places with the right focus it has a trickle-down effect [for families] for a couple of years. (Staff member, Bailey Road School)

Objects and artefacts were also highly valued:

Whoever has a collection at home or can get their hands on something. (Staff member, Bailey Road School)

Staff at several primary schools talked about how important it was to find “hands-on” resources and resources suitable for young learners that “brought learning alive” and weren’t reliant on students having a high level of literacy. Teachers put significant time and effort into sourcing these kinds of resources, and at Bailey Road School, hands-on resources (particularly those that enable students to make and do things “rather than viewing and consuming”) were a major proportion of resources investment.10

McDowall and Berg’s survey (2018) provides some indication of the use of places, people, and artefacts/objects for learning and teaching about New Zealand history. Around three-quarters of teachers indicated that, in the last 18 months, they had used places in the built environment (77%); in the natural environment (73%); and institutions (73%).

Nearly three-quarters of teachers indicated that they had used artefacts or objects, including those: located at the school (74%), or accessed through students, their whānau, or other teachers (68%). A smaller proportion reported using artefacts held by institutions, such as the local museum, or brought into the school by experts (40%).

Over two-thirds of teachers indicated that, within the past 18 months, they had drawn on the expertise of parents and whānau (70%); students from other classes or schools (66%); and staff at libraries, museums, and art galleries (64%). Around half reported drawing on the expertise of academics (49%); local iwi (40%); kaumātua (36%); and tertiary students (32%).

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10 An example given was resources recently purchased to support science learning, where “instead of books and packs we have bought more hands-on things that they can use again and again. Instead of thinking, “What science lesson would we use this for?” we think, “What problems might we solve with this?”
A Years 1–2 teacher at Karori West Normal School agreed to trial a draft set of Curiosity Cards created as part of the resource development workstream. The teacher spent some time thinking about how to set up a learning activity that might work for her young students.

She decided to use an approach that she had used previously with the class, in which a mysterious suitcase was discovered having been “left behind” by “someone” in the classroom. In previous lessons, the owner of the suitcase had been a ballet dancer, the tooth fairy, and a clown, deduced by students through an examination and discussion of the objects inside the mystery suitcase.

In this lesson, the suitcase had a tag with the initials “J.C.” on it. The teacher slowly unpacked the suitcase, pulling out objects and showing them to the students on the mat one by one while asking them who they thought they might belong to. These included: a piece of harakeke, a sketchpad and pencil, sketches of ferns, a telescope, a very old-looking map, a large nail, a note with information about when Venus passes in front of the sun, a tiny ship inside a bottle, and various other drawings and images. Students’ guesses included “a weaver”, “a traveller”, “a pirate”, “a scientist”. One student latched onto the idea that the nail was a tent peg and repeatedly said the person must have used it to go camping.

Students then moved to three table groups where they sat with a teacher or another adult in the Increasingly Digital research and resource development project team. Three Curiosity Cards were used to prompt discussions with students. The cards used included:

- an image of a ship’s nail that has been adapted and used as a small toki (chisel) for wood carving
- a map of a map of Aotearoa, drawn by Tuki Te Terenui Whare Pirau in 1793
- Tupiaia’s watercolour and pencil drawing of Joseph Banks bartering with a Māori for a crayfish (1769).

Prompt questions were used to gather the children’s ideas related to the images and, where appropriate, the questions associated with the cards were used (e.g., with the ship’s nail/toki, the question was “What makes objects precious?”).

The activity demonstrated differences in children’s background knowledge, confidence, and ability to manage themselves in the learning environment. Some of the children in the class were very new entrant and still learning about school and had trouble engaging with the activity. Other children showed they had some knowledge about science, explorers, and other concepts relevant to the focus of the activity, including ideas about Gondwanaland. As the teacher had anticipated, the most important thing for the children was to connect with something from their own lives. The question about what made an object precious prompted some children to talk about birthday presents and their own special things.
The lesson concluded with bringing all the children back to the mat to thank them for their good thinking and leading the teacher to help them realise that the owner of the mystery suitcase was James Cook. The lesson finished with the teacher reading the class *This is James Cook*, a picture book by Tania McCartney and Christina Booth (2015) in which a school class stages a play about James Cook.

**Student perspectives on people and places as resources**

Most students spoke positively about learning from local people and places. Some students said this would be a preferred way to learn about history and their local areas:

> If you can find someone who properly knows about it … I feel that’s the best thing you can get. To actually meet them and ask about it. (Years 7 and 8 students, Queen Charlotte College)

> In Year 7 you go out on the Sounds on a biggish boat and hear the stories of places and what happened there. In Māori class we sometimes get kuia from the marae to come in and share some of the stories and legends with us. I think we will be going up to the marae to look at some of the carvings. (Years 9 and 10 students, Queen Charlotte College)

> I just had [name of teacher] talking to me about Te Kooti—local people passing on knowledge is pretty helpful. I was just surprised about how many people know quite a bit about it. (Year 13 students, Gisborne Boys’ High)

Some younger students were able to readily recall place-based learning experiences, even if they had difficulty remembering all the details and significance of the sites:

> At Cook’s Cove there are the sacred things there you aren’t supposed to touch. Paintings and drawings up in that stone cave thing. We used to have to go up there every year for camp. (Years 7 and 8 students, Tolaga Bay Area School)

Students at some schools also mentioned things they had learned about their own school’s history. Tolaga Bay Area School students all talked about the discovery of a graveyard on the school site when the kuranui classrooms were being built over a decade ago:

> Down at the [site of] kuranui they buried bodies there and ended up moving the bodies … so we have a song about it now. (Years 7 and 8 students)

Students at Gisborne Boys’ High also said they had been learning about the school’s history, and about people who had once been students at the school. Several staff members at their school or at other local colleges had key connections to events around the Springbok tour. They found it relatively easy to find their way to locally relevant people and had plenty of help from the school for this:

> Lots of the teachers and librarians just know people, word of mouth. One person might say ‘Go have a chat with [so-and-so].’ A teacher at Gisborne Girls’ High organised the [Springbok] protest in Gisborne. (Year 13 students, Gisborne Boys’ High)
Generally speaking, students at junior secondary levels were more likely to have connections arranged for them by their school, while senior secondary students were expected to take more responsibility for seeking and out using people and places as resources to support their individual inquiries.

At Whangaroa, one of the students noted that whaea Makere had come and talked about a local tipuna, Te Pahi, to them. “Ko te hītori o Te Pahi—I haere mai a whaea Makere ki te kōrero ki a mātou.” Another recalled going to Whatuwhiwhi for a kura reo and learning about that place. “Ko Whatuwhiwhi—I haere ki reira mō te kura reo, i akona te hītori o te rohe.”

**Print resources**

The use of print resources (primarily books), and the role and visibility of the school library, varied across schools. Some of the schools were already utilising NLNZ Services to Schools and regularly ordering books from NLNZ in addition to their own school library collections. Other schools tended to use books less often, or had limited collections within the school. Some schools or individual staff used local public libraries as and when needed.

Teachers and students were asked about their use of fiction and non-fiction print resources, all of which were used to some extent in every school and kura. McDowall & Berg’s (2018) survey found that three-quarters of teachers agreed or strongly agreed that they use fiction (as well as non-fiction) to support teaching and learning (78%).

Teachers and students also talked about making use of picture books and images. During workshops and school visits, NLNZ facilitators recommended or brought along specific books that teachers and students might find useful. The use of images was modelled in a number of workshop sessions, and in the Curiosity Cards resource that was generated during the project (see Chapter 5).

**Student perspectives on using print resources**

At some schools, students said they used books reasonably often, particularly in schools that were borrowing texts from NLNZ or local public libraries to support students’ history topics:

For the last internal [teacher] got a box of books, particularly on NZ’s involvement [in the Vietnam war]. (Year 12 students, Pakuranga College)

Senior students at Gisborne Boys’ High said the school library’s collection of history books (some borrowed from other libraries) was better stocked than other parts of its non-fiction collection. In other schools, students said they rarely used books for non-fiction information:

I’ve found the teachers don’t really recommend books. I don’t think we’ve actually gone to the library. (Years 9 and 10 students, Queen Charlotte College)
Students talked about print books more often relating to Māori myths and legends, fiction, and being used at primary school levels:

Books [we use more for] legends and possibly made up things. Anything more sort of science-based or ‘true’ seems to be we go towards the Internet and computers for that. (Years 7 and 8 students, Queen Charlotte College)

Year 10 students from Gisborne Boys’ High who had recently been studying the Rwandan Genocide noted that they had many more books and print resources for this topic than they had ever encountered for a New Zealand history context:

We’ve got more about the Rwandan genocide than we did for Treaty of Waitangi. If you think about it we do it every year, and we’re in New Zealand there should be booklets about it all around. (Year 10 students, Gisborne Boys’ High)

One ākonga from TKKM o Taumarere noted that the best types of books were very old and unique. (Pukapuka—ngā mea tawhito, rerekē hoki.)

Some students also discussed the role of other kinds of non-book texts, including newspapers, letters, and other primary sources. Some of these texts were part of the discussion of “digital resources”, as these were often accessed digitally. Students also discussed their own writing in the context of learning about Aotearoa New Zealand, and other learning contexts (see Chapter 4).

**Digital resources**

Most teachers surveyed by McDowall and Berg (2018) found it easy or very easy to find resources for teaching about Aotearoa New Zealand in the form of digital resources (79%). By far the most popular source for teachers is TKI, with 86% reporting having used it within the last 18 months. Other sources that at least one-third of teachers reported using within the last 18 months include: Te Ara (53%); NZHistory (44%); NZ on screen (44%); public libraries’ online collections (36%); and Māori Television (35%).

Less than one-third of teachers reported using the following sources in the last 18 months: public museums’ online collections (33%); Radio New Zealand (32%); EPIC (30%); National Library Topic Explorer (29%); Papers Past (27%); Digital New Zealand (25%); Archives New Zealand (24%); public galleries’ online collections (24%); He Tohu—learning resources (18%); Ngā Taonga Sound and Vision (9%); and Any Questions/Many Answers (6%).

Case study schools varied in their awareness and use of the range of digital resources included on the NLNZ resource maps (Appendix 6). Staff from a few schools were familiar with most of the digital resources, but more often staff were familiar with a few of the resources, but had not heard of or used others on the list. Secondary schools were very likely to be using Te Ara and NZHistory with their students, and other New Zealand heritage sites to a lesser extent. Some were familiar with Topic Explorer, while others had not used it. In some schools, staff and students
mainly used Google to search for resources and had not been aware of other ways they could be searching for specifically New Zealand heritage content.

Staff teaching primary school-aged children noted that, while many of the resources on the resource maps were useful for teacher knowledge, they tended to be less accessible or useful for their students. Teachers tended to return repeatedly to the sites where they could quickly find the most useful resources and ideas for their teaching, and tended not to use sites where a lot of time and interpretation was needed to make the resource relevant for their teaching contexts and year levels.

At the March and June workshops, facilitated sessions and workshops included several activities that modelled the ways digitised primary sources (e.g., digitised versions of artefacts and materials held in the collections of NLNZ and other project partners) could be used, and the benefits of doing so. The June workshop also included a focus on the curation of resources, including how teachers and students could use digital platforms to create their own collections and sets of resources (for example, using NZHistory).

**Student perspectives on using digital resources**

All students at Year 7 and above talked about using the internet as a source:

> I think it’s because the Internet is easier to access [than books], because everyone just has cellphones and the teachers will say ‘get out your phone and start to research on that’.
> (Years 9 and 10 students, Queen Charlotte College)

The most common sites students mentioned using were NZHistory and Te Ara. Some younger students found some sites harder to navigate due to language levels and how to search:

> Te Ara just confuses me. Too many things on it, too much big words. You have to press one thing and then press the next … whereas in NZHistory, you can just type what you are looking for in the search thingie. (Years 7 and 8 students, Bailey Road School)

Some students suggested having versions of existing sites “for kids”.

Students’ search strategies seemed to vary. Some searched with guidance from teachers, or were directed to particular sites by a teacher or librarian:

> Like when you search on Google and ask ‘How did NZ get involved in the Vietnam war?’ You just find so much about how America got involved, you have to search far and wide for NZ but [what the librarian showed us—EPIC] was just so NZ-specific, which was really helpful. (Year 12 students, Pakuranga College)

Students at one school (Bailey Road School) had recently used Any Questions:

> It’s like we ask a librarian, they help us with our question, they give us different websites. (Years 7 and 8 students, Bailey Road School)
Senior history students were expected to take the initiative to seek out a range of information from different sources in relation to their individual inquiries for internal assessments:

- Part of getting a good mark in the internal we did is using initiative to find multiple sources. (Year 13 students, Gisborne Boys’ High)

- We try to split it up into primary and secondary sources, we try to get a good mix of both and from a variety of sources. For the last internal I used radio interviews [from RNZ], documentaries, pictures … I also did an interview myself. (Year 12 student, Pakuranga College)

Junior students at some schools had picked up certain ideas about how to determine the value or trustworthiness of different internet sources. Some students said they did not trust Wikipedia because it is an “editable” site, and thought that searching on multiple sites was a good way to verify if information was true.

Ākonga at TKKM o Whangaroa noted that they used Google. (Haere ki Kūkara.) One also observed they use Te Ara.

**Resource use challenges: teacher perspectives**

**Finding resources that are accessible and appropriate for children**

Teachers across all schools talked about challenges finding resources that were appropriate, engaging, and accessible for their students. For junior school teachers, finding resources relevant to New Zealand and local histories that worked for young children was an issue:

- We got 25 books [from NLNZ] for our junior topic on ‘How is a marae important?’ They sent back a note saying we really don’t have those resources for students but we have sent resources that will be useful for teachers. (Teacher, Karori West Normal School)

Primary teachers talked about the usefulness of picture books and “big books” for shared reading. School journal stories were also good, though even these could be too difficult for young learners. Images and hands-on learning resources were important. For example, a Years 1–2 teacher described undertaking an extensive search for visual/physical resources to help her class learn about marae prior to going to visit:

- All we wanted was a map of a marae. We tried National Library, the public library, school library. I spent a weekend on Google. We went to all the education resource people … nobody had a map like this. One of the teachers went into a $2 shop and found this [a magnetic marae play scene with moveable people, objects], it’s published by a tourist place. So that was really annoying that it was available but we couldn’t find it by searching. (Teacher, Karori West Normal School)
Even secondary teachers commented that some of the most relevant sources and resources for secondary-aged learners (for example, Papers Past) were not necessarily easy for their students to use without support around literacy and digital literacy:

My hunch is that students struggle to find some of these [learning resources] and there’s a struggle to use some of them. (Teacher, Pakuranga College)

Videos were used, but some case study teachers and teachers surveyed by McDowall and Berg (2018) commented on the unsuitability of certain videos for younger students due to language and content.11

One kaiako observed that there were few resources for the youngest students. (Kāore e nui ngā rauemi mā ngā nohinohi.) Another noted that, even for ākonga who understood te reo, the reo that was used by adults in resources had to be put into a type of language that the tamariki could understand. (Horekau e mōhio ki ētahi o ngā kaiwhakarongo. Ki roto i te reo e mōhio nei ngā tamariki.) Another noted that, while they would use Waitangi Tribunal reports, they were written specifically for adults. (Kei reira ngā pārongo. Mō te Taraipunara. Tuhia mō te pakeke).

Cost and time, and staying innovative

Time and costs have already been mentioned as challenges for using resources outside the school, and schools also had to make careful decisions about what kinds of resources to invest in within the school. The principal at Bailey Road School noted that it could be challenging to resource four different inquiries per year (one per term) and they looked at what kinds of resources could give the best value for multiple year levels and across inquiries:

Cost is also a challenge when you are trying to resource 7 classes; you need more than one book to pass around. (Teacher, Karori West Normal School)

As discussed above, resources that worked across multiple age levels and were hands-on or enabled learners to be creative were seen as particularly good value for money.

To stay innovative in the continuous design and evolution of the school curriculum, teachers had to keep thinking creatively, and seeking out new ideas and resources to keep extending themselves and their students:

We are continually designing and teaching new things. [The challenge is] how to plan and resource that, and how to keep going deeper into this? [Our approach is] cross curricular but how do we continue to refine this? (Teacher, Tolaga Bay Area School)

Some teachers also spend considerable time finding and evaluating resources. Once an inquiry focus or theme had been floated, teachers might go searching with very specific kinds of resources in mind as they planned their inquiry process, and find it frustrating when they could not easily find what they were looking for. Some teachers said they will usually go to the places

11 For example, the 2011 docudrama series Waitangi—what really happened?
where they know they will be able to quickly and easily find things that they can use. In a crowded information environment, being able to find resources “just in time” was important:

As teachers we might see a list [of resources] like this and not see how or when you might use it immediately [so the information gets filed away]. (Teacher, Tolaga Bay Area School)

School librarians, teachers with library responsibilities, and teachers in syndicate leadership positions were often the ones who did a lot of exploring and searching for resources, and did what they could to share these with other staff. In some cases, school librarians said they played a key role in connecting students directly to resources.

Iwi and hapū relevance

For Māori, the local relevance and connections of resources were crucial:

Māori want iwi content, hapū content. (Principal, Tolaga Bay Area School)

As noted earlier, resources relating to iwi and hapū were central to both kura. While most resources were developed within, and by the community of the kura, there were other key resources. Print resources used were those that were already known and specifically relevant. Examples mentioned were Waitangi Tribunal reports, Tikanga Whakaaro, by Cleve Barlow (1991) and Ngāpuhi Speaks (Independent Panel, 2012). TKI was being used and Wharekura and Te Tautoko were mentioned.

Schools and kura were interested in finding out what the partner organisations held that was about/from their local areas. For example, a teacher at Tolaga Bay Area School had been trying to find any information about whether hākari (feast) stages had been built in their local area, and had only been able to find one image from elsewhere in New Zealand.

Accuracy of resources

Non-Māori teachers in some English-medium schools said they wanted to feel confident about the accuracy of resources containing te reo Māori and/or mana whenua stories and histories:

For me as a Pākehā, in the back of my mind I’m always wondering if there is something wrong with the resources [we find and use about Māori culture/history and te reo], I feel edgy. (Teacher)

Some teachers had become very conscious of the gaps and deficiencies they noticed in existing New Zealand history texts. For example, the Years 7–8 classes at Karori West Normal School had studied Parihaka in depth the previous year, and the school was able to gain permission to see the documentary Tātārakihi—The Children of Parihaka (2012) directed by Paora Te Oti Takarangi Joseph:
Through the connections we were able to screen the film and bring in a kuia from Parihaka. It was really special. You can’t see it unless you have that connection and permissions. (Teacher, Karori West Normal School)

This teacher critiqued a relatively recent New Zealand history textbook that had a whole chapter about the history of pacifism in New Zealand but “did not mention Parihaka at all”.

In McDowall and Berg’s survey (2018), 41% of teachers said they found it difficult evaluating the reliability of resources about their local area, and 35% found it difficult to evaluate the reliability of resources about Aotearoa New Zealand (35%).

Usefulness/accessibility of teacher guides and support materials

The resource maps (Appendix 6) included various teacher guides, tools, and exemplars. Staff in case study schools used these to varying degrees, with TKI used by all teachers, and other sources like NZHistory and NLNZ teacher guidelines were used by some teachers but unfamiliar to others. One junior primary teacher remarked that teacher guidelines tended to be pitched at higher year levels and were less directly useful for her junior classroom context.

Some teachers said they particularly liked having practice-based examples from other schools that could inspire or give them ideas for things they could do with their own students. Videos and written case studies on TKI were cited as an example.

These comments align with findings from McDowall and Berg’s survey (2018). While over two-thirds of teachers indicated that they usually follow the teacher support material or guidelines provided with resources, most also indicated that they adapt or modify most resources to suit their class(es) (92%), create at least some of the teaching resources they use from scratch (90%), and often use resources in ways that differ from the resource’s stated or intended purpose (82%).

Knowing what’s out there and finding tools to suit their purpose

The teachers’ interviews across schools demonstrated a range of digital resources that many teachers had not been fully aware of or used. In addition, several teachers talked about specific kinds of digital tools and resources they felt would be useful and beneficial for their students. These included tools and resources that made it easier for students to create and produce multimedia work (including videos, audio) as part of their own inquiries into local histories, and gathering oral histories from people in their areas. Over the course of the project, a number of teachers were interested in what kinds of platforms they could be using for students to curate and integrate digital information—including information sourced online and their own self-generated information—as part of their inquiries into New Zealand and local histories.
Resource use challenges: student perspectives

Students at several schools also spoke of frustration when they could not find specific kind(s) of information they were searching for about New Zealand histories:

You can only find out about the really famous people, like James Cook.

I: Can you think of anyone you couldn’t find information about when you went looking?

Kupe. And [Te Ara] is too hard for a kid to understand. Too many big words. (Years 7 and 8 students, Bailey Road School)

You search so hard on a specific question … and then it will come up with facts on something else, all this random stuff. I find when you search for stuff you often find things that are tourism-related ‘facts’, you don’t even know if it’s true. (Years 9 and 10 students, Queen Charlotte College)

I think I went on Ministry for Culture and Heritage and tried searching on Te Kooti, but I found it difficult to use. (Year 13 student, Gisborne Boys’ High)

Students said, compared with New Zealand history, it was much easier to find vast amounts of material for other topics and contexts:

Last year I did a research folder on racism in America. It’s such a big country there were heaps of resources on it, my folder was this thick. (Year 12 student, Pakuranga College)

One Year 13 student had found references to particular material held in NLNZ but found it was then difficult to get hold of:

Some of the National Library resources you have to actually get it out from the library even if it’s a small document. It’s a pain because if you’re not near the library or don’t have time to get something sent all the way up to you … it would be good if it was online but I’m not sure how it would work with the copyright. (Year 13 students, Gisborne Boys’ High)

Some students also said when they did learn or find resources about New Zealand histories, there was more they wanted to know than they could find:

I would like more historians’ perspectives. Doing Cook it’s hard to find actual views on what they thought of him. They mainly just talk about what he did, his journals and stuff but I’d like to know what they thought of him.

I: Do you mean contemporary views, or from people of his time?

Both. (Year 13 student, Gisborne Boys’ High)

When ākonga were asked what would make learning about New Zealand history more interesting, they talked about people and places:

He tangata hei whakaatu, he kaikōrero.

(Someone to show us, to tell us about it.)

Me haere ki tētahi haerenga, pērā i te wā i haere ki Whatuwhiwhi i ako te hītori i reira.
(We should go on a trip, like when we went to Whatuwhiwhi and learnt about the history there.)

Students’ knowledge and experiences learning New Zealand and local histories are discussed further in Chapter 4.

**Schools and kura as sites for resource creation and sharing**

As well as how schools and kura discover, access, and use resources, the Increasingly Digital project was interested in how schools and kura “create” and “share” resources, and how this might look in an increasingly digital learning environment.

In terms of resource creation, teachers and kaiako across all schools frequently created (and adapted and modified) resources for their classrooms, and some sharing of these resources happened between colleagues. In terms of sharing beyond the school, where this happened in case study schools and kura, it was due to relationships with other schools and kura where ideas and practices might normally be shared.

Nearly all teachers surveyed by McDowall and Berg (2018) agreed or strongly agreed that they share the resources they create, find, or adapt with colleagues (90%) and nearly all agreed or strongly agreed that colleagues did the same for them (90%). Teachers also reported a high level of collaborative work around resource evaluation and selection for shared planning with over three-quarters agreeing or strongly agreeing that they collect, share, and evaluate resources with colleagues when they plan together (79%).

In some schools and kura, resources containing local knowledge were sometimes generated as a by-product of local projects and activities the schools were involved with. These included written documentation and multimedia stories produced by the school, or partner organisations working with the school. Stories about school activities and student learning were sometimes reported in local or national media.

Teachers and students described various examples of student-generated work that might be shared with people beyond the school, including artwork, installations, and exhibitions for the school community, and student involvement in local events. The types of resources that most teachers surveyed by McDowall and Berg (2018) reported their students had been involved in creating over the last 18 months were: digital artefacts (76%); events (60%); performances (68%); and physical artefacts (66%). A substantive proportion also reported that their students had been involved in place making (41%) and engaging in social action (35%).

In almost all cases, the generation of “resources” by schools and students could be better described as the generation of artefacts as a by-product of students’ learning, differentiating them from “learning resources” that are generated for the specific purpose of sharing to inspire and
support *others* to learn. This is not so surprising since the core business of schools is to support learning and teaching for the students they serve, not to produce and share resources.

Discussions with schools and kura suggested that, while students and teachers *were* engaging in various activities that could generate interesting local knowledge, an extra layer of time and work would be necessary for the products of their learning to be made into resources that could be shared more widely. Most schools’ storage and archiving systems were not designed with the idea of students’ work being stored for perpetuity (or as future historical resources), though the idea was discussed during case study visits, and some schools did have small archives for school-related histories. However, student-generated multimedia work might contain materials that would be problematic to share publicly due to copyright issues, and students’ interviews with local people (e.g., carried out as oral history interviews) were not necessarily appropriate to share due to ethical permissions.

Some students said they “never” did work at school that was shared with people outside the school. Others said that requests from the community often came in for students to be involved, and it was up to teachers and students whether to take up these opportunities. Some students said “I don’t think I’ve ever done anything I am proud enough of” to share beyond the school. For senior secondary-level students, the highest quality work they generated was for NCEA assessment purposes and, as a result, this work could *not* be shared publicly:

> Last year we made this big research folder and you had to make a workbook page out of it, like use all the information you found to write the origins of the event like you were writing a textbook. With activities for people to do. So I suppose you could use that [as a resource] in the future but it was taken away from us. (Senior student, Pakuranga College)

> When we’re in history as seniors we’ve also got assessments to do, so it’s probably easier to do [resource-generating activities and community activities] in junior school. (Senior student, Queen Charlotte College)
4. Student perspectives on learning local and New Zealand histories

The student interviews provided many valuable insights into their learning experiences across different schools and year levels. Conversations with students included asking what they knew about New Zealand and local histories, how they had learned these things, and their perspectives on how their learning experiences could be improved.

What students know about their local histories

Students’ knowledge about their local areas and local histories varied:

[We don’t know] much [about the local area], we learn more about nationwide things. (Year 12 students, Pakuranga College)

We haven’t learned much about NZ history at this school but we have learned about it at our previous schools. I think you learn more as you get older, Year 9 and 10 on. (Years 7 and 8 students, Queen Charlotte College)

Students in schools within smaller communities tended to know more about their local area and local histories. This was a mixture of things learned at their current and previous schools, through family/whānau, and from around the community:

The whaling, the Edwin Fox [ship]—it sailed across the world and all that. You can get tours through the top bit where the crew slept and also underneath it. (Years 7 and 8 students, Queen Charlotte College)

A lot of the street names in Tolaga are named after some of the people on the ship. The ship was Endeavour and there’s a street called that. Banks St, Discovery … (Year 9 students, Tolaga Bay Area School)

Down in Waikawa Bay, my great grandparents or something used to own it. I was told by my grandad, my auntie, my mum, quite a lot of people. (Years 7 and 8 students, Queen Charlotte College)

I learned most of my NZ history from my family, never from my school. (Years 7 and 8 students, Queen Charlotte College)

Ko whaea Hilda rāua ko Pāpā Hone—he tangata whawhāi rāua mō te iwi. (Ākonga)

(Whaea Hilda and Pāpā Hone—people who fought for their iwi).

Ko Te Pahi me ngā hononga ki konei. I whiwhia te mētara i a Kingi Hori. (Ākonga)

(Te Pahi and his links to this place. He was awarded with a medal from King George.)
Awareness of Tuia—Encounters 250 and He Tohu

Few students had heard of Tuia—Encounters 250 or He Tohu:12

I only know about [Tuia—Encounters 250] because I am from Rongowhakaata, I don’t actually know anything about the ceremony or anything. (Year 11 student, Gisborne Boys’ High)

Students in landing sites (Tolaga Bay, Gisborne, Queen Charlotte) knew bits and pieces of knowledge about Captain Cook and the *Endeavour* landing, but their abilities to recall and recount what they knew varied between schools and year levels. Younger students often said they didn’t know much or anything about New Zealand history or the local area, but most did know quite a bit when prompted and encouraged:

This was the siting of Captain Cook. He came here. He shot one of our tribal chiefs. They traded stuff for some of our Māori carvings, food. Resources and things. (Years 7 and 8 students, Tolaga Bay Area School)

I was told that James Cook kidnapped Tupaia, he could translate English and stuff and he was like ‘Show me to New Zealand!’ My uncle told me, I think it was him. (Years 7 and 8 students, Queen Charlotte College)

Captain Cook landed here, and there was a Māori chief who was going to welcome him, and one of his crew shot him. Where Captain Cook’s statue is, that’s where the Māori village was. The Māori people of that village didn’t touch him because they thought he was killed by magic. The harbour, where the wall is, used to be a huge rock. But then the whites blew it up, so many years ago. That rock was like a boundary. On this side, people weren’t allowed to pass that boundary without permission. (Year 11 students, Gisborne Boys’ High)

We asked one group of students at Queen Charlotte College why the *Endeavour* landing hadn’t come up initially when we asked them about the history of their area, despite the *Endeavour* featuring on their school crest which was on the wall in the room where interviews took place:

It’s common to us, we see it everywhere.

*I: Do you know a lot about that part of your history?*

They talk about it at primary school. There’s a lot about the Endeavour on the marae. (Years 11, 12, 13 students, Queen Charlotte College)

One ākonga recalled an ancestor who had signed the Treaty:

Mai te whakapapa i whai mātou i tētahi tupuna i haina i Te Tiriti o Waitangi. Ko Pomare nui.

(Through whakapapa we followed an ancestor who signed the Treaty of Waitangi. Pōmare.)

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12 Senior history students were the most likely to know about or have used He Tohu as part of their inquiries.
Another ākonga said they learnt about the Treaty and the Declaration of Independence:

Ko Te Tiriti o Waitangi. Ko te whakaminenga, ko te Whakaputanga.

**Learning local knowledge in different parts of the curriculum**

Te reo Māori classes were one frequently mentioned source of local knowledge:

I think I learned the origins of the name Pakuranga, because I take te reo Māori, and we learned about the local history and stuff. (Year 12 student, Pakuranga College)

Several times in group interviews, one student mentioned things the others did not know:

Student 1: The Taruheru River, in that certain river there were poles that had chiefs’ heads on them. There was a young chief … there were two tribes … I know a lot about what happened around here.

Student 2: Did we learn this in Tikanga?

Student 1: Yes but most of it I learned in te reo.

Student 2: Ah, that explains the knowledge difference.

Some students wanted to learn more history and culture in te reo:

When we’re in Japanese we learn a bit about Japanese history but in Māori they just teach you to do karakia, and do your mihi, and pronouncing. But really they should teach us more about Māori history and NZ history. (Years 7 and 8 students, Queen Charlotte College)

Students at Gisborne Boys’ High School seemed to have reasonably comprehensive knowledge about both New Zealand and local histories, particularly the older students. Students mentioned things they had learned in two Year 10 programmes: Tu Tane and tikanga.¹³ The students we interviewed described Tu Tane as “teaching us how to become a man”:¹⁴

We walk up Kaiti hill, we get stuff pointed out to us where different things happened. (Year 10 students, Gisborne Boys’ High)

How this place got its name—Turanganui-a-kiwa … I can’t quite remember … I’ve had this story told to me so many times … Te Kurī a Pāoa—the hill, when you see the dog, its fur is shining, that’s how it’s got its name. (Year 11 student, Gisborne Boys’ High)

Tikanga was described as a module within Year 10 social studies:

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¹³ Tu Tane and other initiatives at Gisborne Boys’ High School, were recognised in the Prime Minister’s Excellence in Education awards in 2015, designed to better engage their boys and address problematic issues some students were experiencing inside and outside the school.

¹⁴ More information about Tu Tane and other initiatives at Gisborne Boys’ High can be found here: https://www.pmawards.education.govt.nz/winners/
We mostly learn about traditions and bond with our roots. It’s kinda like looking at our ancestry and history. It’s also got a lot of cultural ties, learning haka, karakia, and waiata. (Year 10 students, Gisborne Boys’ High)

**Mātauranga Māori and whakapapa knowledge**

When asked about what they knew about the people or history of their area, some students mentioned their whakapapa and learning from their whānau:

If it’s about New Zealand I usually ask my nana. (Years 9 and 10 students, Queen Charlotte College)

[We’ve learned] by asking questions, in the subjects like citizenship, and te reo. Sometimes just at home with your family, that’s where the most of my learning ... (Years 7 and 8 students, Tolaga Bay Area School)

Some students said that their knowledge about themselves and their whakapapa and their knowledge about New Zealand history existed in different places in their minds and spirits:

It’s just a feeling that I get really [about who I am].

_I: Is it that there’s a difference between stuff you know because of who you are, and stuff you learn when you’re at school?_

Yeah. (Years 7 and 8 students, Tolaga Bay Area School)

Māori and white people think about it differently, we interpret it differently. Like if we went over to Japan and said our islands came from the wheke [octopus] that would sound crazy but that’s how we interpret it. (Years 9 and 10 students, Queen Charlotte College)

Your family will tell you stuff, then you go to school and they teach you another story, and it’s like, which story do I believe in, and which is true? I got told many times nah it’s this, or someone in your whānau will say no it’s that … (Year 11 student, Gisborne Boys’ High)

Across English-medium schools, students said they tended to learn about Māori legends particularly in primary school, and to varying degrees in secondary school, depending on the school and the subject.

Whakapapa and mātauranga Māori were an inherent part of learning in the kura kaupapa. Ākonga interviewed were explicit in describing whakapapa and identity. One kaiako noted that mātauranga was at the forefront of what ākonga needed to learn:

Ko te mātauranga Māori mā te tangata e rapu. Kia noho ki te haumaru o te rangi me te whenua. Me whai pakiaka... He herenga tō te tangata ki te whenua. Kia whai pakiaka te tangata kua maia, kua mōhio, kua mārama te hikoi i te mata o te whenua, i te ao Māori.

Mātauranga Māori must be searched for by a person. They must be within the protection of the sky and the earth. The must find their roots. A person has a bond with the earth. If that person finds their roots they will be strong, knowing and understand how to walk the surface of the land, in the Māori world.
The importance of learning New Zealand history and local histories

Almost all students strongly agreed that it was important to learn New Zealand history and local histories, and that they enjoyed doing so:

Yes of course! We live here, we grew up here. It’s something that everyone should know, especially if they are born here, they should know how where they’re from came to be how it is. (Years 9 and 10 students, Queen Charlotte College)

I think you can’t really say you are a New Zealander if you don’t really know about its identity as a whole and how it came to be like this. (Year 12 students, Pakuranga College)

Just feeling a connection to where you’re from is better than knowing nothing about where you’re from. Just sort of like a family feeling. So you just feel ‘as one’, more connected. (Years 7 and 8 students, Tolaga Bay Area School)

A few students said they preferred to learn world histories, because other places had “longer histories” and the students didn’t expect to stay in their current area for their whole life. Others countered that knowing local and New Zealand history was still important:

I didn’t used to [think it was important] but since starting to learn about NZ history, especially all the Treaty hoo-rah, I’m glad I did. It just puts you in a better position to understand everything, especially politics. (Year 13 student, Gisborne Boys’ High)

Students at Bailey Road School initially expressed less enthusiasm for learning about New Zealand and local histories than other student groups:

Most kids these days they’re not really interested in history and stuff. (Years 7 and 8 students, Bailey Road School)

However, some still said they did want to learn more:

Yeah, I want to know about my country. I want to know how it all started. Where my ancestors came from. (Years 7 and 8 students, Bailey Road School)

One ākonga agreed and noted that learning about history helps them understand who they are and what their ancestors did.

The narrowness of New Zealand history covered in Years 1–10

A recurring complaint from senior students in English-medium schools was that two topics (Treaty of Waitangi and ANZAC) were covered too often, and in too shallow a manner, throughout their primary and intermediate schooling:
All through primary school that’s all you learn, just ANZAC, ANZAC, ANZAC. We spent like a whole term on the Waitangi thing at Intermediate and it was just stale information we have learned so many times. But there is so much more to our history that isn’t covered in like ANZAC and Waitangi. (Year 12 students, Pakuranga College)

With Treaty of Waitangi I feel like we’ve done it so much. We’ve been there done that. It’s interesting when you find something new or different about it, but I feel like we’ve gone over it quite a lot, which is why we’ve all wanted to do something outside NZ. We have to do it all the time, every year … (Years 11, 12, and 13 students, Queen Charlotte College)

You pretty much find yourself doing Vietnam and Treaty of Waitangi every year, somehow. That is a complaint of mine. It’s good but it would be good to learn something else about the world. (Year 13 students, Gisborne Boys’ High)

It’s a lot worse in primary school—it’s ‘Repeat after me. The Treaty of Waitangi started here. These people made it. These people did not keep up their end and these people were mad.’ That’s why I’ve never really liked the subject of the Treaty of Waitangi and I’ve had it every year and whenever it comes around there’s almost a collective sigh. (Year 10 students, Gisborne Boys’ High)

Regarding the Treaty of Waitangi, senior students across three high schools clarified that it wasn’t that the topic itself wasn’t interesting. They just felt they didn’t encounter all the interesting aspects until their senior years:

When they teach you about it when you’re younger they explain it in an easy way because you can’t really understand in depth what’s going on. Then when you’re older you kind of shut off ‘I’ve heard this before.’ (Years 11, 12, and 13 students, Queen Charlotte College)

One group of students suggested it would be better for younger students to learn about local histories and other contexts that were more accessible in their early years, and only address the Treaty when they had enough contextual knowledge to make sense of it:

I think they should leave things like Treaty of Waitangi maybe till you’re older and can go into more depth about it. That way you can probably understand the political side of it. When you’re younger maybe just focus on the smaller things in NZ history that are still relevant and need to be taught but leave the bigger things till you’re older and can understand in more depth. (Student, Queen Charlotte College)

Students who had studied the wider context around the Treaty said they found this very interesting:

The context of the Treaty is a bit more interesting than the Treaty itself to be honest. Then you learn about how it came about and what happened, instead of being told what it is—and we only did that this year. (Year 13 student, Gisborne Boys’ High)

A lot of adults don’t even know this stuff. One thing I told my mum was ‘Did you know Hone Heke was the first to sign?’ She said no his name is not on the top of the list. I said ‘Yes because the older chief signed above him.’ She was like ‘Oh!’ (Year 10 students, Gisborne Boys’ High)
Some students said they felt they were only “at the tip of the iceberg” in their knowledge about the Treaty and were interested in many more of the “small stories” around it:

We learned about the two big chiefs [Hone Heke and Kawiti] but not the other what, 50–70 that signed? (Year 10 students, Gisborne Boys’ High)

We learned one year that a lot of copies of the Treaty were stored badly—they got mouldy and rats ate them, it was really disrespectful. There were different versions. I know a little bit, but it would be cool to learn more about that. (Year 12 students, Pakuranga College)

**Challenges with inquiry questions and using “your own words”**

One interesting theme from students across several schools and year levels was the extent to which they felt limited in the kinds of inquiry questions they could pursue about New Zealand and local histories, based on what information they could or could not find:

We wrote three questions, two of them [the teacher] said yeah you can try but you might not find much information, but I was really determined, but I couldn’t find much so I had to scrap [the question] and get a new one. (Year 12 student)

Students mentioned a variety of interesting questions that they found hard to pursue because they “couldn’t find much information” or could not find the detail of specificity they were interested in. For example, “What effect did Vietnam war protestors have on returning New Zealand soldiers?” (Year 12 student) and “What would New Zealand be like if the British hadn’t come?” (Years 7–8 student). During interviews we talked with students about how very good questions like these were worth asking, and some of the reasons why they might not easily find the exact answers to those questions just by searching for information.

Students also talked about times when they were expected to seek information from multiple sources and “put these in your own words”:

We sometimes get [given] sites to go on but [the teacher] will say but don’t just stay on that site because then everyone will just get the same information. (Years 9 and 10 students)

There were two challenges here for students. First, with some historical events and contexts, students said they either tended to find the same information across multiple websites anyway, and/or the additional information they could find was from sources they thought were less trustworthy, such as tourist sites or Wikipedia:

It’s really hard because you can’t get much information, and when you try to ‘put it in your own words’ you get even less information. So you try to get as much as you can and then you rewrite it. (Years 9 and 10 students)

Second, some students felt like they couldn’t use their “own words” for matters they did not have a personal perspective on (e.g., historical events or cultures that they had no connection with):
Instead of [teachers] giving a topic and everyone pretty much has the same facts, because you can’t put your own [lens] on it. [Whereas if you do an inquiry about your own culture] if you are part of that culture you know things that you don’t have to Google. (Years 9 and 10 students)

In our essay we had to do a first person view [from perspectives of those involved in writing and signing the Treaty] and I didn’t really like it, we didn’t have much facts on it so we had to make stuff up. We didn’t know what they felt about it, we didn’t know. (Year 10 students)

**Students’ advice for resource developers and teachers**

Students provided a variety of suggestions for those who develop and curate resources about New Zealand and local histories, and for teachers. For example:

Make it engaging and relevant for young people by:

- having access to people and places to learn about history
- helping students find personal relevance and connection to the topics
- making it interactive and interesting, particularly for younger students; “hands-on” activities and interactive things like role play and dressing up were mentioned
- finding ways to make it creative and fun, because “too many projects at school unfortunately are just not very interesting”.

One thing students said they enjoyed the most about history (particularly older students) was the opportunity to explore and make sense of multiple perspectives, including their own:

I’d say the best thing for me about history is teaching you to look at two different perspectives, weigh up the evidence and how good they are, and make up your opinion. (Year 13 student)

Students also wanted to be able to investigate controversial areas of New Zealand history:

Focusing on the ugly parts of NZ—the parts where NZ hasn’t been that great, it’s important to look at that so you get a truthful history. Not just like ‘sheep’ and stuff. (Year 12 students)

Finally, many students talked about being interested in all the “small” stories, and wanting to be able to find out things that weren’t just the main facts or biographies of the most famous protagonists in key historical events:

For anyone making resources, they should remember that even if it happened in the past, no information should be left out even if it seems unimportant. It’s something that we as the next generation need to be able to teach our children. Even things that seem unimportant can hold a massive story behind them. (Year 12 students)
I want to connect to the world of the past a bit but I feel that you can’t really learn much about the things that are ‘in between’—I feel like there should be more of things that are not of ‘tiny importance’, like your [personal] ancestry. Or not of ‘massive importance’ like the Treaty of Waitangi, but [small details of people and events] ... I want to know how people lived at the start of it, and how they came through. I feel like it’s so easy to find the facts, but it’s much harder to find ‘someone’—you can easily find when the Treaty started, and when the uprising around the Treaty started, but it’s harder to find why they were angry. People just say ‘Well they didn’t keep up their end.” Well, how did they not keep up their end? How did it affect the daily life around them? (Year 10 students)

How could students take an active role in Tuia—Encounters 250 commemorations?

We explained Tuia—Encounters 250 to each student group and canvassed their views on the suggestion that young people could be taking active or even leading roles in events and activities associated with the commemoration. Most students thought it sounded like a good idea in principle. Some expressed enthusiasm to get involved, others were more circumspect:

I do want to get involved, I don’t know how to say it. How do I ask, who do I ask? (Years 7 and 8 students)

It’s a lot to put on young people … not everyone would be interested in it. (Year 13 students)

Students thought school or community structures would need to be in place to encourage and enable young people to get involved:

If it was possible to integrate it into learning and the curriculum, then it would be taken on more by kids. You could easily do internal [assessments] on it or just chuck it in at Years 9 & 10. (Year 13 students)

They suggested several ideas about how this could work:

People telling us stories of what has happened or just doing research about it in class would be cool. (Years 7 and 8 students)

It wouldn’t take much—we are pretty open to the community. I think the marae would be very keen to educate the kids to be able to step forward. I think they’d love to do it. (Years 11–13 students)

Years 9 and 10 students at Queen Charlotte College said they liked the idea of doing something cross-curricular where learning was thematically linked between subject areas:

It would be cool if we did a topic but it was for all subjects … If English and Humanities worked around each other, having similar topics but different … in science we just learn standard stuff but if we learned about how New Zealand was formed you can relate that to when you learn about other things [about New Zealand]. Like how all the plants changed, we lost some plants and gained others. Why that happened. And how animals emerged. It just gives
us more knowledge. In te reo we are learning about Matariki and navigation and stuff but then like in science it’s all dinosaurs and stuff, so it’s not connected. It would be cool if it was all connected.

Year 10 students at Gisborne Boys’ High speculated that students could work on developing a high-quality resource about some feature of a local history:

It could be an NCEA thing—to create new resources for students in younger years. For younger years it could be students going through and checking/correcting what’s produced so that it becomes more polished and by the end it’s all been created by students from the local area who are interested in something, and found out and created a resource so other people can find out about it. I think that would be kinda cool, to have it as extra credit for social studies. It could bring people close to their past because it’s interesting. Too many projects at school unfortunately are just not very interesting.

Students’ key pieces of advice to central agencies regarding Tuia were:

I think it’s cool to be part of something bigger than yourself. I think a way of presenting it through social media would be a good way to get young people involved and aware of it. (Year 11 students)

Put it out there! (Years 9 and 10 students)
5. Project workshops and facilitators’ work with schools

March workshop (Wellington)

At the March workshop, schools and kura had the opportunity to learn more about the project and its purpose, and take part in various workshops and presentations from NLNZ Services to Schools facilitators, curators of He Tohu, and other people from NLNZ, MoE, and MCH who could share information and resources pertinent to He Tohu and Tuia—Encounters 250. A pōwhiri was held to welcome the guests. The initial welcome from the NLNZ speaker was responded to by a kaiako from one of the Kura Kaupapa Māori.

NLNZ facilitators ran workshops that looked at pedagogical strategies such as: how to use a single primary resource with students across different year levels, and the use of “fertile questions”. Archivists brought out various artefacts, documents, and images held in the national collections that were from (or about) the locations for each school/kura. Staff were given a tour of the He Tohu exhibition, and heard a talk from the lead curator about physical preservation of the Treaty and ongoing research into its many signatories. Schools also had the opportunity to share ideas, questions, and experiences with each other. Te reo speakers from NLNZ and NZCER sat alongside the kaiako to support their use of te reo. At the conclusion of the workshop, one of the kaiako who spoke on behalf of the other attendees from kura noted that they enjoyed the experience, including the opportunity for whakawhanaungatanga. They highlighted the importance of te reo Māori to them and their ākonga, observing that working within English took them out of their comfort zone because their primary medium of operation was te reo Māori.

Feedback after the first workshop indicated that most participants found the 2 days relevant and useful. Different teachers commented on different highlights. These included particular ideas, resources, and strategies that had been covered in workshops, having opportunities to hear what other schools were doing, and connecting with facilitators and other project partners to find out more about their work. Several noted that they needed further time and exploration to determine how to best extract value out of what the project was offering and make this work within their own school contexts. In a discussion with kaiako, it became clear that the pedagogical strategies and resources would need to be adapted for kura. As well as needing to be in te reo, kaiako would need to find a link to their kura through whakapapa or the local rohe. It was impractical for them to grab a random resource and ask their ākonga to do some research on it. It needed to be grounded in some way relevant to them. A consistent highlight for all participants was the opportunity to meet and hear from other schools, find out about things they had not known about previously, and begin to see a range of connections and opportunities that could be beneficial to their students.
June workshop (Auckland)

The June workshop brought the school and kura staff together again for 2 days at NLNZ Services to Schools. The 2 days began with each school and kura sharing back what they had been doing since the March workshops, followed by workshop sessions about how to find and curate resources from various New Zealand sources. Participating staff spoke with enthusiasm about what they had gained from the March workshop and discussed strategies they had begun to use and plans that had been sparked from the first workshop. Teachers had the opportunity to meet and talk with the people who create and maintain sites such as NZHistory and Any Questions, as well as NLNZ facilitators and other staff from NLNZ, MoE, MCH, and NZRise and NZTech. Schools were also updated on activities occurring across other workstreams of the Increasingly Digital project, including the resource development workstream (which some schools and kura had recently provided input into or feedback on), and the “future learning environments” workstream.

The second day of the workshop included an extended session exploring theories and activities designed to elicit thinking about and school and kura perspectives on what might be possible/desirable in terms of resources for learning in “future learning environments”. Both days of the June workshop brought out lots of discussion, reflection, and connections being made across different people’s korero. Some of this was captured visually by The League of Live Illustrators (see example in Appendix 8).

One of the key wonderings that remained at the end of the 2 days was the question of “what next”. Participants from schools and kura and project team members expressed a hope that the connections and relationships that had been established through the project could be continued and sustained in meaningful ways.

Facilitators’ work with schools and kura

NLNZ facilitators arranged additional visits to schools and kura between March and July to provide specific advice/support and, in some cases, professional learning sessions for wider groups of staff. The details below are a composite of visit summary notes provided by NLNZ facilitators, and what schools shared at the June workshop session. A visual representation of schools’ reflections and insights drawn by the League of Live Illustrators is shown in Appendix 8. It is important to note that not every detail of facilitators’ work with each school is reported here, and NLNZ Services to Schools’ relationships with the case study schools are ongoing (i.e., what is outlined below is not an endpoint to this work).

At Bailey Road School, NLNZ facilitators ran after-school sessions with groups of Years 3–4 and 5–8 teachers, covering foci such as: strategies for improving students’ information-searching capabilities; introductions to a range of online and print resources useful for inquiry into Pacific navigation; using visual texts to inspire inquiry; strategies for seeking locally-relevant connections
to important national histories (including finding connections to He Tohu and Tuia); and strategies for developing students’ ability to evaluate the quality and trustworthiness of information. The facilitators working with the school noted that, while it is possible to find local resources that link to national events, this can take time and committed searching. Facilitators also noted that there is scope to reinforce with teachers a variety of ways to use a single resource and/or curation of resources for inspiration as well as information, and across a range of student age levels.

Pakuranga College brought 42 Year 13 students and three teachers into the Auckland NLNZ Services to Schools to do sessions about digital and print resources. The NLNZ facilitator visited the school several times to plan and discuss opportunities with the two staff participating in the project. This included looking at various resources that could bring in creative new perspectives and angles to enrich and extend existing curriculum offerings. The NLNZ facilitator was asked to present to the whole social studies and history team. This revealed interest and surprise from some teachers on discovering resources like DigitalNZ and Topic Explorer which they had not known about. Subsequent facilitation work with Year 12 students is also discussed on the NLNZ blog.15

At Queen Charlotte College, an NLNZ facilitator spent time with the two participating staff, unpacking a range of digital resources the teachers had not used before, including EPIC, Paper Past, Digital NZ, as well as the He Tohu and Tuia—Encounters 250 sites. The NLNZ facilitator was keen to continue to support the school in further thinking around its library space and use of NLNZ lending services and other Services to Schools offerings including staff professional learning support.

Gisborne Boys’ High has had a strong relationship with NLNZ over a long period, with previous and current school librarians regularly attending network meetings and Services to Schools courses. NLNZ facilitators visited the school to meet with the participating staff (a teacher and the school librarian), showing them how to use DigitalNZ to create a story for forthcoming inquiry topics, and helping to brainstorm ideas for a pilot project for Year 9 students to be trialled later in 2018.

NLNZ facilitators showed Tolaga Bay Area School teachers how to use DigitalNZ and other resources, and went through the library and provided suggestions and advice about how to make the school’s existing “treasures” held in the library and around the school more usable and accessible.

Ongoing facilitation work with the two kura kaupapa Māori centred around the resource development workstream of the Increasingly Digital project. A collaborative service design approach was used to begin adaptation and tailoring of some existing resources for use in Māori medium, and the development of new resources in te reo, centring on biographies of several ancestors important to the kura.

15 See https://natlib.govt.nz/blog/posts/making-our-history-local-and-meaningful
Staff from five of the English-medium schools and one kura kaupapa Māori also gave direct input into the resource development workstream that was focused on English-medium, via face-to-face testing and trialling or participating in videoconference meetings with the resource developers and NZCER.

The process and outcomes of this work developing the Māori-medium and English-medium resources provided valuable insights.

**What schools and kura gained from the project**

Throughout the project there were many examples of benefits gained by staff as a result of their participation in the project. These ranged from increased awareness of various resources, new ideas about how to access, use, create, and share resources, inspiration to initiate plans for curriculum and teaching linked to the upcoming Tuia commemorations, and many other benefits that varied across individual teachers and schools in relation to what they had been looking to gain from the project. In addition, staff valued the opportunity to have time to think and plan with their colleague(s) from their own school, as well as the learning and connections made with other schools and people from the project partner organisations.

At the time of the final research visit, staff in the case study schools were pondering their next steps and thinking forward to their plans for the rest of this year and into next year. All said they had gained a lot from being part of this project, though most said they were “still processing” what they have learned. Some said they started to have the “aha” moments with “everything falling into place” with the final 2-day workshop in June:

> We had the eureka at the end [of the project]. (Teacher)

A strong theme across schools and kura was the challenge of how to share the learning and insights from this project more widely across their staff and communities. Some staff expressed a mixture of excitement and trepidation about where they will go to from here. Part of this is the realisation of what it will take to shift practices within their schools in order to move closer to the learning and teaching aspirations they have expressed in the project. They were aware of how significant a challenge it will be to support learning and growth across their staff and school.

The two staff from Queen Charlotte College were beginning to lay plans for student learning opportunities related to Tuia—Encounters 250. One teacher had begun attending meetings of the Tōtaranui 250 landing site trust, and the school was keen to get their students and community involved as much as possible. Ideas floated within the school included creating a 250-year timeline around the walls in the school hall. One of the participating teachers wanted to start teaching a little bit of New Zealand history each week to the rest of the school staff, noting that “even a few minutes each time would make a difference”.

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The two staff from Bailey Road School (one of whom was the principal) came back “firing on all cylinders” after the March workshop and, making use of the time they had to do some thinking and planning, developed a three-pronged approach for their school. This included the staff PLD sessions with NLNZ facilitators, which were very well received. In addition to regular staff meetings, the school has “opt-in” 20-minute sessions at 8am, and a session offered on fertile questions “had the majority of teachers showing up”:

One of our takeaways is not to do a staff meeting and then ‘move on’. It’s more important to have time to go deeper. Scaffolding questions. Pointing to National Library pages. [Thinking about] what things can we use again and again and again to help our teachers become more skilful. (Staff member, Bailey Road School)

It would be great if there were more services to schools across agencies, to help us to find the things that are relevant for our place … and online case studies. It is also now our challenge to start to tell our own stories as well. That is a big next step for us. The Curiosity Cards, imagine if there were some pop up curiosity cards that would pop up for a time in your local area. Imagine! That would be amazing. (Staff member, Bailey Road School)

The two teachers from Tolaga Bay Area School reflected that, while they had been building a very community-based curriculum, they realised through the project that there were relevant national resources that they had not been aware of. The visit to He Tohu had been “very moving” and they hoped they could return with all their staff. Having NLNZ facilitators going through their library had been useful, and the teachers recognised “we need to combine the books and hard copies with the digital tech … [including] physical tangible things so [students] do not just revert to digital”. Having the opportunity to directly connect with and learn from all the people at the workshops was a highlight and they wondered how something similar could be set up for more staff in their school:

All of [the experts] were there—the people that created the sites. If we could bring in some of those people [to our school …]. The value of it was all the activities you did [at the workshops]. Even having the Live Illustrators there. (Staff members, Tolaga Bay Area School)

The teachers from Pakuranga College had found value in some of the teaching tools and strategies shared at the workshops, and had started to use these in practice, including “fertile questions” and a “connect four” activity that encouraged students to “move out of their comfort zone and use different kinds of resources … there is a lot there that our students can use”. Being part of the online meetings about the resource development workstream was valued. One teacher remarked on the manaakitanga of the two workshops and valuing everything they had received:

There is so much generosity in the room … [So I am thinking] what would be our role in giving back? What can we do to reciprocate? How do we keep collaborating together? (Staff member, Pakuranga College)

The two staff from Gisborne Boys’ High had their principal’s support to run a Tuia-related pilot initiative later in the year with a class of Year 9 students, and were beginning to work with a small group of other teachers to design this as a cross-curricular inquiry. Both the librarian and the
teacher had used resources and ideas gained from the workshops with students. Ideas for later in
the year included setting up a video booth in the school library to gather students’ knowledge
about local histories/stories and Tuia themes, and something like a treasure hunt or amazing race
activity linked with locally relevant sites around Gisborne. They were keen to provide
professional learning support to get more staff in the school to think more about learning as an
inquiry process:

They’ve [students] got to have something they’re really passionate about. Their passion
drives it. We [teachers] take the limelight out of it, we teach them to do folders on a topic …
(Staff member, Gisborne Boys’ High)

The teachers from Karori West Normal School talked about how they had rounded off their recent
inquiry focus around He Tohu, and were thinking ahead about what they would do next year in
relation to Tuia—Encounters 250.

One of the kaiako noted the ongoing issues with lack of resources in kura kaupapa. She had been
using a te reo version of the “connect four” system shown at the March Workshop (Figure 5). As
part of the lesson, a kaupapa would be selected which would be of, “… someone where we’re
from, or place where we’re from”. It was noted that, currently, there was work ongoing to create
an archive and library to contain resources of Whangaroa.

The project has supported an ongoing change in mindset around digital resources:

This has awoken us to digital. We have relied on kaumātua and kuia for so long (and we
still do). With digital we see that there are resources we can use. We are used to listening
to our kaumātua and kuia. We are starting to get there because our children are already
there. We are encouraging the other teachers. (Kaiako)

We are having discussions around how we pass knowledge down. Looking at strategies that
can be used. Digital is a way. (Kaiako)
**Next steps for the project**

While the case studies component for the Increasingly Digital project drew to a close in early July, the project continued into a final phase that will include further work and reporting. At the June project workshop, schools were told about the ongoing availability of NLNZ facilitation beyond the project, and it was decided to start a Facebook group where ongoing sharing and discussion could continue. Project partners from other agencies also sought opportunities to continue relationships with schools, including the potential for further visits to schools to focus on specific ideas and opportunities that had arisen during the project.
6. Discussion

The school and kura case studies help to illuminate some of the overall patterns identified in the larger national survey (McDowall & Berg, 2018), and illustrate the nuanced complexities of curriculum, learning, and teaching across diverse contexts and in both English and Māori medium.

Both streams of work indicate there is a need to develop resources covering particular topics to fill “gaps” for teaching about the histories of Aotearoa New Zealand, as well as a need to raise teachers’ awareness of, and support their use of, what already exists. Particular needs have been identified for resources that are more accessible and easy to use by/with students at younger year levels, as well as resources in te reo, and resources that are relevant to local areas, and to iwi and hapū.

The survey and the case studies also demonstrate the extent of pedagogical and curriculum design thinking that happens around the discovery, use, adaptation, and modification of resources in any particular school or classroom. In most cases, a long lead-in stage of teacher thinking and planning occurs well before students’ learning experiences with a particular resource begin. In primary schools, inquiry foci may be determined months or terms ahead of time, allowing teachers sufficient time to think, plan, and procure resources (or make arrangements with people and places) they think will be useful for their students’ learning.

The case studies suggest resource discovery and accessibility are particularly important during the planning phase, as resources identified at this stage can play a key role in shaping the curriculum and pedagogical plans for a particular inquiry. “Just in time” resources that are uncovered or discovered as learning is underway can also be useful. The case studies also show that, as teachers plan, they may go searching with a particular type of resource in mind, and can be frustrated when the right “fit” cannot easily be found. Students similarly reported frustration when they went looking for information about particular parts of New Zealand history or local knowledge and could not easily find what they were looking for.

Most of the teachers and kaiako who participated in the case studies were very experienced teachers, often holding leadership responsibilities within their schools. Moreover, staff who chose to take part in the project came with an above-average level of knowledge and interest in the local and national heritage context that was the focus of this project. They valued the new ideas, resources, and connections they gained through their involvement in the project, including what they learned from other schools and kura. All teachers took at least one new idea or resource back with them and thought about how to make it work in their own context. Early feedback indicated that some ideas were “quick wins”, others didn’t work so well on a first try, and some were still being incubated as teachers did their forward thinking and planning.
McDowall & Berg (2018) discuss this in terms of teachers’ “pedagogical design capacity”, arguing that effective teachers are adaptive experts (Bransford, Derry, Berliner, & Hammerness, 2005). The research literature suggests that resources can support and even build teachers’ pedagogical design capacity by providing support with content knowledge, pedagogical content knowledge, and tools such as rationale, exemplars, and so forth. The development of pedagogical design capacity can be a difficult process, and facilitation can be important (Beyer & Davis, 2009). The teachers and kaiako in case study schools were thinking about these very issues in terms of how they—having gained the benefits of being involved in this project—could best support the spread of knowledge, ideas, and practices to more of their colleagues within their schools and kura.

**Reciprocal learning**

One of the most important sources of value in the case studies workstream were the hui which offered project partners, schools, and kura time and space to share, listen, reflect, and connect. The project involved ongoing co-construction between project partners, NZCER, NLNZ facilitators, and, later, staff from the schools and kura. It is not surprising then that many participants commented that the pieces were only just starting to fall in place in their heads towards the end of the project, which for them was more like a beginning in terms of the “where to next” for themselves and their schools. School and kura partners expressed interest in sustaining some of the connections that had been made through the project, and finding ways to continue to share their experiences.

The workshops also gave project partners the opportunity to hear directly from schools and kura, including gaining enriched understandings of school and kura contexts, including schools’ own localised curriculum intentions. These have typically been developed over many years, and can be particular to each school’s unique social, cultural, and natural environments. Having time to look closely at individual schools and kura contexts can be challenging for centralised system designers and resource developers. However, within the rich and specific contexts of individual schools and kura, powerful ideas can emerge about what “future learning environments” could be like, and what kinds of resources might be needed.

Some schools and kura articulated very long-term views about what they are trying to achieve for their learners, including thinking about curriculum design that charts a pathway for students’ experiences over the life course of their school years (Years 1–13) and, in some cases, intentionally planning for learning across multiple generations. The Māori-medium schools, in particular, build their approaches from a fundamentally different set of base principles and philosophies to those of the English-medium schools.
Based on the case studies, we see opportunities for resource development to enhance learning and teaching about Aotearoa New Zealand histories and local knowledge.

**Seeking ongoing opportunities for resource co-design with schools and kura**

This project shows that innovative and creative resource design ideas can be generated when resource developers collaborate with teachers, not just to test resources but also to generate ideas about gaps and resource types and designs. Once relationships were established with case study schools, it was easy to pick up the phone, set up a visit, or convene an online meeting to quickly test out emerging resource development ideas with teachers, and benefits flowed in both directions. In online meetings, teachers could discuss the same resource from the perspectives of teaching at very different year levels. Although there were only a few opportunities to solicit students’ input into emerging resource ideas (due to project timelines); where students did have the opportunity to see and comment on a resource concept they, too, provided insightful feedback.

It is easy for resource developers to idealise what resource discovery, access, use, creation, and sharing could look like and make most of the design decisions from a centralised perspective. However, bottom-up co-design with schools and kura offers the opportunity to imagine and develop resources that reflect the complex emergent “realness” of what happens in schools and kura, and the development of novel kinds of resources that meet the very specific contextualised needs of one school or kura may generate useful models or inspiration for other schools and kura.

**Making it easier to find (and create) locally-relevant resources and information**

The case studies show that it is not always easy for schools and kura to discover what locally-relevant resources and information various agencies may hold, or what strategies to use to search for such holdings. There may be a case for central agencies to consider various strategies and solutions that make it easier for people to access and use local knowledge and information, including considering how to support whakapapa-based links to be identified within kura. It is also important for ākonga to be able to search and navigate te reo resources in te reo.

In terms of local knowledge and resources that could be *generated* by schools and kura, the case studies show that, while this can and does happen sometimes, it is hard for schools to turn these into resources suitable for wider sharing without additional support. As McDowall and Berg (2018) suggest, centrally funded support could include the development of digital systems and infrastructure through which students can collect, analyse, curate, archive, and share the stories of their local area.
Generating and sharing diverse practice-based examples of resources and strategies modified in different contexts

Teachers and kaiako found it useful to see and hear examples from other schools and kura, and were interested in hearing not only what other schools did, but also how they did it, and the background and contexts that framed their approaches. The case studies and survey also show that teachers actively adapt, modify, and create resources and strategies to fit their specific needs and contexts. Given the interest in having more resources that work across different age levels and contexts, gathering diverse practice-based examples of particular kinds of resources or pedagogical strategies being used at different levels and in different contexts may help to inspire and model for other schools and kura how to use resources they may not have considered using previously.

Integrated services and regional opportunities

Teachers and kaiako valued the opportunities to connect with and learn from a wide range of sources and expertise at the project workshops, and some wondered how to set up these kinds of learning opportunities for their colleagues. Ongoing opportunities for schools and kura to access integrated services across agencies may be valuable. This might include consideration as to the visibility and access to regional learning and networking opportunities (e.g., via school/kura library network meetings and Kahui Ako). Case study work suggests that a mixture of “push” and “pull” is required to help schools and kura to discover, access, use, create, and share resources and knowledge about Aotearoa New Zealand and their local area. Facilitators with relationships and connections can be valuable in brokering support on terms and at times that work for schools and kura.
7. References


Appendix 1: Information letter for principals

Tēnā koe,

We would like to invite your school to contribute to a research project called “Increasingly Digital”. The project aims to understand how students and teachers discover, access, use, create, and share knowledge and resources to support learning, and how this might be enhanced in an increasingly digital environment.

The project has a particular focus on New Zealand heritage knowledge and content. The project will focus initially on how schools discover, access, use, create, and share knowledge and resources to support learning in relation to themes and topics associated with He Tohu and/or Tuia—Encounters 250.

The project is led by the National Library of New Zealand (NLNZ) in partnership with the Ministry of Education (MoE), the Ministry for Culture and Heritage (MCH), and other agencies and partners. The New Zealand Council for Educational Research (NZCER) is leading the school-based research component of the project.

The research will involve a small number of case studies and a survey of a larger number of schools. This letter is to invite your school to be one of seven case studies that we will undertake in terms 1 and 2 of this year.

What will it involve?

Project workshops

We would like you to nominate 2 staff members who can lead your school’s participation in the project. We suggest at least one person with a learning leadership role (this could be you), and at least one teacher or school librarian. The nominated staff will be invited to participate in two workshops:

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16 He Tohu is a permanent exhibition of three iconic constitutional documents that shape Aotearoa New Zealand. The documents are: 1835 He Whakaputanga o te Rangatiratanga o Nu Tireni—Declaration of Independence of the United Tribes of New Zealand; 1840 Te Tiriti o Waitangi—Treaty of Waitangi; and 1893 Women’s Suffrage Petition—Te Petihana Whakamana Pōti Wahine.

17 Tuia—Encounters 250 is a commemoration that acknowledges the first meetings of Māori and Europeans when James Cook and Tahitian chief and navigator Tupaia arrived in New Zealand in 1769. Manatū Taonga, the Ministry for Culture and Heritage (MCH), is working in partnership with trusts established in four of the Endeavour’s original landing sites to coordinate the national event for Tuia and to progress strong regional commemorative programmes. As part of Tuia—First Encounters 250, the Ministry of Education is also leading the design, development, and implementation of a national education programme Tuia—Mātauranga. Themes to be explored as part of Tuia include: strong productive relationships, caring for the environment, voyaging and navigation, science, technology, astronomy, innovation and mātauranga Māori.

18 Other partners include NZRise and NZTech. The project received funding from the Better Public Services Seed Fund.
• a 2-day workshop on Wednesday 28th and Thursday 29th March at National Library in Wellington; and

• a 1-day workshop at the end of the project tentatively planned for Friday 15th June at the National Library in Auckland (TBC).

Participants will look at a range of resources and opportunities arising from He Tohu and Tuia—Encounters 250, and engage in workshop discussions with project team members from NLNZ, MoE, NZCER, other partners, and other teachers/school leaders involved in the project. This should be an interesting professional learning opportunity for participants.

School visits

In addition to the workshops, members of the project team from NZCER and NLNZ will visit your school on up to four occasions in terms 1 and 2 to gather information and ideas from teachers and students, and to co-design and test concepts that could enhance their ability to discover, access, and use resources to support relevant and connected learning. We will liaise with the participating staff from your school on the details of these visits.

Teacher release days and travel costs

You can invoice NLNZ for teacher release time needed for your staff to take part in the project, up to a maximum total of 14 days. This includes 3 days of TRT for each teacher attending the workshops (6 in total), and up to 8 days to allow teachers to work with the project team during our school visits. The total number of release days required will be negotiated with your school depending on how many visits take place. Travel, accommodation, and catering costs for staff to attend the workshops will be covered by the project, and travel bookings will be made by NLNZ.

Invoices for TRT should be sent to: Emma O’Connell—Increasingly Digital Project, National Library of New Zealand, Private Bag 5796, Wellington 6145.

Acknowledging schools and participants in the reports

To acknowledge schools’ contribution to this work, we would like to name the participating schools in the final report for this project. We will also ask individual participants for written consent to thank them by name in the acknowledgements, but each person also has the right to choose for their name not to be included in any reporting. We will send participants a draft of the final report before it is published to check their views are accurately reported.
What next?

If you agree that your school will take part, please complete and return the attached consent form. We have included information letters and consent forms for the two staff you nominate. Please pass these on to the relevant staff members involved.

The research team

The team includes Rachel Bolstad and Sue McDowall (NZCER). The NLNZ team includes [name] and other NLNZ facilitators. Please contact us if you have any questions about the project.

Rachel Bolstad  Rachel.bolstad@nzcer.org.nz  Ph: 04 802 1382
Sue McDowall  Sue.McDowall@nzcer.org.nz  Ph: 04 8021393
Appendix 2: Information for teachers/staff

Tēnā koe,

Your principal has agreed for your school to be one of seven school case studies for a research project called “Increasingly Digital”. The project aims to understand how students and teachers discover, access, use, create, and share knowledge and resources to support learning, and how this might be enhanced in an increasingly digital environment.

The project has a particular focus on New Zealand heritage knowledge and content. The project will focus initially on how schools discover, access, use, create, and share knowledge and resources to support learning in relation to themes and topics associated with He Tohu\textsuperscript{19} and/or Tuia—Encounters 250.\textsuperscript{20}

The project is led by the National Library of New Zealand (NLNZ) in partnership with the Ministry of Education (MoE), the Ministry for Culture and Heritage (MCH), and other agencies and partners.\textsuperscript{21} The New Zealand Council for Educational Research (NZCER) is leading the school-based research component of the project.

What will it involve?

Project workshops

We hope you will agree to be one of two staff from your school to participate in two workshops:

• a 2-day workshop on \textbf{Wednesday 28th and Thursday 29th March} at National Library in Wellington; and

• a 1-day workshop at the end of the project tentatively planned for \textbf{Friday 15th June} at the National Library in Auckland (TBC).

During the workshops you will look at a range of resources and opportunities arising from He Tohu and Tuia—Encounters 250, and engage in workshopping concepts with project team members from NLNZ, MoE, and other partners.

\[\textsuperscript{19}\] He Tohu is a permanent exhibition of three iconic constitutional documents that shape Aotearoa New Zealand. The documents are: 1835 He Whakaputanga o te Rangatiratanga o Nu Tireni—Declaration of Independence of the United Tribes of New Zealand; 1840 Te Tiriti o Waitangi—Treaty of Waitangi; and 1893 Women’s Suffrage Petition—Te Petihana Whakamana Pōti Wahine.

\[\textsuperscript{20}\] Tuia—First encounters 250 is a commemoration that acknowledges the first meetings of Māori and Europeans when James Cook and Tahitian chief and navigator Tupaia arrived in New Zealand in 1769.

\[\textsuperscript{21}\] Other partners include NZRise and NZTech. The project received funding from the Better Public Services Seed Fund.
School visits

In addition to the workshops, members of the project team from NZCER and NLNZ will visit your school on up to four occasions in terms 1 and 2 to gather information and ideas from teachers and students, and to co-design and test concepts that could enhance their ability to discover, access, and use resources to support relevant and connected learning. We will liaise with you on the details of these visits.

Teacher release days and travel costs

Your school can invoice NLNZ for teacher release time for your attendance at workshops, as well as to allow you to work with the project team during our school visits. The total number of release days required will be negotiated with your school depending on how many visits take place. Travel, accommodation, and catering costs for staff to attend the workshops will be covered by the project, and travel bookings will be made by NLNZ.

Acknowledging schools and participants in the reports

To acknowledge schools’ contribution to this work, we would like to name the participating schools in the final report for this project. We will also ask individual participants for written consent to thank them by name in the acknowledgements, but each person also has the right to choose for their name not to be included in any reporting. We will send you a draft of the final report so that you can check your views are accurately reported.

What next?

If you agree to take part, please keep the information sheet but complete and return the consent form.

The research team

The team includes Rachel Bolstad and Sue McDowall (NZCER). The NLNZ team includes [Name] and other NLNZ facilitators. Please contact us if you have any questions about the project.

Rachel Bolstad Rachel.bolstad@nzcer.org.nz Ph: 04 802 1382
Sue McDowall Sue.McDowall@nzcer.org.nz Ph: 04 802 1393
Appendix 3: Semi-structured interview questions, initial site visit

Introductions

1. Can you introduce yourself/selves and describe your role(s) in the school or kura?
2. Why are you (and your school/kura) interested in being part of this project?

He Tohu and Tuia—Encounters 250

3. How much do you already know about either He Tohu or Tuia 250? What would you like to know (or what do you think others in your school might like to know)?
4. How does your school’s curriculum and teaching plans this year connect with the themes or content of He Tohu and/or Tuia 250?

Resources you currently use, or would like to use in your school or kura

5. What kinds of resources do you plan to use—or have you used in the past—when addressing these kinds of topics or themes in your school’s curriculum? (refer to NLNZ resource map)
6. Which of the resources in this list have you not used, or are not familiar with? (refer to NLNZ resource map)
7. Could you describe what your “ideal” learning resources might include? What kinds of resources would help to achieve the learning goals you have for students in this school/your classroom?

Challenge and barriers

8. What key challenges do you/your school/your students face in discovering, accessing, or using resources that could support learning (with respect to the curriculum contexts already discussed)?
9. Is there anything you would like to show us or tell us about while we are in your school to help us better understand your/your school’s curriculum plans, learning, and teaching activities, or use of resources (including local resources) (with respect to the curriculum contexts already discussed)?
Workshops

10. Is there anything specific you want to get out of the Wellington workshops on 28th/29th March? (this will assist us with planning the programme)

Student involvement

11. Which students do you think we could talk to or work with as part of this project; for example, if we visit your school or kura again in term 2?

Other

12. Is there anything else you would like to say, or any questions you have for us?
Appendix 4: March and June workshop outlines

Increasingly Digital Workshop: 28 to 29 March 2018, Wellington

Purpose

1. As part of the case studies for the Increasingly Digital project (the project), staff from each of the case study schools, NLNZ facilitators, NZCER researchers and project partners will meet in Wellington for a two-day workshop (the workshop) on Wednesday 28 and Thursday 29 March 2018. This document outlines the attendees, objectives for the workshop and schedule of activities for the two days.

Objectives

School attendee objectives

2. Participant objectives for the workshop include developing a better understanding of:
   a. types of heritage resources available and how to access them;
   b. how different types of resources might relate to national and local curriculum;
   c. resources as learning objects that can both inspire and inform learning;
   d. opportunities and barriers in discovering, accessing and using resources; and
   e. the Increasingly Digital project, including its objectives, the organisations involved, and the role of the case study schools within it.

Project partner objectives

3. Project partner objectives for the workshop include:
   a. engaging with and developing an understanding of the individual circumstances of case study schools;
   b. providing the schools with resources related to He Tohu and Tuia and the learning opportunities these might present; and
   c. gaining initial insights from the schools about how we can better meet their resources needs (particularly in relation to He Tohu and Tuia and general New Zealand content).
### Day 1 – Wednesday 28 March 2018

<table>
<thead>
<tr>
<th>Time</th>
<th>Description</th>
<th>Learning Objectives</th>
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</thead>
<tbody>
<tr>
<td>8.30am</td>
<td>Room open and coffee/tea available</td>
<td></td>
</tr>
<tr>
<td>9am</td>
<td>Whakatau and Introductions Whakatau Opening remarks from the Governance Board Round the room introduction</td>
<td>2e</td>
</tr>
<tr>
<td>9.30am</td>
<td>Exploring the Alexander Turnbull Library Collections</td>
<td>2a 2c</td>
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<tr>
<td>10.30am</td>
<td>Morning tea</td>
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<tr>
<td>11am</td>
<td>Using Primary sources for multiple levels and learning areas</td>
<td>2b 2c</td>
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<tr>
<td>12pm</td>
<td>Lunch</td>
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<tr>
<td>12.30pm</td>
<td>He Tohu — up close with the exhibition</td>
<td>2c</td>
</tr>
<tr>
<td>1pm</td>
<td>Tuia presentations from: Manatū Taonga on Tuia — Encounters 250; and Ministry of Education on Tuia Mātauranga. Followed by questions and discussion.</td>
<td>2b 2c</td>
</tr>
<tr>
<td>2pm</td>
<td>He Tohu exhibition visit</td>
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<tr>
<td>3pm</td>
<td>Afternoon tea</td>
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<tr>
<td>3.15pm</td>
<td>One topic, many resources: exploring how resources of different types support learning within the context of a single topic.</td>
<td>2b 2c</td>
</tr>
<tr>
<td>4.15pm</td>
<td>Day one insights: facilitators working with their schools to capture insights from the day.</td>
<td>2b, 2d 3a, 3b, 3c</td>
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<td>4.45pm</td>
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### Day 2 – Thursday 29 March 2018

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<tr>
<td>9am</td>
<td>Ministry of Education insights</td>
<td>2d, 2e 3a, 3c</td>
</tr>
<tr>
<td>10am</td>
<td>Resources as catalysts for rich questions</td>
<td>2c 2d</td>
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### Increasingly Digital Workshop: 14 to 15 June 2018, Auckland

#### Purpose

1. This document outlines the attendees, objectives and schedule of activities for the Increasingly Digital workshop on 14 and 15 June at National Library in Auckland. The focus for this workshop is on the creation and sharing of resources and the future learning environments.

#### Objectives

**School attendee objectives**

2. Participant objectives for the workshop include opportunities to:
   a. share their learnings so far from the project, and hear what project partners have learned;
   b. explore the different ways to create and share what has been learnt by students and teachers; and
   c. add their diverse perspectives into the project’s exploration of future learning environments, and the possible nature of a resourcing system for learning in the future.
Project partner objectives

3. Project partner objectives for the workshop include:
   a. engaging with and developing an understanding of the diverse contexts of case study schools;
   b. developing a shared understanding of why and how learners and teachers in case study schools are creating and sharing learning resources and what tools they are using;
   c. finding out what schools would like to be able to do and use to create and share learning resources and what they need to achieve these goals;
   d. providing an opportunity for teachers to explore and curate a set of resources, and to share and explore other tools that they use to create and share resources;
   e. demonstrating the use of tools for curating, creating and sharing resources, such as Topic Explorer and Digital New Zealand; and
   f. seeking diverse perspectives from schools and kura to inform the project’s exploration of future learning environments, and the possible nature of a resourcing system for learning in the future.

Day 1 – Thursday 14 June 2018

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<thead>
<tr>
<th>Time</th>
<th>Description</th>
<th>Learning Objectives</th>
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</thead>
<tbody>
<tr>
<td>10am</td>
<td>Room open and coffee/tea available</td>
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<tr>
<td>10.30am</td>
<td>Whakatau and Introductions Reintroduce goals and objectives of the project.</td>
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<tr>
<td>11.15am</td>
<td>Reflections and insights from the case study schools so far:</td>
<td>2a, 3a</td>
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<tr>
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<td>• National Library facilitators;</td>
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<td></td>
<td>• each case study school and kura (5 minutes for each school and kura);</td>
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<tr>
<td></td>
<td>• NZCER; and</td>
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<td></td>
<td>• questions and discussion from whole group</td>
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<tr>
<td>1.00pm</td>
<td>Lunch</td>
<td>2b, 3b</td>
</tr>
<tr>
<td>1.30pm</td>
<td>Introduction to afternoon sessions</td>
<td>2b, 3b</td>
</tr>
<tr>
<td>1.40pm</td>
<td>Curation</td>
<td>2a, 2b, 3a, 3b, 3c, 3d, 3e</td>
</tr>
<tr>
<td></td>
<td>• <strong>Table Talk</strong>: Creating and sharing learning resources - Why and how is this happening in schools?</td>
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<td></td>
<td>• <strong>Showcase</strong>: Topic Explorer - Exploring: the concept of curation in the context of Topic Explorer.</td>
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<td></td>
<td>• <strong>Curation activity</strong>: A chance to curate (gather together a set of resources drawn from National Library, Ministry of Education and Ministry for Culture and Heritage) around a particular question or topic related to He Tohu or Tuia.</td>
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<tr>
<td>Time</td>
<td>Description</td>
<td>Learning Objectives</td>
</tr>
<tr>
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<tr>
<td>3.30pm</td>
<td>Afternoon tea</td>
<td></td>
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<tr>
<td>3.45pm</td>
<td>Creating and sharing learning resources</td>
<td>2a, 2b, 3a, 3b, 3c, 3d, 3e</td>
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<td></td>
<td>• <strong>Table Talk:</strong> what would schools like to be able to do to ensure students can create and share learning resources?</td>
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<td></td>
<td>• <strong>Showcase:</strong> using Digital NZ Stories to create and share student learning.</td>
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<td></td>
<td>• <strong>Activity:</strong> create and share (making Digital NZ set or exploring tools identified by other schools).</td>
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<tr>
<td>4.45pm</td>
<td>Exploring emerging developments from the other project work streams — collaboration, national survey, resourcing systems analysis, resource creation and the future learning environments.</td>
<td>2a, 3a</td>
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<tr>
<td>5.30pm</td>
<td>Close of day one</td>
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</tbody>
</table>

**Day 2 – Friday 15 June 2018**

<table>
<thead>
<tr>
<th>Time</th>
<th>Description</th>
<th>Learning Objectives</th>
</tr>
</thead>
<tbody>
<tr>
<td>8.30am</td>
<td>Room open and coffee/tea available</td>
<td>2c, 3f</td>
</tr>
<tr>
<td>9am</td>
<td>Reflections on Day 1</td>
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<tr>
<td>9.20am</td>
<td>Learning in the future: Local and national perspectives</td>
<td>2c, 3f</td>
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<tr>
<td>10.45am</td>
<td>Morning tea</td>
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<tr>
<td>11am</td>
<td>Resources for learning in the future: possibilities and challenges</td>
<td>2c, 3f</td>
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<tr>
<td>1pm</td>
<td>Lunch</td>
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<tr>
<td>1.30pm</td>
<td>Drawing it all together and next steps</td>
<td>2c, 3f</td>
</tr>
<tr>
<td>2.45pm</td>
<td>Poroporiaki</td>
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<tr>
<td>3pm</td>
<td>End of day two and case study close</td>
<td></td>
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Appendix 5: Semi-structured student interview questions

Learning about New Zealand history

1. What sorts of things have you studied about New Zealand history? (This year, and in previous years?)
2. What sorts of things have you studied/learned about the histories/people of this local area? (This year, and in previous years?)
3. When you’ve been learning about New Zealand history, or about the histories/people from this area, what resources (or sources) have you used? Prompt: Books, libraries, online sources/resources, people, places, etc.
4. How do you use these different resources? Any that you thought were especially good? (Why?)
5. What sorts of questions have you explored in your inquiries into New Zealand history or local histories?
6. What have been the most interesting or surprising thing(s) you have learned about New Zealand histories or local histories?
7. Do you think it’s important to learn about New Zealand history and local histories? If so, why? Why learn about history at all?
8. What are some ways that you think the study of New Zealand history or local histories can be interesting and engaging for students?

He Tohu and Tuia

9. Have you heard of He Tohu? (What do you know about it?)
10. Have you heard of Tuia—Encounters 250? (What do you know about it?)

Your feedback on some resources in development

11. The project we’re working on is looking at what kinds of resources for learning might be useful for students and teachers at different year levels. One of the ideas in development is some sets of cards called “Curiosity Cards”. [Show and ask for feedback]
12. Here are some other areas that people are thinking about developing some new resources, or making it easier for people to find lots of resources that are relevant to this topic/context. [Show list.]
   a. Which of these topics/contexts would you be interested in learning about?
13. Finally, what suggestions or advice would you give to the people who develop and curate resources for learning about New Zealand history and local histories?
14. Can you suggest any new kinds of resources for learning?
15. Is there anything else you’d like to say before we finish?
Appendix 6: Resource maps used for discussion with schools and kura
Appendix 7: Excerpts from The New Zealand Curriculum

Figure 6 Excerpts from the social sciences learning area essence statement in The
New Zealand Curriculum (Ministry of Education, 2007, p. 20, bold added)

The social sciences learning area is about how societies work and how people can participate as critical, active, informed, and responsible citizens. Contexts are drawn from the past, present, and future and from places within and beyond New Zealand.

Through the social sciences, students develop the knowledge and skills to enable them to: better understand, participate in, and contribute to the local, national, and global communities in which they live and work; engage critically with societal issues; and evaluate the sustainability of alternative social, economic, political, and environmental practices.

Students explore the unique bicultural nature of New Zealand society that derives from the Treaty of Waitangi. They learn about people, places, cultures, histories, and the economic world, within and beyond New Zealand. They develop understandings about how societies are organised and function and how the ways in which people and communities respond are shaped by different perspectives, values, and viewpoints. As they explore how others see themselves, students clarify their own identities in relation to their particular heritages and contexts.

Achievement objectives for social studies at levels 1–5 integrate concepts from one or more of four conceptual strands:

Identity, Culture, and Organisation—Students learn about society and communities and how they function. They also learn about the diverse cultures and identities of people within those communities and about the effects of these on the participation of groups and individuals.

Place and Environment—Students learn about how people perceive, represent, interpret, and interact with places and environments. They come to understand the relationships that exist between people and the environment.

Continuity and Change—Students learn about past events, experiences, and actions and the changing ways in which these have been interpreted over time. This helps them to understand the past and the present and to imagine possible futures.

The Economic World—Students learn about the ways in which people participate in economic activities and about the consumption, production, and distribution of goods and services. They develop an understanding of their role in the economy and of how economic decisions affect individuals and communities.
Understandings in relation to the achievement objectives can be developed through a range of approaches. Using a social inquiry approach, students:

- ask questions, gather information and background ideas, and examine relevant current issues
- explore and analyse people’s values and perspectives
- consider the ways in which people make decisions and participate in social action
- reflect on and evaluate the understandings they have developed and the responses that may be required.

Inquiry in the social sciences is also informed by approaches originating from such contributing disciplines as history, geography, and economics.
Appendix 8: Illustrations from June workshop

A visual representation of schools’ reflections and insights by the League of Live Illustrators.