



African Communities Forum Inc
ACOFI

**Community Engagement Report to the Ministry of
Education on the proposed draft Aotearoa New
Zealand Histories Curriculum**

**Commissioned by African Communities Forum Inc.
(ACOFI) in collaboration with the Ministry of
Education**

**Prepared for ACOFI
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ACOFI Community Engagement Report to Ministry of Education on the draft Aotearoa New Zealand Histories Curriculum

Executive Summary

This report details the feedback from African communities on the draft Aotearoa histories curriculum. This information was obtained over a period of nine days with 65 members of the African community in 12 online focus group sessions. The members came from a range of African countries, including Somalia, Eritrea, South Africa, Rwanda, Mali, Ghana, Zimbabwe, Zambia, Nigeria, Kenya, Congo, and the Democratic Republic of Congo. They comprised 37 males and 28 females, including two children, aged 9 and 10 years.

The four questions put to the members, in consultation with the Ministry of Education and the African Communities Forum Incorporated (ACOFI), were:

1. Do you think the draft Aotearoa New Zealand histories curriculum reflects us as a nation?
2. What do you think is most important to include in the Aotearoa New Zealand histories curriculum?
3. What does the Aotearoa New Zealand histories curriculum mean for the African community?
4. What could be the challenges with implementing the Aotearoa New Zealand histories curriculum?

The key themes arising from the feedback focused on Knowledge of Māori prior to colonisation; Māori as Tangata Whenua; Tangata Whenua and migrants; Origins of peoples in Aotearoa; Migration histories; Contribution of migrants; History as inclusive and global; Whose history; Teaching pedagogy and philosophy; History as identity and belonging; Bias in representation; Impact on students; Public response; Resources; Commitment from government and community; Timing and consultation.

Some of the themes overlapped in the four questions.

Key Findings from Questions One to Four

Key Findings from Question One: Do you think the draft Aotearoa New Zealand histories curriculum reflects us as a nation?

It is important to know Māori history. There should be history on pre-colonial Māori and their lives before colonisation. It is also essential for everyone to learn about the Treaty of Waitangi. How did the Treaty happen? Who were the iwi involved? What are the controversies as to the interpretation of the Treaty of Waitangi? We need to go beyond the Treaty to include the consequences. Any history that includes Māori reflects the whole nation. As migrants upholding our role as tauwiwi, we have to acknowledge the role of colonisation on Aotearoa New Zealand.

Africans need to be recognised as coming from many countries and not to be seen as a homogenous group. Although we are from the same continent, we are different peoples. By learning the history of Māori, it can help black and African people because we all acknowledge Māori as first people and see the similarities with African people and their histories of being oppressed, as well as the racism faced by Pasifika, Māori, and African peoples. We need to teach about the countries in Africa so that our children that are born here can familiarise themselves with it and know where their ancestors are from and claim both Africa and Aotearoa New Zealand.

It is important to learn about the Māori history but also for others to know where I have come from - my culture, my background as an African. We want migration to be taught so people learn about and respect each other without feeling superior to the other. Teaching migration will help us to feel included and for the young ones to understand the origins of where others come from.

We need to instil the values of diversity and inclusion and to teach our children to be global citizens; to teach them about mass migration and the Transatlantic slave trade and ancient civilisations. History should be seen as a platform for interaction among children from different cultural backgrounds and communities. There needs to be access to people outside the education system to come into schools to teach the students about their history.

The draft curriculum is a very important step, but it still falls short of reflecting us as a nation.

Key findings from Question Two: What do you think is most important to include in the Aotearoa New Zealand histories curriculum?

Learning about the pre-colonial history of Māori, their values, laws, and education system will help to get rid of the superiority of some Pakeha when we learn and know the amazing culture of Māori.

If migration histories were taught, people would be more accepting of each other.

Teach about significant landmarks and their relation to historical occurrences, e.g. One Tree Hill, sites of land wars, Parihaka, Takaparawhā - Bastion Point. Know the significance of places and the value we attribute to that, for example, motorway running through sacred sites. Teach the geographies of the places from which other people came as well as the geographies of where New Zealand is in relation to the rest of the world, and the geographical locations where certain events took place, e.g. Takaparawhā (Takaparawhā - Bastion Point), Waitangi.

The students should have access to their own histories (for example, during Diversity week at the school) so that each ethnicity has an opportunity to research their language, rituals, and backgrounds and to share this knowledge with their

peers. Knowledge about the impact of migration policies is important and what that has meant to Aotearoa New Zealand society and the flow of people into the country.

Learning about Māori history and Tangata Whenua can teach our children about the similarities between Māori and African values, for example, the connection with land and water and how having their land being stolen impacted their relationship with the land. Consult with African leaders so that we can contribute to what is being taught about African history in the schools. Learning experiences should be more than just by books, for example, going to the marae, learning about food. Teach about slavery and the impact of slavery, which is the genesis of racism, colonisation, migration.

Teach the history of the histories curriculum. Why was it taught the way it was? Why is it being reviewed? Why does it need to be reviewed? What was the community response to reviewing the history curriculum? Why did this response occur? What does this tell us about racism and privilege? We need to have this discussion for people to understand systems of domination and oppression in the education system and how that impacts learning and achievement.

Key Findings from Question Three: What does the Aotearoa New Zealand histories curriculum mean for the African community?

There is a common thread between the two histories (Māori and Africa). Our stories are similar; our histories are the same. Identity and inclusion will be important when learning the histories curriculum and being part of the multi-ethnic racial society that we are.

Teaching our own African stories and histories will give our children an idea of who they are and where they have come from. It will help the students to get a good idea of where their parents have come from and to be interested in their origins.

The histories curriculum is an opportunity for the children not originally from Aotearoa New Zealand, to look for their identity and see who they are, how they fit in and what their position is in the country. If students have a clear understanding of who they are, it gives them confidence.

There is nothing in the curriculum that relates to Africa. There are statistics available about when Africans came here, and our children need to know about that.

Provide opportunities for our children to learn about their language, identity, and culture of Africans so that this knowledge is not lost. Our history and culture shape us.

Key Findings from Question Four: What could be the challenges with implementing the Aotearoa New Zealand histories curriculum?

The biggest challenge will be how the histories curriculum will represent Māori, Pakeha, Pasifika and other migrants, and whether migrants believe that the histories curriculum acknowledges and fairly represents them. African history is vast and complex, so we need to determine which African histories we should be taught. A challenge will be to have a consensus on saying who we are and the issues that we want to be represented. How will the histories curriculum be taught in an inclusive way?

Teaching history without disrespecting or shaming each other while acknowledging the truth of history will be difficult. In righting the wrongs of the past, we want to achieve both harmony and social justice.

Ensure that teachers are well resourced to teach the history of African migration. The challenge is on each individual school and individual teacher as to how they will

teach the curriculum. If the histories curriculum is not taught properly, it could be detrimental to how we see each other. If it is inclusive to everyone and facilitated in a way that does not bring shame but instead allows for critical thought, then everyone will see the value.

Māori rightly feel strongly about how their history will be taught. How will they receive the sharing of the history curriculum with others who also want to be heard when they have fought for so long to be heard?

The magnitude of revising the history curriculum to represent all the peoples of Aotearoa New Zealand, and the resources required to do so are overwhelming. It is not just human resources but time resources, forums, consultations, and educators from African contexts. We need to ensure that there are enough people and resources to be able to provide or give adequate support to the schools, teachers and communities so that the teaching of the Aotearoa New Zealand histories curriculum gives us all a sense of identity and belonging as we come to terms with our true histories.

Acknowledgements

ACOFI executive members express our deep gratitude to Dr Camille Nakhid for her invaluable expertise and for creating a safe and welcoming environment for all the participants to express their views and provide feedback. In addition, our gratitude to all African communities' leaders, youth, and members in New Zealand for their leadership and involvement in this feedback and submission to the Ministry of Education. We could not have achieved this outcome and captured our communities' essence without Dr Camille's enthusiastic encouragement and our community leaders' guidance.

"I wish to thank the executive members of ACOFI, in particular, President Evelyn Park and Vice-President Noah Ghebremichael, the representatives from Ministry of Education Lafaele Mapusua and Fiona O'Connell-Faifua, and especially the members of the African communities for their insightful feedback." Dr Camille Nakhid

Testimonials

"As the President of ACOFI, I wish to convey our gratitude to Dr Camille Nakhid for this incredible piece of work. Her Professionalism, experience, patience, and love for the African community has played a big part in accepting to take on this research even at short notice. ACOFI as an organisation and the African Communities at large are truly grateful. We are also grateful to the Ministry of Education and the Government to finally see value in consulting the Ethnic communities in voicing our views on the topic of teaching histories in Aotearoa. As you have seen from the report, it is a topic we are very passionate about." **Evelyn Park, ACOFI President**

"As a member of the Zimbabwean Community in New Zealand, I would like to sincerely thank Dr Camille Nakhid for leading ACOFI African Communities to provide feedback to the Ministry Education on the proposed Draft Aotearoa New Zealand Histories Curriculum. Dr Nakhid has always helped our communities for many years for free. May the good Lord bless her in her career and family, Thanks." **Dr Kudakwashe Tuwe**

"Dr Camille Nakhid, on behalf of all the African Youth in Aotearoa, I would like to give a big thank you to you for hearing us. The time you took out to hear our voices, stories, heartbreaks and triumphs really gives us hope and a clear picture of what's ahead. Can't wait to work with you again, with gratitude" **Tatenda Tomu, ACOFI Youth Affairs Office**

"Dr Camille Nakhid, the community of Zambians in Aotearoa wishes to thank you for unwavering commitment towards ethnic communities and in particular to the Zambian and African communities through this report that you have produced, Thank you". **Dr Munanga Mwandila, Interim Chairperson, Zambians in Aotearoa Association**

"With profundo gratitude and a job well done, on behalf of myself, my family and the Nigerian Community in New Zealand, we say thank you for your selfless service to the African Communities Forum Inc (ACOFI). God Bless You." **Lucky Nwaomah, Treasurer, ACOFI**

"Kia ora Dr Camille, on behalf of the Sudanese Society and myself, I want to extend the gratitude that you have filled us with in the important work you are undertaking for African Communities. It highlights the importance the intersectional conversations required in addressing these inequities of our education systems. We are excited to undertake this work within our own communities, Ngā mihi" **Rahman Bashir, Acting Vice President, Sudanese Society in New Zealand Inc.**

"Dear Dr Camille, I would like to thank you on behalf of the Congolese Community for your unconditional support and commitment to the African people, again demonstrated by accepting in short notice to convey our feedback to the Ministry of Education. Aksanti dada!" **Genevieve Kabuya, Public Relations Office, ACOFI**

"Dr Camille, your tireless dedication to amplify the voices and views of our community is displayed in the excellent report that you have produced for the Ministry of Education. Because of your mahi, we have a say in shaping the curriculum that will enlighten and influence our kids understanding of Aotearoa - past, present and future. On behalf of my tamariki, whanau and the wider South African community, I'd like to sincerely thank you for your work and your heart for the African community. Thank you so much!" **Stanton Dunn, Elected Officer, ACOFI**

"Dear Dr Camille, I'm writing you this to say thank you on my part here from the Ethiopian community for the great effort you put into the valuable history book curriculum of New Zealand." **Henok R.G, Secretary-General, ACOFI.**

"Dear Dr Camille, on behalf of the Sierra Leonean and wider African Communities in New Zealand, thank you so much for the work you do and loads of respect. We are fortunate to have amazing wahine like yourself and ngā mihi for your continued leadership and service for our communities." **Fatumata Bah**

"Superhero, Dr Camille! Thank you so much for your Kaitiakitanga and Manaakitanga. I can't thank you enough for your continuous support and guidance; it is always an honour to share the mahi with you. I say kudos and thank you on behalf of my nephews and niece (years of age: four months, five years, eight years, 12 and 15) in particular and ACOFI at large. In addition, many thanks to the Ministry of Education for involving ACOFI and we trust that quality and rigor of our communities' feedback will add value to the Ministry of Education's consultation process." **Noah Ghebremichael, Vice President, ACOFI**

Introduction

This report summarises the feedback from African communities on the proposed Aotearoa New Zealand's histories draft curriculum content to be implemented in Aotearoa New Zealand schools in 2022. This feedback forms part of the public consultation which concludes on 31st May 2021.

In collaboration with ACOFI Executives and the Ministry of Education, online focus group discussions carried out with researcher Camille Nakhid, and a survey on the draft curriculum content considered the following:

- Do you think the draft Aotearoa New Zealand histories curriculum reflects us as a nation?
- What do you think is most important to include in the Aotearoa New Zealand histories curriculum?
- What does the Aotearoa New Zealand histories curriculum mean for the African community?
- What could be the challenges with implementing the Aotearoa New Zealand histories curriculum?

Participants were shown the draft Aotearoa New Zealand histories curriculum that is on the website. The researcher briefly explained the proposed content.

The feedback sessions gave participants the opportunity to:

- Learn about the proposed Aotearoa New Zealand's histories in The New Zealand Curriculum
- Give their feedback about the proposed content
- Make their voices heard and shape the proposed Aotearoa New Zealand's histories Curriculum

Ministry of Education will:

- Contribute to a report on the proposed New Zealand's histories in The New Zealand Curriculum
- Build a meaningful engagement and partnership with ACOFI and the African Communities at large

Those in attendance included African community members (African peoples, African communities' organisation representatives, influential leaders within the African communities, African students, African educators, and representatives of African voices within Government agencies such as the Office of Ethnic Communities).

Background

African people initially came in significant numbers to New Zealand as refugees and migrants. There has been a significant increase in the African population in New Zealand from 2001 to 2018. The most common cities of residence for the African community is Auckland, followed by Wellington and Christchurch. The vast majority of Africans live in the North Island in the main urban areas in New Zealand.

The majority of people with African heritage were born overseas and migrated either as a refugee or migrant. According to Statistics New Zealand, 25% of all Africans living in New Zealand were born in New Zealand, and 75% were born overseas. African people are a relatively young population compared with Europeans; live in more crowded circumstances compared with all other ethnicities and have the highest proportion of one-parent households of all compared ethnicities. Although they hold similar school qualifications to Europeans, they have a higher unemployment rate, lower mean annual income, and a higher proportion of people on the unemployment benefit.

The majority of Africans who live in New Zealand are young adults or older. The median age for the community is 24.3 years. At the 2013 census, a greater proportion of the overseas-born Africans were of working age when compared to the New Zealand-born population. Eighty-five percent of the community aged 15 years and above had a formal qualification.

Participants

The participants in the online focus group sessions came from a range of African countries, including Mali, Sierra Leone, Eswatini, Egypt, Tanzania, Sudan, Ghana, Somalia, South Africa, Eritrea, Rwanda, Zimbabwe, Ethiopia, Zambia, Nigeria, Kenya, Congo, and Democratic Republic of Congo.

There were 65 participants in total, including 37 males and 28 females. There were two children, aged 9 and 10 years.

Twelve online focus group sessions were held from Tuesday, 11 May to Wednesday, 19 May. The sessions were held in the evening from 7-8.30pm and 8.30-9.30pm.

Two ACOFI executive members, including President Evelyn Park and Vice-President Noah Ghebremichael attended each of the sessions. President Park welcomed the participants to the session.

There was a considerable amount of data collected. The data were analysed and presented first, by questions and second, by themes that arose from the data.

Findings

Question One: Do you think the draft Aotearoa New Zealand histories curriculum reflects us as a nation?

The main themes from the feedback on this question are: Knowledge of Māori prior to colonisation; Treaty of Waitangi; Māori as Tangata Whenua; Tangata Whenua and migrants; Migration – where are we; Whose history; How will the history be taught; History as inclusive and global.

Knowledge of Māori prior to colonisation

It is important to know Māori history. This needs to be explored. People need to be told the history of the land and the nation. It is important for us all to know our origins, who we are. There should be history on pre-colonial Māori and their lives before colonisation. Where do we go from here? How can we use this history/information to reshape Aotearoa New Zealand?

If students did not take history in school, they would have no idea about Aotearoa New Zealand history. The curriculum is a really great start towards generally acknowledging what Aotearoa New Zealand is, and the original inhabitants who formed the backbone of the country.

It is fair enough to have content regarding Māori as long as the presentation of the history does not marginalise Tangata Whenua.

Treaty of Waitangi

It is essential for everyone to learn about the Treaty of Waitangi. How did the Treaty happen? Who were the iwi involved? What were the misunderstandings? What are the controversies as to the interpretation of the Treaty of Waitangi? Is the Treaty being implemented? How is the Treaty applied? How does it affect the present and the future? How is the Treaty going to be applied now and, in the future, so that we can honour it?

We need to go beyond the Treaty to include the consequences and how it came to be. Migrants and refugees who come here need to know this.

How will they approach the teaching of the Treaty?

It is good for children to learn about the Treaty, but it may be too heavy in years 1 and 2 for children to learn the full details.

Māori as Tangata Whenua

Looking at the history of Tangata Whenua is an important place to start at.

Any history that includes Māori reflects the whole nation. We should be able to learn Te Reo Māori in schools as a way of paying respect to Māori. It should be a priority.

We need to learn about the culture of Māori and not just the Treaty of Waitangi.

(Child) It is important that we learn about the history of Aotearoa New Zealand, and Māori. I'm saying that not only because I was born here, but it is good to learn about the country I am in.

(Child) It is good for us to learn and know about the country New Zealand.

The curriculum does not reflect us as Africans, but we know the history of Aotearoa New Zealand and why the curriculum needs to be revised in this way. But if it just

focuses on one people, it will just repeat the trauma of marginalisation. Maybe they can add other histories.

Tangata Whenua and migrants

There is a complex relationship between Tangata Whenua and migration that needs to be understood. As migrants upholding our role as tauwiwi, we have to acknowledge the role of colonisation on Aotearoa New Zealand. Even the language we use to describe situations should be reconsidered, for example, rebellion, instead of acknowledging that Māori land was stolen.

Do not count Africans as a homogenous group – we are from the same continent, but we are different peoples.

I like the idea of history being taught as past, present and future. By learning the history of Māori, it can help black and African people because we all acknowledge Māori as first people and see the similarities with African people and their histories of being oppressed, as well as the racism faced by Pasifika, Māori, and African peoples. By children learning the past, they can get a sense of connection. As Africans, there is a lot we can draw on from Māori. It should not be just about the history but what we can learn from Māori about their experience.

In terms of migration, there were Māori, Europeans, and us, and we should learn how our migration has shaped Aotearoa New Zealand.

If Māori are fighting for history to be taught in a way that accurately reflects the past and present, and Africans are wanting to be included, what is going to happen? Will we be considered as Māori rightly have priority in having their history told?

Migration – where are we

How much weight is our input into the curriculum?

What is the context of migration? How does that migration relate to people who have come post the signing of the Treaty of Waitangi? Look at the students in the class and their migration stories to get a better understanding of Pasifika and other classmates. It is a real opportunity for the education system to be more dynamic and to know more about the different ethnicities in the classroom.

Migration, which includes our refugee intake, shapes the country and the structure of the population.

As Africans, we can contribute to Aotearoa New Zealand education.

The curriculum does not represent us as a community. Aotearoa New Zealand is a multicultural society. Students need to know about migration around the world and not just Māori, although that history is important. It is important to represent migrants in the curriculum for the children who would be born here as it would give them a sense of belonging. Aotearoa New Zealand has become so diverse, and we need to teach about all who are here.

The curriculum seems to be more focused on the indigenous people of Aotearoa New Zealand and not on the wider population. Our histories have similarities for those of us that have come to Aotearoa New Zealand from Africa.

When you go to some schools, Africa is underrepresented and talked about as one country and not a continent. Schools have Chinese days and Diwali, but African celebrations are completely dismissed. I have three children at a school, yet the flag of our African country is not there.

How relevant is the curriculum if we only teach history related to Māori?

The curriculum is not representative of us as a nation. African people are side-lined. We are not regarded as part of the country; otherwise, they would have taught about us. Even if we are in the minority percentage of the population, our children were born here. It is important to teach about Māori but if they teach about Europe and Asia, what about Africa?

The curriculum focuses on Māori, which is important, but we could learn about the Pacific and Africa. Know the countries in Africa so that our children that are born here can familiarise themselves with it and say that is where my ancestors are from and can claim both Africa and Aotearoa New Zealand. Identity is a big part of belonging - knowing where they whakapapa from. It also gives the other students knowledge of where people are from.

Whose history

This is the history our children will be learning for the next 15 – 20 years. Will they be taught what our contribution has been? What is our identity in this history? Is what they will be learning matched with what they are living? It is better to learn the realities of our lives.

In high school, there was a strong emphasis on Europe and World War 2, and not much on Māori.

History must be taught so that we understand the past. If you are living in Aotearoa New Zealand, you should know the history behind it.

The education system in Aotearoa New Zealand is Eurocentric, not Māori centred; for example, we are not taught about Parihaka. The history that is taught makes the British look innocent and that is not the reality. We need to represent the range of African people, and this may help to reduce Islamophobia in Aotearoa New Zealand. The Christchurch attack needs to be documented - what the people went through as well as the support they received that showed diversity and inclusion - and become a part of the Aotearoa New Zealand history that is taught.

How do we reflect on African knowledge other than the Egyptian pyramids? Uphold the mana of where we come from - these mechanisms need to be taught with the youth in mind so that they do not disconnect from their ancestors.

It is important to include migration, for example, Chinese migration and the reparations paid for the injustices against them. There is no sense in the curriculum as to where everyone else fits. Medieval England and the French revolution are covered. Although the draft curriculum is a strong start and should be the minimum, there needs to be a place to understand Aotearoa New Zealand as it is now. There are other essential things to be taught if we are to have a far better use of the education system.

Just as with the history taught in Zimbabwe, European history is glorified. That should not happen with the draft curriculum. The importance of Māori history is to be emphasised and not just on the Treaty of Waitangi so we can appreciate Māori life before colonisation. How will they capture it so that it does not become offensive?

Introduce the curriculum early with the students. When it comes to migration, what are some of the key elements that we want students to know? It would be good for students to learn about their own culture, where they come from, and the children to put this in relation to their own identity.

(Child) I also think that it is important that we learn about the history of other countries, not just Aotearoa New Zealand.

The consultation on the draft curriculum is good, but why were we not included in the writing of the curriculum? What is the feedback mechanism after this?

How will the history be taught?

Is it possible for migrants with children born here to run the programmes/workshops with our communities so that we can have questions and try to understand what it is they want to put in the curriculum? Parents and children need to be aware of what is being taught.

What other ways are there to learn about the history of Aotearoa New Zealand? There needs to be access to people outside the education system to come into schools to teach the students about their history.

The time is too short for the curriculum to change from our feedback.

History as inclusive and global

We need to instil the values of diversity and inclusion and to teach our children to be global citizens; to teach them about mass migration and the Transatlantic slave trade, ancient civilisations (Nubian, Chinese, Africa, Indian). A broader global picture of history is essential rather than being framed only on Aotearoa New Zealand.

The trading with Africa and not only about to Africa; the contribution and resources of Africa and the exploitation of African resources by other countries outside of Africa, in particular European countries. It is important for Pakeha children also to know this.

A challenge is the times we are living in. For example, the current debate about the Māori Health Board – some people want it, some do not. That is also part of history. People raise questions about what is being taught depending on the lens you are using to teach. The curriculum seems very subjective.

History should be seen as a platform for interaction among children from different cultural backgrounds and communities, for example, migrants and refugees. History should include learning about the environment.

The draft curriculum is a very important step, but it still falls short of reflecting us as a nation. Get the students to not only understand Aotearoa New Zealand but also people from other parts of the world that make up the country. If the curriculum does not teach about other parts of the world, immediately the students will be behind. Students need to be able to converse internationally and having knowledge about the rest of the world is important. It advantages students competitively.

Too many New Zealanders are ignorant about Africa. Africans may be similar, but we are also different. There is no mention of the slave trade which has defined the different African-ness of our black people, e.g. African Americans. We may look the same, but our traditions are different. Discuss the different advantages of black people. We need to know the impact of African migrants from Africa, the Caribbean, US etc. Aotearoa New Zealand history in the contemporary world is changing.

We need to understand the history of other cultures as well. For someone to know you, they have to know where you are coming from.

It seems to be a nuanced curriculum with a main focus on Māori. We need to look at how Aotearoa New Zealand Aotearoa New Zealand has evolved as a nation. Most of the people in the country today are migrants, so that needs to be incorporated into the curriculum if we are to work collectively as a nation. The curriculum seems one-dimensional at the moment.

It is good to see how we came to as a nation and how it began with Māori, but it does not show how we are now. My ten-year-old will not see herself reflected in the nation. It would be good for our children to connect with where we are now because Aotearoa New Zealand is now multicultural. We need to know about when others began coming in as well so that we can connect, e.g. Chinese miners.

From the perspective of an African, I am satisfied with the draft curriculum because we also identify with colonisation. We live in a global world and for us to understand colonisation and identity, we need to learn about others. Africa has a lot of history and it would be good to have that comparative history/ knowledge with other countries so we can see what we did right or wrong. We need to make those connections, interweaving between Aotearoa New Zealand and other countries. When you talk about migration, you must talk about other migrations comparatively so that we feel at home.

Question Two: What do you think is most important to include in the Aotearoa New Zealand histories curriculum?

The main themes from the feedback on this question are: Knowledge of Māori prior to colonisation; Māori as Tangata Whenua; Tangata Whenua and migrants; Origins of peoples in Aotearoa; Migration histories; Contribution of migrants; History as inclusive and global; Whose history; Teaching pedagogy and philosophy.

Some of the themes overlap with those from question 1.

Knowledge of Māori prior to colonisation

More emphasis on pre-colonial times and where Māori came from as Aotearoa New Zealand history did not just begin when Pakeha arrived. How was Aotearoa New Zealand shaped prior to colonisation? The history as told by Māori as they are Tangata Whenua.

As a student in high school in Aotearoa New Zealand, I did not learn anything about the country. I learnt it myself after I left high school. The real creation of Aotearoa New Zealand story needs to be told. I could not relate to the European being seen as the first people in Aotearoa New Zealand, so the information never stuck. If I felt that way, many hundreds of students may have felt the same way. Teaching about Māori would give us a sense of belonging.

Learning about the pre-colonial history of Māori, their values, laws, and education system will help to get rid of the superiority of Pakeha when we learn and know the amazing culture of Māori.

If migration histories were taught, people would be more accepting of each other.

Māori as Tangata Whenua

Māori history is important. Start from the basis of teaching the Māori culture from when Māori first arrived in Aotearoa New Zealand prior to the Treaty of Waitangi or European arriving.

While we want African history to be taught in schools, we need to put more effort into knowing about Māori so as not to undermine Māori. That means you are creating an environment to learn and accept other people. Issues like the Māori language - provide for the teaching of Te Reo; only a few Māori children can speak the language. Learn how the language was taken from Māori and how the land was stolen.

Teach about significant landmarks and their relation to historical occurrences, e.g. One Tree Hill, sites of land wars, Parihaka, Takaparawhā - Bastion Point. Know the significance of places and the value we attribute to that, e.g. motorway running through sacred sites.

Teach about Māori iwi, the names of Rangatira, e.g. Hone Heke and his protests, Pacific islands, Māori traditional currency, languages, culture, towns, and cities. Without colonialism, the rich potential of Māori could have been realised.

Tangata Whenua and migrants

If we learnt more about Māori, migrants would feel more welcome and accepted.

Relate the exploitation and colonisation of Māori to the colonisation of Africa and its impact - the impact of slavery to understand the deep-rooted aspect of every black person.

Migrants were always welcome under the Treaty, and they became part of the whānau. The relationship is not only with Pakeha but with migrants and Tangata Whenua. We feel that we did not learn about Māori in high school and a lot of other students probably feel that way too.

Origins of peoples in Aotearoa

Teach the geographies of the places from which other people came as well as the geographies of where New Zealand is in relation to the rest of the world. The geographical locations where certain events took place, e.g. Takaparawhā - Bastion Point, Waitangi.

The students should have access to their own histories (e.g. during Diversity week) so that each ethnicity has an opportunity to research their language, rituals, and backgrounds and to share this knowledge with their peers. If children know what their languages and rituals are, they will not lose the identity with their origins.

The origins of Pacific people through orators. Pacific people had origins from Africa.

Migration histories

Include the history of migration for peoples who came here as migrants so that there is a feeling of belonging from knowing their own background, origins and identity. This is important for us as well as for Tangata Whenua.

We need to write our history, to record it and to teach our children.

What is in the draft curriculum is very important. However, we need to include African migration specifically from Zimbabwe, Sudan, Ethiopia etc., to reflect the different journeys.

We want migration to be taught for the simple reason that when people learn about each other, we respect each other and their beliefs without feeling superior to the other. Teaching migration will help us to feel included and to build respect, and for the young ones to understand the origins of where others come from.

What is the history of the African journey to Aotearoa New Zealand? Teach how this happened so that there is a sense of inclusiveness for African communities.

Basic learning about world history and geography. Go beyond British/ European history to include other histories, for example, South American history, African history and the history of the people who live there so that New Zealanders can learn and understand about other Indigenous people.

Aotearoa New Zealand appears to have an inferiority complex by always trying to be British. It should see itself as an independent nation. Britain might be the motherland to some Aotearoa New Zealand residents, but it is not the closest thing to us as a country. Britain is no longer the primary trading partner with Aotearoa New Zealand though the country still feels like it is colonised in how they view its relationship with England. We need to look at Aotearoa New Zealand's current trading partners and see the opportunities.

Cover the global world but not in such a way as to overshadow the history of Aotearoa New Zealand.

Our history as Africans is very vast and broad. If African history is included (Bantu, Egyptian etc.), people would not ask us where we are from.

(Child) We do not learn history except for ANZAC Day and the Treaty of Waitangi. In my country, we had to learn all the flags of countries.

People who come from East Africa would like to be educated about our roots going back. It is part of our identity. People want to learn more about African history.

Teach the children what is happening in the world. It is important to learn about the Māori history and to learn how Europeans came but also for others to know where I have come from, my culture, my background as an African. You learn better when you see others and can learn from others.

History needs to capture the wider society, e.g. migration is missing. History is broad. We have a lot of people and their resources and cultures to know about. There is Māori and Pakeha history but a gap in other histories.

Contribution of migrants

How do we shape the contribution of the ethnic communities moving forward?

The impact of different policies, e.g. migration and what that has meant to Aotearoa New Zealand society and the flow of people into the country.

Teach about the policies that have made some African countries unsustainable through colonisation and exploitation of resources by Europeans. We migrate because we have nothing to hold on to.

History as inclusive and global

Get children to see the benefit of sharing knowledge.

How did the local wars and international wars impact Aotearoa New Zealand history?

What is the first contact that African communities had with Aotearoa New Zealand? The impact of slavery, which is the genesis of racism, colonisation, migration.

Colonisation seems to be presented in a biased manner favouring the colonisers. We need to understand that it is a global reality. Colonisation did not happen only in Aotearoa New Zealand. We need to look at it from a wider perspective.

Consult with African leaders so that we contribute to what is being taught about African history in the schools. It would be good to be more inclusive.

Identity has a lot to do with being able to achieve. You need to be mentally strong and you cannot feel strong if you are not being included in the school curriculum. Students today face challenges with their colour and how students react to them. There is the perception that anyone who comes from Africa is from a war-torn country or a refugee. But refugee is not a cultural identity. Students need moral support to have their identity recognised. Official forms need to include Africa rather than 'other'.

Discuss the homogenising of terms such as Pasifika, Asian, minority, ethnic. Why was it done? Discuss who gets to name people and what that does.

Provide a general overview of the continent Africa so that people are aware of the similarities between the challenges that Māori have faced compared to what African people went through.

Teach about the events that shape the country as well as the individual contributions of people there. Highlight the contributions of the different peoples in Aotearoa New Zealand. This will help our children to see that they are part of the nation-building.

Whose history

Let us hear the history from the people of the land. Let history be told by those the history relates to and not by the Europeans. We need to do the same for our African

histories, to find out the truth and not from the colonial perspective. We do not want our histories as African peoples to be taught differently from what we know it to be.

History is not only for now but for the future. Teach the history of Africans and other migrants to Aotearoa before the British arrived. African migration to Aotearoa New Zealand is not just recent.

History of Refugees in Aotearoa New Zealand.

Africa was the resource capital of the world, driving migration. The economic issues of the Western world are driving migration.

Our children need to know about Māori culture in a deeper way other than the negative portrayal that we see on TV and mainstream media. Look at stories that are empowering rather than the bad side of things. For example, when people start talking about hunger, they think only of countries in Africa but not Aotearoa New Zealand, even though there is hunger here too.

The draft curriculum needs to be written from the perspective of Māori, not the coloniser.

The legends of Māori. The arrival of Māori to Aotearoa New Zealand, and the different theories. The Dawn Raids. Slavery – how it started from Africa and how Africans ended up in America. The holocaust history. Things that impacted the world. How WW1 and WW2 started also teach about ANZAC history.

Teaching pedagogy and philosophy

Teach the history of the history curriculum. Why was it taught the way it was? Why is it being reviewed? Why does it need to be reviewed? What was the community response to reviewing the history curriculum? Why did this response occur? What does this tell us about racism and privilege? We need to have this discussion for people to understand systems of domination and oppression in the education system and how that impacts learning and achievement.

The delivery method of the history. It is more meaningful for history to be taught by people connected to the history rather than those who have just studied it as a subject at university.

Experiences rather than just by books, e.g. going to the marae, learning about food.

Someone from the communities going to the schools to talk about the culture and experiences and to be paid.

Question Three: What does the Aotearoa New Zealand histories curriculum mean for the African community?

The main themes from the feedback on this question are: Māori as Tangata Whenua; Tangata Whenua and migrants; History as identity and belonging; Teaching pedagogy and philosophy.

Some of the themes overlapped with those in questions one and two, as some of the feedback on question three was similar to that in questions one and two. There was a strong emphasis on history as identity and belonging in response to question three.

Tangata Whenua and migrants

There is a common thread between the two histories (Māori and Africa). Our stories are similar; our histories are the same. Identity and inclusion will be important when learning the histories curriculum and being part of the multi-ethnic racial society that we are.

Learning about Māori history and Tangata Whenua can teach our children many things because Māori values have a lot of similarities with Africa, e.g. connection with land and water and how their land being stolen impacted their relationship with the land. For Africans, no matter how long you live in Aotearoa New Zealand, you will not be Tangata Whenua, but you will know that you still have roots and connections with Africa.

I feel like I relate to Māori because that is who I grew up with. Their language is similar to mine (Shona). I could pronounce Māori words. It would give me a sense of belonging to see myself when we learn about Māori who are like us.

It means nothing if children leave school without knowing anything about Aotearoa New Zealand history or if they are not presented with anything that would interest them to know more.

It is important because we are here as immigrants, and we have to adjust to the ways of the country. We want to embrace the Māori culture, yet we only know a small part of it. As an African, you want to stand with Māori. When people do not know the culture of Africa, I educate them.

(Child) To learn about the country that we are living in. It says a lot about the country.

Māori as Tangata Whenua

The histories curriculum is an opportunity to share in the history of Māori, to understand their struggle under colonisation and their desire to preserve their history and language and identity.

Learning about Tangata Whenua is crucial, but it has not been done well. Europeans are also just migrants like the rest of us.

It is important to understand the Whenua that we are on. I learnt after high school about Tangata Whenua and it is interesting to see how the Treaty is incorporated in Early Childhood but lost in the primary curriculum.

What are the consequences? What is the importance of learning the history? As a migrant to Aotearoa New Zealand, when they teach about how Māori welcome foreigners into the country, there is that sense of belonging. It is important to

understand when people talk about Tangata Whenua and tauiwi and the loss of land. When you get into the workplace as a social worker and nurse, you understand why Māori are feeling the way they are. What are the differences in the Treaty? It is important to have that knowledge; for the children born here to have that sense of belonging and knowing about the Treaty makes you feel you are welcome here.

History as identity and belonging

The histories curriculum is an opportunity for enlightenment, for the children not originally from Aotearoa New Zealand to look for their identity and see who they are, how they fit in and what their position is in the country. If students have a clear understanding of who they are, it gives them confidence. Students will know where they are going. They will find a balance.

Teaching our own African stories and histories will give our children an idea of who they are, and where they have come from. It will help the kids to get a good idea of where their parents have come from and to be interested in their origins.

When we talk about being a Sudanese-Kiwi or Zimbabwe-Kiwi and children are not feeling as though they belong here, when they go back to Sudan, they realise the New Zealand influence on them. If you do not know the history of Aotearoa New Zealand, people will just hold on to racist thoughts rather than understanding terms like "lack of opportunity", "culture" and what happened to Tangata Whenua. Māori are the most central part of the Aotearoa New Zealand experience.

Teach about the African and Caribbean migration, e.g. windrush generation and how the host society responded to its most qualified migrants. We want to have a permanent home here without being just another minority statistic.

It is necessary to teach African history because the future sometimes is in the past. For second-generation migrants, they need to understand the country that they are born in but also the country where their ancestors are from. Māori need to know the truth of their history and for us Africans to also understand that history. Students are eager to learn the true story of Māori. For an African child, it would spark curiosity to know about their own history and the alignment with Māori history.

We want to be recognised and included in the histories curriculum.

At the end of the day, even if you are a New Zealander, you are still separated from everyone else. When we fill in forms, African is not there to tick. There is a sense of inclusiveness and a feeling of belonging if we see ourselves in the curriculum.

It will empower our children if they see something from the continent of their parents. There would be value if the children can place their roots and identity. There is a culture clash if children are not born here. Their skin colour, and background are different, and this might psychologically affect them. Our presence in the histories curriculum will pave the way to understand cultural difference.

Learning about my history made me think about myself. It stuck with me when I went back to Sudan. Africans may be a small community here. But we want to make sure that our young people here in Aotearoa New Zealand learn about African history, for example, through the African Film Festival. Africa has a long oral history, so we know about our ancestral lands. We cherish inclusive history; recognition is important. Māori representation is important, so is African.

Teach about the heroes of Africa (Mandela, Chaka, Nkrumah). Go back beyond modern history to the big empires of Africa (e.g. Mali empire) that existed prior to

colonisation. Africa did not begin with slavery or colonisation. We need to have a long-term plan to teach about this. History and geography go hand in hand.

Teach about the origins of civilisation – not the European version. These teachings are likely to reduce racism as students realise Africa is an advanced country with an impressive history of science and inventions. People do not know about Africa because the media only shows the rural areas and people are surprised at the big cities in Africa.

There is nothing in the curriculum that relates to Africa. There is a lot of statistics available about when Africans came here, and our children need to know about that.

When we learn about African history here and realise that colonisation has impacted indigenous Africans with our lands being taken away and how that affected our ancestors and us, we have an understanding of Māori because we went through the same and so we can stand together on that common ground.

It has been difficult coming from Africa and settling in into this country. Our children felt isolated in Napier, so we moved to Auckland where we thought we would be more accepted. A lot more education is needed for people to understand about the countries of Africa so that people's perceptions of Africa is not Wakanda.

(Child) I think that US history especially the Slave Trade should be taught because people say 'am I black enough to say the N word' because they have friends of colour; and because they do not know the history behind the word, they do not know why it is wrong to say the N word.

There is a lot about language, identity, culture that we as Africans can learn from and that can be embedded into the social structure so that the language, culture, and history of Africans are not lost. This is a fight against assimilation. Depending on where and how it is taught, make the histories curriculum relevant to non-Māori people to give us hope and inspiration for the future.

Our history and culture shape us. When they put Coronation Street on, we cannot relate to the jokes and culture, and this makes us feel excluded. Including our history gives us a forum to say what is important to the shaping of the country. It influences other cultures as well because the media only gives a certain perception of us as Africans. It will remove bias and celebrate diversity. Africans come from a rich background and history. If children go to school and learn about Māori, they will want to learn about their own history without feeling ashamed – if this history is taught with pride.

Teaching pedagogy and philosophy

What are the supporting materials that will be provided to parents and families so that they can help their children when they are learning about the histories curriculum?

Question Four: What could be the challenges with implementing the Aotearoa New Zealand histories curriculum?

The main themes from the feedback on this question are: Bias in representation; History as inclusive and global; Teaching pedagogy and philosophy; Impact on students; Public response; Resources; Commitment from government and community; Timing and consultation.

Some of the themes overlapped with those in questions two and three, as some of the feedback on question four was similar to that in questions two and three. There was a strong emphasis on bias in representation, Teaching pedagogy and philosophy, Resources, and Public response.

Bias in representation

There will be bias from our communities because of the different knowledge of others.

There will be issues around who writes the histories curriculum. Will it be the people with whom the history is concerned or unrelated individuals? From whose point of view will the history be written. Most history that is taught is written from a Western perspective. Unless the histories curriculum is balanced, it will be a challenge as the foreigner's view will differ from the indigenous view. With the partnership, it is recognising that some Māori may want Māori to teach them about Māori history and the Treaty of Waitangi.

The biggest challenge will be how the histories curriculum will represent Māori, Pakeha, Pasifika and other migrants, and whether migrants believe that the histories curriculum acknowledges them and fairly represents them. Some people may feel they are not fairly represented, and some histories will be left out. We need to break the tradition of history being written by white people and colonisers. The history curriculum needs to be written and distributed in a manner where everyone feels included, and that will be difficult. Different groups will see the story differently, so that will be a challenge as to how to design and teach the histories curriculum.

Whichever way you look at it, it would be hard to achieve balance. One or another group will feel aggrieved. We do not want to alienate groups, but we have to teach the facts about what happened in Aotearoa New Zealand, and not be afraid to get the information out there.

As Africans, we come from different backgrounds. African history is so complex, so which African histories are we going to teach. A challenge will be to have a consensus on saying who we are and the issues that we want represented. There are already preconceived ideas held by the host, which comes from a lack of knowledge. As such, the people writing the policies will have to know how we want to be represented. This is likely to lead to a clamour for inclusion by every other community as many groups may not be included.

Sharing the platform with Māori may be difficult because of existing Pakeha attitudes towards learning Te Reo Māori. How accepting then would Pakeha be of learning about African. Pakeha may think 'why should we have to learn about African history?'

If other major ethnicities are not reflected in the curriculum, they may see the curriculum as one-sided. Therefore, it is good to have a balance, so children are learning about Māori as well as about themselves.

This histories curriculum makes history more inclusive. We know that people have different thought processes, and it will be good to have people from different cultures who can give their own input into the curriculum. History can seek to exclude unpleasant facts, for example, we learn that US forefathers were practising racism and slavery. With bias, you get only one side of the story. Some people will welcome African history, others will reject learning about it. But it is about people knowing we want to be included and for African history to be taught.

History as inclusive and global

The curriculum needs to be framed into the big picture of combating racism. Children need to learn and understand about migration and how the world has come to have the range of ethnicities that we see today. We are all Africans, that is where the world began.

Teaching pedagogy and philosophy

By deciding to bring history in schools, is the government prepared to work with the people who will be learning the history? The people written and reflected in the history must be the people involved in the writing of the history that is taught to the children. The colonisers themselves need to agree with what is written.

People will not believe or be used to or even want to hear a version of history that they are not used to hearing. How will the histories curriculum be taught in an inclusive way?

Striking a balance between teaching history without disrespecting or shaming each other while acknowledging the history will be difficult. In righting the wrongs of the past, we do not want to create a new evil.

The students will have more to learn. How will it be rolled out? At what year level? At the start, it may be too much for the students, and some students will miss out on some of the learning. Will it reduce the hours of learning on the other subjects? When will they get the time to teach the history?

Teachers may think they are not confident or good enough to teach the histories curriculum. It needs to be added to the teaching curriculum as well for trainee teachers.

Ensure that teachers are well resourced to teach the history, for example, on African migration.

The curriculum will allow teachers to put forward their own political views.

If the histories curriculum is not taught properly, it could be detrimental to how we see each other. If it is inclusive to everyone and facilitated in a way that does not bring shame but instead allows for critical thought, then everyone will see the value. The document gives power and autonomy to the schools to teach what they want in the history curriculum, so if a teacher is racist and chooses or decides what to teach, this may actually damage some of the students as teachers leave out some of the relevant topics or teach it in a way that perpetuates racism and marginalisation.

The challenge rests on each individual school and individual teacher as to how they will teach the curriculum and to those with whom they connect the children within the school so children can learn from someone with a different culture.

The Ministry of Education needs to be both humble and bold in its approach to the teaching of the histories curriculum and what to include. Some schools have different political ideologies and will determine how and what is taught. It can be over-

delivered or under-delivered depending on the teacher. Strong heated opinions and discussion can result.

Impact on students

A challenge or concern is that when we start to teach about pre-colonial times and colonisation, young people might get caught up in the past and see white people as the enemy or as they were back then. It might create a negative relationship instead of a bridge between the groups.

At the end of primary school, when students are transitioning to intermediate, they need to get to know themselves. Teaching African history will help them with this.

(Child) Making it compulsory is a challenge. Forcing children to learn histories that they do not have an interest in would be a struggle.

Public response

There may be a public backlash against teaching the systemic oppression of Māori or revisiting history. We need to acknowledge that teachers are political and will add their own perspective. Will the government withstand the backlash from the public?

Different schools will teach the history differently (IB/ Cambridge), especially private schools where parents want to have a say on what their children will learn and what will be more beneficial to them.

Māori are strong in how they feel and rightly so. How will they receive the sharing of this platform with others who want to be heard when they have fought for so long to be heard? Will Māori be welcoming of sharing the history platform with new migrants?

This histories curriculum might make us more divided. By including our histories, we are being given the opportunity to be better, to do better. The problem may be that when we know ourselves and are given the opportunities to learn about ourselves, Pakeha may feel that we are being given more. Getting equality may make some people feel threatened. Some people might not want to know. Getting people onboard or changing mindsets will always be a challenge. It could get too political and biased.

Race comes into the teaching of the histories curriculum. From a political perspective, some people may not see it as necessary to teach about the Treaty of Waitangi. There will be pushback from people who are not Māori and do not appreciate Māori. Resistance from some sectors. In primary schools, there are no electives, so there is no debate. In secondary school, how many people will take it if it is an elective if it does not interest them?

Strong debates on the history curriculum show why we need to teach it. Not teaching it shows our ignorance and causes the deepening rift and tensions if you do not know or want to know the history.

“Recently, a young Pakeha male said to me, would the establishment of the Māori health authority, self-determination, and land grants, cause a problem for his children and him?” The politicians are scaremongering. How do we manage this through the media, so everyone is aware of the content and intent of the curriculum?

Resources

This has implications from a resource base. How do people access the origins of their history or for their children to access their ancestors' histories?

The sheer magnitude of the project and the resources required to address the issue is concerning. It is not just human resources but time resources, forums, consultations, and educators from African contexts. There are not enough people or resources to be able to provide or give adequate support to the teachers. Bring in external speakers to provide that knowledge and pay them.

The Ministry of Education needs to ensure that the teachers know the history themselves. Ministry of Education can ask the African community to help by employing and paying those with knowledge of Africa history. Boldness is required by the Ministry of Education to implement this curriculum. How do teachers learn the curriculum? Will it be through the university? How do teachers become equipped to learn the history?

A challenge would be having enough Māori teachers to teach, particularly the Treaty of Waitangi. Māori students might say, 'what can a Pakeha teach us about the Treaty' and some students might not accept a Pakeha teacher teaching that. Insufficient funding and resources might be used as an excuse not to implement the curriculum properly.

In Aotearoa New Zealand, there is no African Studies Institute or Department. We have knowledge that an African came during Captain Cook's time, but there is no have a record of it. We have heard that Africans and people from other countries came to Aotearoa and traded with Māori long before Captain Cook. Where are those records? We need to get the material and the resources from the African side. There is an absence of African history in the universities. Even the absence of books in the libraries and, generally, a lack of materials on Africa.

Looking at our African students, we need parents and African groups to come on board. Encourage council to put books about Africa in the library – relevant, appropriately written books and resources. We need to be deliberate in what we include about Africa. We also need to cover our history here in Aotearoa New Zealand. Who were the African champions in education, literature, justice, sports? It is not only historical but contemporary. Showcase our challenges as African migrants and our success stories.

Commitment from government and community

Implementation is a long-term journey. What is our role as individuals or as ACOFI? How will the Ministry of Education support this journey? How do we support one another when the true history is taught, and it impacts on the mental well-being of others? What is our role as Africans to support our students when they learn their histories? There needs to be consideration of this during and after the implementation stage.

The curriculum at the moment seems scant. It is only ideas. Connect the school with the community so people can come in and talk to the children instead of picking and choosing and thinking about how you will approach the teaching of the subject. Children appreciate living here as well as appreciate their roots. Bring it back to the community. It will be up to us to decide what the next generation will know. We have to do our part and not leave it up to the government. We need to come

together as a community to help the children find their identity. Reach out to communities across Aotearoa New Zealand.

Timing and consultation

Timing is a challenge - consulting with the community this late when the histories curriculum is to be implemented next year. How will they put accurate content together? How will they get the right people to contribute to the curriculum who will give accurate, quality information?

Are we a pioneer in Aotearoa New Zealand with this type of curriculum? We need to look at other countries that went through the same process that the Ministry of Education is now doing to get an idea of the benchmarks we need to evaluate the histories curriculum. Curriculum development consultants.

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*"He aha te mea nui o te ao? He tangata, he tangata, he tangata (What is the most important thing in the world? It is the people, it is the people, it is the people)".
Maori proverb*