Wikipedia & the Aotearoa New Zealand Histories Curriculum

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jetaynz
Background

- Open access & online partnerships
  https://bit.ly/3niyXB0
- Auckland Museum Wikipedia Workplan
  https://bit.ly/3nm1aa0
- GLAM-WIKI project page
Aotearoa NZ Histories Curriculum

Understand
The big ideas of Aotearoa
New Zealand's histories

Know
National, rohe, and local contexts

Do
Thinking critically about the past
and interpreting stories about it

the learning that matters

https://aotearoahistories.education.govt.nz/about/content-structure
How can we leverage Wikipedia as a resource for the new curriculum?

- Make open access GLAM resources accessible to teachers and students at scale
- Grow education audience using Wikipedia
- Over the long term develop a new generation of editors
How is Wikipedia being used in New Zealand classrooms?

- We know that kids are using Wikipedia
- Anecdotal evidence of teacher’s reluctance

Table 4. Children’s preferred websites and apps

<table>
<thead>
<tr>
<th>Use of websites and apps</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>YouTube</td>
<td>81%</td>
</tr>
<tr>
<td>Google</td>
<td>64%</td>
</tr>
<tr>
<td>Instagram</td>
<td>41%</td>
</tr>
<tr>
<td>Messenger</td>
<td>37%</td>
</tr>
<tr>
<td>Facebook</td>
<td>36%</td>
</tr>
<tr>
<td>Snapchat</td>
<td>36%</td>
</tr>
<tr>
<td>Minecraft</td>
<td>26%</td>
</tr>
<tr>
<td>Wikipedia</td>
<td>18%</td>
</tr>
<tr>
<td>Other</td>
<td>9%</td>
</tr>
<tr>
<td>Discord</td>
<td>7%</td>
</tr>
<tr>
<td>None of these</td>
<td>1%</td>
</tr>
</tbody>
</table>

Base: All children aged 9-17 (n=2,061)

Research Project Aims

Understand New Zealand secondary teachers' perceptions of Wikipedia for use as a resource in the classroom.

Understand whether New Zealand secondary school teachers would use editing and creating Wikipedia articles as a form of applied learning of historical method.

Understand the appetite of New Zealand secondary school teachers for a pilot programme encouraging secondary students to take part in local history focused edit-a-thons.

Research and synthesize current academic literature around the use of Wikipedia in the secondary classroom.
Methodology

Dr Mark Sheehan recruited as researcher

Mixed methodology – literature review, online survey & online interviews with senior teachers

N=90 – 83 survey respondents and 7 interviews

Responses from across New Zealand

Mix of state and independent (private) and co-ed, girls and boys schools
Responses from teachers

“anything but Wikipedia :/”

Have you used Wikipedia to access information for your own interest?

- Yes: 81
- No: 2

97.6% of respondents answered yes.

When was the last time you used Wikipedia to access information for your teaching?

- Less than three months ago: 43
- Today: 18
- Over three months ago: 14
- Never: 8

Q3. Wikipedia - last used for teaching

Do you encourage students to use Wikipedia to access information?

**Bar Chart:**
- Yes - sometimes: 53
- No: 19
- Yes - often: 11

**Pie Chart:**
- Yes - sometimes: 63.9%
- No: 22.9%
- Yes - often: 13.3%

Wikipedia can help students to examine historical sources and think critically about the past.
"it generally offers easy to read overviews of entire topics... it often has useful links in it that the students can use... the references at the bottom of the page mean that students can double check where the info is coming from and can trace it back to the original source... when examining reliability the Talk and Edit pages are useful as you can see how the article has been created."

Teacher’s response

I trust the local historical information on Wikipedia to be as reliable as other sources
Teacher saw Wikipedia as a reliable resource for national history content and valuable to both inform their teaching and for their students to access information for enquiry-based studies.

Reliability was a concern when it came to accessing local histories on Wikipedia. It was not generally seen as an accurate source of information in this area.

Teachers see Wikipedia having the potential to contribute to how students learn to think critically about sources and develop skills to differentiate between knowledge that is supported by reliable evidence and unverified narratives. However, teachers will require further support to use Wikipedia in the classroom.

While a substantial number of teachers thought articles were well written and accessible, there were some who indicated their students found the reading level of articles too advanced.
Opportunity: students are using Wikipedia in New Zealand classrooms (and so are their teachers too!)

Gap: local history resources are not as highly trusted on Wikipedia as other content

Solution: enhance Auckland suburb pages by providing rich historical narratives illustrated with open access GLAM collections to provide a starting point for the study of local history
Four project phases

- Enhance Auckland local history content on Wikipedia - user:Prosperosity
- Organise training and professional development events for local GLAMs and meet-ups for the local editor community
- Four students will participate in a ten week summer studentship editing local history content relevant to them
- Work with teacher advisors to ensure the content is useful and relevant for their classrooms
Māngere_Bridge_(suburb)

September 2021
Māngere Bridge (suburb)

Māngere Bridge is a suburb of Auckland, New Zealand, located on the southern side of the Auckland Harbour Bridge. It is named after the Māngere River, which flows through the area. The suburb was originally part of the Auckland City Council until it was amalgamated with the Auckland Regional Council in 2004. Māngere Bridge is known for its industrial and commercial areas, as well as its connections to the Auckland Harbour Bridge.

History

The area was first settled by European farmers in the late 19th century. The Māngere Bridge area was part of the Auckland Harbour Bridge's construction area, which was completed in 1959. The bridge has since become a major transportation route for the Auckland region.

Māngere Bridge is also known for its historical significance, including the site of the Māngere Bridge Massacre, which occurred on April 15, 1972. The massacre was a result of a protest against the construction of the Auckland Harbour Bridge, and it left 13 people dead.

Current Page
Most of the land around Māngere Bridge is formed from lava flows from Te Puna o Mātaiko / Māngere Mountain(10). Archaeological records date fishing activities in the area as far back as the 15th century. The Ambury Regional Park and Māngere Lagoon areas have around 100 recorded archaeological sites, including stone tools and shell middens. The area closer to Māngere Mountain has fewer identified sites, likely as the result of modern developments destroying evidence of these. (3,4)

In the early 18th century, Te Puna o Mātaiko / Māngere Mountain was a major pa for the Waikōpuru, a confederacy of Tāmaki Māori. The mountain complex may have been home to thousands of people, with the mountain acting as a central place for rau (food storage pits). (4) Paramount chief Kīmā Tāmaki would stay at Māngere seasonally, when it was the time of year to hunt sharks in the Manukau Harbour. (4) In the early 1740s, Kīmā Tāmaki was slain in battle by the Te Tāhī hapū of Ngāti Whātua. (5) After the battle, most Waikōpuru fled the region, although many of the remaining Waikōpuru warriors regrouped at Te Puna o Mātaiko. (5) The warriors threw pāpi sheaths around the base of the mountain to warn against attacks, but Te Tāhī warriors covered the pāpi sheaths with dog skin cloaks to muffle the sound, and raised the pā at dawn. An alternate name for the mountain, Te Ara Pueru (*"the dogskin cloak path"), references this event. (5)

After the events of this war, Ngāti Whātua Ōrākei, a hapū created by the members of Te Tāhī who remained near the Tāmaki isthmus, who intermarried with defeated members of Waikōpuru, settled the region. Originally the iwi were based on Maungatākiti / One Tree Hill, but after the death of paramount chief Tāpore (circa 1795), the Māngere Bridge area and Onehunga became permanent kāinga (settlement) of Ngāti Whātua. The location was chosen because of the good quality soils for gardening, resources from the Manukau Harbour, and the area acting as a junction for surrounding trade routes. (5,10,11) Māngere and Onehunga were considered a single settlement, as the Manukau Harbour was easily traversable by foot at low tide, connected by a natural basalt rock causeway, separated only by a narrow low tide stream. (10,13) Residence at Māngere-Onehunga was seasonal, with most people travelling along fishing and gardening circuits in the region, returning to Māngere-Onehunga in the winter. A small number of permanent residents remained at Māngere-Onehunga, such as pig farmers. (12,13) The land around Māngere Bridge area was predominantly used to grow kākara (sweet potatoes) by Ngāti Whātua Ōrākei. (14) Māngere-Onehunga remained the principal residence of Ngāti Whātua Ōrākei until the 1840s, before the iwi moved to Ōrākei. (14)

The arrival of the 1820s and early 1830s saw Ngāpuhi raids from the north during the Musket Wars. (15) During this period, a peace accord between Ngāpuhi and Whakatū Tāaumata was reached through the marriage of Māte Seto, daughter of Ngāpuhi chief Piers was married to Kari Takawa, the younger brother of Taiapu chief Whakatū Te Wherewhers, and they settled together on the slopes of Māngere Mountain. (16) Ngāpuhi returned to the Māngere-Onehunga area by the mid-1830s. (16)
Editing phase

Māngere_Bridge_(suburb)

Current Page

Rich historical narrative

Illustrated with content from local GLAM institutions

Colonial period and land confiscation  [edit source]

In the 1820s and early 1830s, the threat of Ngāpuhi settlers from the north during the Musket Wars caused most of the Tamaki Makaurau area to become desert. In this period, a peace accord between Ngāpuhi and Whakato Taiui was reached through the marriages of Nātori Toha, daughter of Ngāpuhi chief Rewa, was married to Kati Taiui, the younger brother of Taiui chief Pōtūtu Te Wherewhero, and they settled together on the slopes of Māngere Mountain. Ngāti Whata returned to the Māngere-Oranga area by the mid-1830s, re-establishing a pā on Māngere Mountain called Whareangis. In late 1837, members of Taiui iwi Ngāti Mahuta settled at Māngere Bridge, after receiving an offer from Ngāti Whata to share land.

On 20 March 1840, Ngāti Whata chief Apa Te Kaua signed the Treaty of Waitangi at Owha Bay on the Manukau Harbour, inviting Lieutenant-Governor William Hobson to settle in Auckland, hoping this would protect the land and people living in Tamaki Makaurau. In the winter of 1840, Ngāti Whata-Orakei moved the majority of the iwi to the Waitemata Harbour, with most iwi members resettling in the Remuera-Orakei area, closer to the new European settlement at Waitemata (modern-day Auckland CBD). A smaller Ngāti Whata presence remained at Māngere-Oranga, as well as members of Te Umanga. In the late 1840s, Governor George Grey asked Pōtūtu Te Wherewhero (then known as a powerful chief and negotiator, but later the first Māori King) to settle his people in the Māngere Bridge area to defend the township of Auckland, in an arrangement similar to the European Pencible Group settlements on the outskirts of the Auckland township. Pōtūtu Te Wherewhero and his people moved to the Māoriland, settled near to the land where his brother Kati Taiui lived, an area of 450 hectares (450 acres) around the base of Māngere Mountain. The Māngere Bridge area was divided into 80 single-acre and 80 two-acre lots by the colonial government, of which, in 1847, the first ferry service between Ongohou and Māngere Bridge was established by Mr Bradstreet, where passengers would raise a flag at Māngere Bridge to signal the ferry operator.

The 1850s were a prosperous time for the region. Māngere Bridge was settled by a mix of Whakato Taiui, Ngāti Whata, Waiapu-descendant tribes such as Te Ata, Whakatu and a minority of European/Pākehā farmers. Māorí from the Waitakere Harbour and Waitakere areas would bring goods to sell or barter with the European population, including goods such as peaches, melons, fish and potatoes. In 1868, Pōtūtu Te Wherewhero relocated to Ngāwhāwhā, with his role as tribal leader of the Māngere settlement taken up by Tāmātai Ngāpoora. In the late 1890s, the St James Anglican Church was constructed as a joint project between European settlers and the Ngāti Mahuta tribe, using trees taken from Māngere Mountain.

The prosperity was short-lived, as on 8 July 1863, due to fears of the Māori King Movement, Governor Grey proclaimed that all Māori living in the South Auckland area needed to swear loyalty to the Queen and give up their weapons. Most people refused due to strong links to Taiui, fleeing for the South before the Government's Invasion of the Waitemata. Six men remained in the Māngere area, in order to tend to the farms and for all iwi (land rights through continued occupation). On 16 May 1865, the Ngāti Mahuta village at Māngere Bridge was sacked under the New Zealand Settlements Act 1863 (1863) (European settlers settled in the area, often taking the abandoned settlements). In 1867, the Native Convention Court returned 1/44 of the original 450 acres that had been seized by the crown. The remaining land was kept by the crown as reserves, or sold on to settlers.

Opening of the bridge and dairy farming  [edit source]

Plans for a bridge spanning the Māngere Inlet began in 1866, when a company was formed to investigate a crossing between Māngere and Oranga. Funded by a grant provided by the Auckland provincial government. In 1872, a commission was created by the Auckland Provincial Council to investigate the creation of a bridge south of Oranga. In 1875, the first Māngere Bridge was opened, leading to Māngere Bridge being one of the first areas of Māngere to develop suburban housing. In the latter 19th century, Māngere Bridge was well-served for wheel, and produced costs, butter, potatoes and cattle for the growing settlement of Auckland. The postal service reached Māngere Bridge in 1875 and by 1883 the first shop was opening at Māngere Bridge, on the corner of Kewi Esplanade and Coronation Road. In 1889 saw the first post office open in Māngere Bridge and in August 1900 the Māngere Bridge School opened (previously the Māngere Central School served the area). In 1907, further land was returned to Whakato tribes in 1909, where a cottage was built for King Tīhāiao, which housed family members of the king visiting Auckland, or family members being educated at schools in Auckland, such as Mahuta Tīhāiao, Tamate Mahuta and Tongo Mahuta.
Rich historical narrative
Illustrated with content from local GLAM institutions
Detailed references, print references and links to relevant digitised content
264 articles created
314k words added
1.84k articles edited
4.53k references added
1383 images added
bit.ly/3QtpS8p - Project Dashboard
Learnings so far

- Targeted editing enables us to create content that covers 73% of regions and 37% of suburbs where students live.

- Post-World War Two history is more difficult because of a lack of written history.

- As is Auckland's multi-cultural history, particularly for Pasifika people, but also migrants from 1970s onwards.

- Maori history is incomplete and relies on Treaty of Waitangi reports for traditional and customary knowledge about areas.

- There is a bias towards wealthier, predominantly Pakeha (European) suburbs.

- Organising and sustaining regular meetups with the community is difficult!
What’s next?

- GLAM professional development workshops - online and onsite
- Summer Students!
- Meetings with teachers to ensure work is relevant and useful for them
- Sharing methodology and project learning with other GLAM institutions and NZ historical community
- Longer term goals around ensuring Wikipedia is a trusted resource and growing the local editor base
A big thanks to:
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