

## Learning in and from primary schools: Teaching Aotearoa New Zealand's histories at Years 1 to 6

*The following is a transcript of a talk given by Dr Genaro Vilanova Miranda de Oliveira and recorded live on Zoom on 2 March 2022. A question and answer session that followed the talk is also included.*

### *Transcript*

**Sarah Burgess:** Kia ora, and welcome to the New Zealand History podcast channel, where you'll find talks on Aotearoa New Zealand history, culture and society. These talks are organised by Manatū Taonga, the Ministry for Culture and Heritage with the support of the Alexander Turnbull Library. They're recorded live either via Zoom or in person at Te Puna Mātauranga o Aotearoa, the National Library of New Zealand.

**Genaro Oliveira:** Tēnā koutou, tēnā tātou katoa. Nō Parīhi nō Āwherika nō Potukara hoki ōku tīpuna. I whānau mai au i Salvador i Parīhi. Ko Nelson tōku Papa. Ko Vera tōku Mama. Ko Geraes tōku maunga. Ko Piata tōku moana. Ko Genaro tōku ingoa. Ko Oliveira te ingoa o tōku whānau. Nō reira, Tēnā koutou, Tēnā koutou. Tēnā anō tātou katoa.

Good afternoon to all. Thanks for your patience. It gives me great, great, great pleasure and honour to be here. I'd like to – I'm going to thank a lot of people but I'll start thanking, of course, the lovely team from Manatū Taonga the Ministry of Heritage and also the National Library especially Steve of course, Joanne, Sarah, Kate and Celia who have made this possible. Kia ora. I'm guessing – I can't see the 88 plus participants, 80 plus that are here. I'm blind from my end and so – but I'm guessing there's some of my kaiako pitomata, my student teachers out there, some colleagues and some local principals and teachers who made this possible and I'm going to just start to with this big shout out and thanks because this is a collective mahi. But I take full responsibility for everything, have no doubt. But it is a

collective mahi some of which seems pretty established with – that’s the first part of the presentation. The second part is pretty speculative as you’re going to see it’s an ongoing mahi as well. So my mihi in the beginning, it’s a little bit about myself. I’m Brazilian by birth but I’ve been calling Aotearoa New Zealand home for more than 12 years now and love the country and obviously miss my home country every day as well. It’s a tale of a migrants – many migrants out there know what it is. So my heart seems – it’s still back home – especially now with COVID.

But anyway I’m having the, I guess, pleasure and honour also to be here with my family, to ‘Briwis’ as we call, Brazilian Kiwis growing up in this country and it has been a wonderful, sometimes bumpy road. I’ll start with that with family, with whakapapa, my whakapapa. So let’s start by dealing exactly with this big elephant in the room, right? Not elephant because as I said I’m Brazilian. So we don’t have elephants in Brazil. The biggest mammal that we have is the tapir, an Amazonian. So let’s address the big tapir in the room, me, right.

So what is a Brazilian migrant talking about teaching Aotearoa New Zealand’s histories in the Manawatū region, right? What’s all of that about? How come? So I’ll continue. I love – I mean the insight of whakapapa. We’ll keep exploring that. What a powerful concept that Māori epistemology has gifted all of us. But when I left Salvador which would be the Whangārei of Brazil so to speak, north east of Brazil, right there on the map, I initially came actually to Tāmaki Makaurau, to Auckland to do my PhD and then – but I remember like yesterday this was 2009 January and I felt – obviously I came initially by myself and then family moved.

But obviously feeling alone and then I remember like yesterday getting out of the hostel, PhD students earning not a lot, hungry and Queen Street and when I opened my eyes saw

that incredibly multicultural landscape of people of many colours. A lot of Polynesian populations, Māori obviously. I missed African buddies because Brazil is very African but I initially saw I could – I can live in this country because of the multicultural vibe that I saw. But what really reassured me as a migrant was seeing this on a shelf of the New World on Queens Street. A kumara.

As you probably know some of you historians for sure all potatoes, all patatas, batatas, they were Quechua gifts to the world. Quechua populations that – the Incans, the mighty Incans who used to live – who live, they're decedents, right, in the current territories of Peru and Chile. We know that your ancestor, early Polynesians at some point – and that's the hypothesis, probably sailed most likely to Peru, made contact and brought the kumala as we call it and in some way it become the kumara here and why am I saying that? I mean again coming back to the insight of the powerful concepts of whakapapa. So in the long duration of whakapapa I always like to remind myself – at least that's what I tell myself that a Brazilian in some ways because there is evidence also of Polynesian DNA in Brazilian Indigenous peoples. Yeah there is. This is recent research. So not only your early ancestors got the kumala and brought it back as kumara. But they also probably crossed the Andes and made their way to the Amazon, which is amazing.

But anyway, you know how amazing your ancestors are. But I like to think and I'll stop this digression here right now in getting to the research that [unclear] conversations people that come from Latin America to this country and I like to start with that. It's a – that's the story that I tell myself at least to feel at home in this country. Believe me I do feel at home. It's a long story of course. I've travelled to many places but eventually I made my way into the

Massey team. I have currently the privilege of teaching both in primary and future secondary teachers at Massey University.

Today I'm going to share one of the branches of my current research here. It's called learning in and from primary schools and I would like to acknowledge also and thank my co-author, a local principal Matt Kennedy. I don't know if you're there mate. The research background in Steve covered in some ways, the kaupapa of all of this. It is a comprehensive 100 plus survey of school teachers across the Manawatū and Horowhenua because Ōpiki is Horowhenua. I did my homework, Steve.

Years 1 to 6. And it's all about the new Aotearoa New Zealand's histories curriculum which changed everyone's lives, right? I mean everybody's life for the better I would like to think. In some ways, in the primary sector, we think we're trying to address a literature gap. We feel that the voices of primary teachers has been outweighed in some ways by the viewpoints of secondary teachers, university historians, journalists and policy makers. That's what we think.

So I said it was a lot of thinks. I think there is some local principals at least one confirmed Lin from Hokowhitu. So if you're there, thank you for opening the doors also for us to do this research and also my kaiako pitomata which you're going to see a lot of the mahi is collective grassroots mahi that I've done in that rangatira ki te rangatira kaupapa, right, ako. We're teaching each other, learning with one another in this journey.

So what I'll share. Long preamble. I'm getting now to the research. I'm going to share some of the findings of this article that we published and it covers the survey's main questions – sections. History content was one of the sections, teaching confidence, pedagogy,

resources. So I'm going to focus on history content, confidence and pedagogy. I'll leave resources for later.

So history content, what did we find? So one of the things that blew my mind actually when I – the report of the survey is nearly 100 pages, was how teaching history is widespread and varied across local primary schools. And I knew that based on anecdotal evidence as well, in personal experience. I taught Years 7 and 8. So full primary. So I have a foot in primary and in my former school, I used to teach the New Zealand wars and historical difficult topics. So we pretty much corroborated that teaching – I'm not answering here the quality or depth of history teaching. But we've been teaching that before the announcements, before the draft curriculum.

What we didn't know is the variety and how varied that was. So we identified 373 different historical topics – I mean topics mentioned and these covered – they're not different topics but we had to group them in categories. I'll get to that later but it covered every part of the globe and to my – except Latin America which gave me great sadness. So there is things about every part, Africa, Asia, Antarctica, except Latin America which broke my heart obviously. But – and also it spanned from pre-history to ancient history, modern history, medieval history. It was very, very comprehensive in terms of time span. So that was really interesting to see.

Another finding was that – it was a pleasing finding for us having to implement the curriculum next year, that a significant share of this content was related to Aotearoa New Zealand histories. There was global histories, every continent except Latin America but all – but a significant share was already New Zealand's histories. So to be precise 236 of the 373

were identified as addressing Aotearoa New Zealand's history. So that in itself was worth the research I think.

But here is a little graph to show you. Sixty three per cent there the big chunk Aotearoa New Zealand histories. But a lot of history of technology. A really popular topic. Young kids, remember these are younger learners. Multicultural – these are categories that we created to classify and group these topics. Art history topics. Big – a lot of ancient history as well. I mean the graph speaks by itself. So a huge variety.

In terms of Aotearoa New Zealand history, so this is the breakdown there of percentages. It won't come as a surprise that Te Tiriti and Waitangi Day topics, they came together often. They were first. Māori histories. I'll talk – I will unpack what I mean by this a little later, was the second topic and ANZAC Gallipoli third one there. Local, regional histories big as well. I mean you get the point. A surprising or not really surprising because I said I used to teach the New Zealand wars for Year 7s but a lot of topics related to the New Zealand wars and others, difficult histories like the occupation of Samoa were mentioned as well and that's the topic here, difficult histories.

So let me just try to clarify what I mean by Māori histories here. But most teachers - and we had to make a call how to organise this, but mentioned that they teach Māori myths and legends using the words that were mentioned. A lot of pre-colonial migration to Aotearoa, Polynesian ancestors' migrations. A lot of cultural history there, language, crafts, tikanga, games, Māori traditional games. Then we had to reflect on why most of this was related to, I guess, they were not contemporary history topics per se. So most teachers have opted to address – I mean Māori histories are a popular topic but not contemporary Māori histories.

Most of – teachers tend to approach the mythical spiritual stories or cultural topics. Why is that? Rather than recent history.

So the way we've interpreted the data and talking with friends is probably, it has to do with resource availability. We know that if you Google or go to YouTube, you find amazing resources about all of these topics that are taught, myths, legends, cultures. Local school libraries also have – tend to have books on these topics. Or the other possible explanation is teacher pragmatism. Teachers are busy people who not only engage with students but also with the parents of students. So addressing contemporary topics that are controversial might be a tricky area. So pragmatism might mean that teachers opt – but anyway this is – we – this is our interpretation of the findings.

Another thing that we should highlight here is that they're three big topics and the big three are Treaty of Waitangi, Māori histories and ANZAC. As teachers we have been used to hearing the treaty fatigue phenomenon. In the article we talk about – I mean how – and this is something that we have to worry about, how to avoid this. If teachers only – in some ways coming back for the same topics, how do we avoid also ANZAC fatigue or tangata whenua fatigue which would be a tragedy of course. But I mean we talk about strategies that might help and the need to diversify I guess from these no doubt key and important topics but towards other areas as well.

We've found also in the survey some good news for the implementation of an essentially place-based curriculum. At least here in the Manawatū and Horowhenua region, primary schools have been taking local history seriously. As you saw there, our local history topics stood in fourth place, 12.3 per cent. But it would actually become second place if we added

school history to local regional history. And school history is by definition as local as any education can get for the students and for the kaiako. So that's good news as we see it.

Another good news it's at least here at Manawatū, Horowhenua, we had a question about have you created any history learning in partnerships with local iwi hapū and 45.12[%] said yes. So how did you interpret this? Is it a low number? Is it a high number? So if you have never visited – I mean if you have not visited a local primary school recently, you're probably going to be surprised by how things have changed especially the architecture at schools. Most of them have been adopting a modern open plan, modern learning environments, flexible learning environments whatever you call it. These are those free-range kids in huge barns with many teachers around. If you're a parent you know what I mean.

I love the concepts of free-range kids but what it means is - and I'm coming back to the interpretation of the numbers – that teachers are not – never doing their mahi alone.

There's always a group of two, three teachers. So this means at least this is our interpretations – we might be challenged – that there's a high probability that at least one teacher in this group will have co-plan with – under guidance of local Māori iwi tangata whenua. So that's good news as we see it. Schools' partnerships with local Māori. The details and again I'm browsing through - really fast through all of these findings but here at least in the Manawatu involved the partnership's visits to Te Hotu Manawa O Rangitāne o Manawatū marae, Te Rangimarie marae, of course and Te Marae o Hine, the Square, all facilitated by local iwi. Also talks with local kaumātua and other whānau members.

So really pleasing and exciting I guess results locally at these. If you live in Palmerston North and – you know that this reflects also historically I guess – what would be the objective? I

mean – I guess progressive relationships between tangata whenua and settlers. I'm not saying this, I'm paraphrasing some of my senior Māori colleagues who have taught me that. So they're generally good productive relationships that didn't start yesterday, didn't start with this curriculum. Had started a long time ago.

Teaching confidence was the second part of the – is the second part of the survey that I'm going to cover today with you really fast. So when we drafted the survey this was before the release of the drafts. So we didn't have a lot of information about the new curriculum. The only thing that we had was these initial seven topics. I don't know if you remember that the government said that it's probably the area of focus. So we had to draft a survey based on the information we had available back then.

So we asked teachers about their confidence in teaching precisely these seven historical themes that were available at the time and here we don't have very good news. I'm sorry. This is when things get a little gloomy. So first encounters in early colonial history of Aotearoa New Zealand, those who said extremely – extreme or high confidence, only 14.45 per cent. Slight or no confidence almost 50. Colonisation or immigration to Aotearoa, still the numbers, one in five only, 40 plus, no confidence. The New Zealand wars even less of five per cent – almost five per cent there. So the numbers speak for themselves.

They're generally very low numbers for confidence, in relation to all of those topics and the curriculum has changed since then, least the areas of focus. So evolving national identity, very low as well. Aotearoa New Zealand's role in the Pacific, that was really low as well. Aotearoa in the 20<sup>th</sup> century rises a bit but still very low numbers overall. Evolution of New Zealand's identity. Again low numbers. A gloomy landscape. So – but we had to interpret this as well because we found a little paradox later on in the survey because teachers at the

same time told us we're not confident to teach these topics but we are comfortable to teach them. So we had to compare confidence versus being comfortable there.

The way we've interpreted again and we can be challenged on this and we have been actually. But the way we see it is that teachers, especially this primary sector, they're not driven by encyclopaedic content per se. It's pedagogy, sound pedagogy, strategies of teaching and learning that makes teachers comfortable. Many of them mentioned this – precisely that I don't have content knowledge but if you give it to me, I'll teach it because I'm pretty confident about my pedagogical skills.

So these are some quotes from the survey. Teachers are crying for reliable sources for us to learn before we teach, a very prescribed curriculum, very detailed guides, lots of PLD, mentor. So it's not the pedagogy, they're comfortable with whatever including tackling any topics. They just need guidance, prescription in many cases, PLDs and resources. So that's what we heard from teachers. So there it is, some of the quotes. A lot of concerns as well with resources being age appropriate, written in child speak, suited to today's children. So there's a concern that people writing the resources don't get primary which is a completely different beast because of the age and demands of that – those specific cohorts.

So there's one quote that made laugh. If an historian is going to write the curriculum they need to teach a topic for a term in a low decile Year 4 or 5 class. So there – comments in those lines, are sceptical about who is writing and whether the resources in PLDs will be catered to the needs of primary voices which brings me back to this feeling that we have that the kōrero the national kōrero had been in some ways missing in some ways primary voices. So pedagogy, we had many questions again the survey is comprehensive. But it started with an open-ended question and most teachers – this comes as no surprise to

anyone who has taught in primary schools, there is a preference for social constructivist pedagogies that encourage agency and student voice based on inquiry based approaches. We know that. That presents opportunities for conversations, groups debates, hands-on learning and draw on children's backgrounds, whakapapa experiences.

So the survey also was an opportunity for us to in some ways see teachers – inquiring to teachers familiarity with some history-specific and social sciences-specific pedagogical frameworks. So three of them specifically so Peter Seixas' Historical Thinking Project, the best evidence effective pedagogy in social sciences in Te Takanga o te Wā. I'll just summarise - very good news on this front by the way. I'll just summarise one of them. So Te Takanga o te Wā is a resource that people are getting much more familiar with. It was surprising how many kaiako in Years 1 to 8, intermediate as well, were not really familiar with this resource up to now. It was under the radar for many teachers. It's getting very popular now because the TKI social sciences online has highlighted this resource as key for the implementation to the curriculum.

However, we noticed that even though many teachers might have not access per se to the frameworks, the original framework, most of them said yes or strongly agreed or mostly agreed that they use in some ways intuitively perhaps the suggested pedagogies that is there in Te Takanga o te Wā especially to address Māori histories. So for example, the suggested pedagogy of focus on content on whānau in community, almost 60 per cent of teachers said that they agreed with that. Use of storytelling, 70 per cent. High numbers overall. Use of artefacts. High numbers as well. Use of images, almost consensus there. So encouraging numbers. Again, we couldn't – we can't prove if teachers have had access to the resource itself. We think no, based on another part of the resource but nonetheless

teachers seem to be aligned with the suggested pedagogies in a framework like Te Takanga o te Wā as they are also aligned with the best findings and also with – surprisingly with the historical thinking, the Peter Seixas project as well.

All right, so I've been talking like a mad man. I am conscious of that but I would like just to – this is the first part of the kōrero. I don't know if I have even more time. You let me know Steve or whoever is keeping track of time. But this is published – will be published today or tomorrow I guess. There's a – in the New – in an article in Curriculum Matters. So I encourage you if you are interested in the topic, in more details about the survey to check the article which has been published. So we're proud of that.

So the second part of the talk is more about draft ideas, ongoing mahi and a lot of speculations. So Sarah, you didn't invite me to talk about the second part so apologies in advance if I frustrate you with this. A lot of ideas in the air. By the way, this – we tried to publish this in another journal and it was rejected. Why? Because they're draft ideas, ongoing mahi and speculations. So if the reviewer of the article is there, you were correct in rejecting this article because it's still a lot speculative. But we think this might – will grow and we'll get it published at a polished later version soon as well.

So it has a lot to do with resources and resource use. So this is not going to come as any surprise to any kaiako pitomata or kaiako experienced or young or inexperienced kaiako out there. The survey told us the obvious: that teachers are relying increasingly on intranet search but also in combination with their own ideas. Every teacher does that in some ways. You go to the intranet. You find amazing ideas and then you merge it with your own ideas and that's how you plan nowadays a lot. YouTube also is very popular according to the resource section that – in the survey. Just to give you some numbers and I'm going to

browse through this because I want to get to the speculations as I mentioned. So the intranet has been a first choice for most teachers. Second choice as well. Numbers are high. So you see the numbers. They speak by themselves especially when you compare with other sources that are used for teaching and learning New Zealand history.

So what we did was this. We did an experiment and we put our teacher's hat on and said what if we needed to teach the Aotearoa New Zealand histories curriculum tomorrow and it was Sunday night. Every teacher knows this feeling. You're not really sure and confident about the quality or quantity of planning for the week. What do you do? You Google. That's what you do and we did precisely that and we googled Aotearoa New Zealand history plus teach. And I encourage you to do this and ask yourself, do you find classroom ready material especially primary teacher friendly material, age appropriate material?

The short answer is no. Don't get me wrong, you find amazing, amazing things. Amazing things. But it's quite overwhelming. You tend to go down the rabbit hole of hyperlinks that lead to hyperlinks to hyperlinks to hyperlinks. Amazing collections, Te Papa, the Ministry of Heritage of course and the National Library – obviously. But it's hard to find the teacher-ready, classroom-ready resources. So what we did and I'm telling you this story. It gives me actually great embarrassment to tell this story. But at some point we said let's bypass Google's algorithms and just type the name of the curriculum .com. We did that and the link was broken. It was – and we were like what? No one got this domain yet. Then we purchased it for like 20 bucks. Again, it gives me great embarrassment to share that but that's what we did and eventually we just put a Google sites type of first iteration there under construction.

I'm not proud of the aesthetics at all but with my kaiako pitomata last year, this was important because we said look there is a vacant digital space that we should occupy and play with it. That's what we've been doing so far. This is the first iteration of the website again. Not proud of the aesthetics there. I had to get my kaiako pitomata excited obviously with all of this. So I framed it as 'look let's make a website by teachers and for teachers' and that's what we've been doing. That's what we've been doing. It's been a – initially a very grass roots hippy type enterprise. Google sites doing it by ourselves, brainstorming how this website should look like, lay out collectively. So first step get students excited and then brainstorming, layout, functionality, navigation, all of this. The kaupapa of the website.

Now we're at a stage of populating this website with resources made here with kaiako pitomata at Massey. At some point we discussed something that was really important. We were again as teachers confident about the pedagogy but not the aesthetics of the website. Then serendipity struck and we got some funding. So we contacted the people from Ariki Creative, a Māori-led collective down in Christchurch. Together with them and also under guidance from senior Māori colleagues like Hone Morris, Dr Pania Te Maro and Peter Meihana, we came up with a name and a story and this was the second iteration of the website.

Yesterday, it gives me great pleasure to share for the first time, the third iteration. This is not launched yet but this is how it's looking now in the backend there. Still not visible to anyone. But we're starting to populate the website with resources created by kaiako pitomata here. It's been helping us at this stage to plan an alignment with the curriculum and I'll show you how. But hopefully it's going to be helpful for other kaiako out there. That's the goal and hopefully other kaiako out there especially schools who have already

been doing such an amazing job and the article corroborated this. Teaching Aotearoa New Zealand histories much before the announcement. Hopefully we can invite schools to share their resources with us as well in this website.

So – and I'll stop here right now just to give you a background. My kaiako pitomata primary cohorts here, most of them are not historians. Never studied history professionally ever. Some of them never in high school either, in secondary school. So a lot of them are being parachuted into the space for the first time, not only to teach history but to teach history in such a bold bicultural visionary way because this new curriculum - I have many critiques like anyone has. But it's an amazing new document which will guide some amazing teaching and learning for future generations. The bicultural stance is very visionary. To be honest, I haven't seen similar things in Canada or in Brazil or elsewhere. It's pretty interesting.

So we created a lesson plan which I mean we think it's a way to decolonise also the way we do lesson planning which has been helping the kaiako pitomata. Again no background in history teaching to plan not only in alignment with the new curriculum but also in alignment with history specific pedagogies, western-centric and also pedagogies that honour mātauranga Māori and also the mana ōrite mō te mātauranga principle, that's informing changes in senior – secondary but also because of that it will tend to influence. But just some highlights of this lesson plan that we created.

We're proud that we added a translation, a triple m, very elegant translation. Kia ora Hone Morris for your help translating this which is not in the curriculum. So understand marama, know mātau, do mahi, which we think – and also here some historical thinking normally in this country. We can talk more about that. Until this new curriculum tended to be very western like it was in every other country that taught history, right? Everyone is used to key

western-centric concepts like using sources, cause and consequences perspectives, historical empathy. All of this very important skills and concepts, no doubt about it. But the new curriculum, as I see it, as we see it, is changing all of this throughout bicultural more complex framework.

So we're encouraging kaiako pitomata to use the traditional historical thinking according – in alignment with so-called western traditions but also try to use Māori epistemology. I mean and we're all learning by the way. I do not claim I know these things. My personal decolonising, indigenising journey for me as well. I have the luxury of annoying all my senior Māori colleagues, all the time with my questions. That's what I'm modelling to my students by the way. I mean if there's something we need to model to our students is start by asking questions, especially to local tangata whenua, mana whenua, senior Māori colleagues that you have and modelling this. Learning from the experts.

So I'll finish with the last thing. Last thing. So – and this is speculation. I never show this to anyone except to my colleague Timu, if you're out there Timu because we're writing about this soon. So until now, I mean, inquiry-based pedagogies have been mainstream pedagogy in schools in New Zealand and elsewhere, right? So – and what we mean by inquiry based is putting the student in the centre. Investigating important questions for he, she or they and the teacher there guides the students or helps the student in his, hers, or their own journey there. So we try to model the historical inquiry process. Until now, in most schools, including in this country, historic inquiry could be, follow pretty much this. By the way this I got from the Australian curriculum but it summarises what normally history teachers did everywhere.

Basically you had a big focusing question and then you did research and research was basically computer-based or using your local library. Then you used the historical framework according to western perspectives and that was it, pretty much. That was awesome by the way, awesome. But you could do everything pretty much in your school, in your library, in your computer. Not anymore and that's the beauty of this new curriculum. We're trying to think and Timu, we're going to think about this together my friend. But what is historic inquiry now in a bicultural framework? I don't know. I was trained in a very western-centric framework even though I come from Brazil, which is a tricultural nation, right?

But we think – I mean something that's changed the game forever in this country is that it's going to have to break the walls of the schools. You're never going to be able to do historic inquiry just by using your computer or local library anymore. That's gone. You have to talk, visit local whānau, iwi, hapū and start from there. Field trips to local institutions, museums, that's going to be a must as well. This is going to involve a personal journey. Who am I? Ko wai au? Right? Changing as I said the concepts that we use and skills that we use. Sources, completely different sources. The moko, waiata, the landscapes. I mean it's game changing and ultimately seeing the lands, the whenua as the biggest kaiako that we have and understanding our place in this place.

So I'll finish here. Kia ora and I said – Sarah, apologies again a lot of speculation. A lot of new ideas but these are questions that I have and if you're interested, please contact me if you want to contribute to this mahi. If you want to challenge this mahi, I'm open to both. Kia Ora. Muito obrigado. Thanks so much.

**Steve Watters:** Thank you Genaro. Wow. I think one of the things I really appreciated there was not just the actual research but the, what are we actually going to do next to address

some of those because that's always the challenge and it was quite sobering to think of the work that we do with our – the part of our site dedicated to schools, Te Akomanga and the fact that when teachers are doing that Sunday night Google search, there's not something jumping out at them. So that really gave us some really good food for thought.

I'm interested – you know one of the things that I've been conscious of throughout my career both as a teacher and now working more as a historian is that notion that a lot of our teachers need help and support in building their confidence. I've often thought about it from the point of view of there being concerns about their own confidence and their own backgrounds and abilities. But I'm wondering to what extent is it perhaps an advantage that some of our teachers aren't so knowledgeable about aspects of our past and the way that perhaps it opens them up to the possibilities of being able to explore things? I just wondered if maybe people like myself have been coming at it from the wrong point of view that too much knowledge is a dangerous thing in the sense that people become entrenched in particular things about New Zealand history. I just wondered if you had any thoughts on that.

**Genaro Oliveira:** Yeah, no kia ora, Steve. I mean that was what the survey corroborated this paradox. Teachers are comfortable, not necessarily confident in teaching yet those topics but give me anything because they're pretty [laughs]. But I see – yeah that was the paradox. So both things. There's a lack of confidence in the topics, specific topics. Some of them are teaching those topics for the same – for the first time. But – and overwhelming confidence in being able to tackle this. If there's proper access to resources and preparation. That was my finding. There are other teachers in the rooms who could comment on this.

**Steve Watters:** I've also got – I'm just going to get Sarah and Kate who have been monitoring the Q&A to give others...

**Genaro Oliveira:** Yeah that would be great.

**Steve Watters:** Some other questions have come through, so thank you.

**Genaro Oliveira:** No thank you Steve.

**Sarah Burgess:** Kia ora Genaro. Yeah so we've had a few questions come through in the chat. One of them is 'I was surprised by the breakdown of overall history topics taught that you discovered via your survey. My experience with my own children has been that world history is very much missing. Do you think there is a need for more history teaching in general for this age group?'

**Genaro Oliveira:** Well I'm a historian so always biased towards history as an important subject. So yes absolutely and it's something that I mean we have to talk about as well. I mean – so I condensed of course the 373 topics as identified by the teachers, 100 teachers. So that doesn't mean that all of them were teaching obviously. But overall we could make a claim that these schools covered those topics at some point somewhere in time. Not necessarily every year. So we didn't go into those details.

But there is – I mean based on my personal experience, I mean, I used to teach not only Aotearoa New Zealand histories but European histories as well back in my school. But always as I said I'm biased towards history. I always felt that it was lacking more time in an overstretched curriculum that we have in, especially in primary schools with a lot of focus

understandably on literacy and maths. But let's see. I think the new curriculum will open more space for Aotearoa New Zealand histories.

One unanticipated result and that we should talk is that whatever was taught in terms of global histories might be thrown out and that's an unanticipated bad result as I see it, even though of course local histories is of such a paramount importance. But a lot of teachers were teaching Egyptian histories, Greco-Roman histories, histories of Asia and that probably will have to go out to make space for local histories and national histories. So that's an unanticipated result as I see it and a negative one. I hope I answered. Probably not.

**Sarah Burgess:** Thanks Genaro. Another question that we've just got through is regarding the desire to include mana whenua and tangata whenua perspectives in the teaching of history and that there's a major concern about the impact that has on iwi hapū and whānau capacity and resources.

**Genaro Oliveira:** Oh yeah, oh yeah.

**Sarah Burgess:** What's your advice to schools in that respect, you know, understanding that the intentions are good but the impact could far outweigh...

**Genaro Oliveira:** Oh yeah, oh yeah.

**Sarah Burgess:** ...the ability to respond and that iwi hapū and whānau might not be supported either via remuneration or otherwise to actually kind of help schools.

**Genaro Oliveira:** Oh yeah, we've been seeing – I mean because a lot of schools – I mean it's a mixed bag always. A lot of schools have been establishing genuine networks with local iwi hapū for years now and now they're harvesting the fruits of this genuine rangatira ki te

rangatira kaupapa. Other schools are now saying look we have to do it and they're trying to do this in a rush which is always a mistake. So the advice – who am I to give advice? But what I have been doing. I'm a tangata te tiriti so since I arrived to this country - I initially arrived in New Zealand and since then I'm trying to arrive to Aotearoa. These are two different countries that are often – overlap.

But the way that I tried to arrive to Aotearoa is of course learn my reo, my tikanga, my mātauranga and talk and learn. I consult and it takes time. It takes time. Don't expect iwi hapū to be willing to just share what the taonga and the stories that they have like that. We've seen stories of teachers and principals who were probably writing about their – right Timu? that are feeling sometimes annoyed. What? Because they're trying to do everything in a rush. So it has to be – what I learnt from my senior Māori colleagues is it has to be genuine and it takes time. So patience is key to establishing long term relationships of trust, that's what it is.

**Sarah Burgess:** Thanks Genaro. I think we've just got time for maybe one more question and then we might have to finish up. So, this question, 'kia ora, I'm interested in resources being used. Our 10-year-old is greatly interested in history. Besides reading books, he also views YouTube channels like 'Oversimplified' and 'Armchair Historian'. Is there room to develop support for New Zealand content on YouTube that creates content like this?

**Genaro Oliveira:** So that's an interesting [unclear]. Of course there is room and when you search the YouTube search engine for Aotearoa New Zealand histories, you'll find of course the very famous Radio New Zealand, Aotearoa New Zealand History Show. Everyone has seen that which is the best initiative that we have so far. There are also individual videos here and there. But there's a lot of room to grow in that space. Teachers are using, as we

know, a lot of YouTubing to learn the content and also to scaffold learning in classrooms. The space in YouTube is pretty dry until now. It's lacking good resources and I've watched everything, including 'Oversimplified' to understand Ukrainian geopolitics for example. You have to do it fast. But if you hit [unclear] – I mean to answer specific if you haven't seen it yet, take a look at the Aotearoa New Zealand show. What is it called? By Radio New Zealand which is the best thing I've found.

**Steve Watters:** Well listen I'm just looking at the time. I'm going to just formally just thank Genaro for this presentation today. As I said it was one I was really looking forward to. I loved the conversation at the end because it's something that I'm sure many of us are acutely aware of is that the more pressure we put on people to deliver, we can in fact lose sight of the fact that we're playing a long game here...

**Genaro Oliveira:** It's a long one.

**Steve Watters:** ...and I think it means that we do have to have patience and we do have to build relationships.

**Genaro Oliveira:** Yes.

**Sarah Burgess:** As I said before I really love the fact that there's not only a theoretical aspect to this work but some really solid ideas and things for us to progress with. So I would just like to take the opportunity now to thanks Genaro on behalf of...

**Genaro Oliveira:** No, thank you. Thank you. I am the one who's been honoured for the space to talk to – I mean unfortunately I couldn't see the 100 plus people that were here today. But as I said I'm open to – it's an ongoing mahi. It's a long-term goal. That's – you put

it perfectly Steve and we're always – we're helping each other. We're navigating this territory, uncharted waters together.

**Steve Watters:** Absolutely.

**Genaro Oliveira:** So let's do it together.

**Sarah Burgess:** Thanks for listening to this New Zealand History podcast from Manatū Taonga. Don't forget to subscribe. And if you're looking for other content about New Zealand history, check out earlier talks in the series. You can find them on your favourite podcast channels. Just search for New Zealand history. Mā te wā.