



Kia tū takitahi, me mātua ū takitini

If we wish to stand as one, we must first all collectively commit...

NZPF conference 2024, Ōtautahi

Tau mai, tau tahi - TOGETHER leading learning

Dr Hana O'Regan



A close-up photograph of a woven basket, showing the intricate texture and natural colors of the fibers. The basket is made of light brown and tan fibers, woven in a complex pattern. The lighting is warm, highlighting the texture and depth of the weave.

Kia tū takitahi, me mātua ū takitini

If we wish to stand as one, we must first all collectively commit:

- to reconciling our collective pasts and acknowledging the historic causes of current challenges and trauma in education and society
- to addressing the imbalance of power
- to having the hard conversations
- to stopping the perpetuation of divisive and destructive rhetoric and propaganda



Te whāika - the aim

- To understand and respond to the imbalance of power and the dominant narrative our communities are exposed to
- To explore the role our school leaders can play to build the cultural confidence of learners and our communities



He aha te kōrero i rakona - what is the narrative we have heard?

- What is our common narrative in our countries?
- Who gets to choose which narratives and voices get to be heard and shared?
- What deliberate actions do we take to address dominant narratives that cause harm to our learners?

Coloniality

noun. the set of attitudes, values, ways of knowing, and power structures upheld as normative by western colonising societies and serving to rationalise and perpetuate western dominance

The end of colonial administrations in the modern world was not the end of coloniality

Coloniality of power

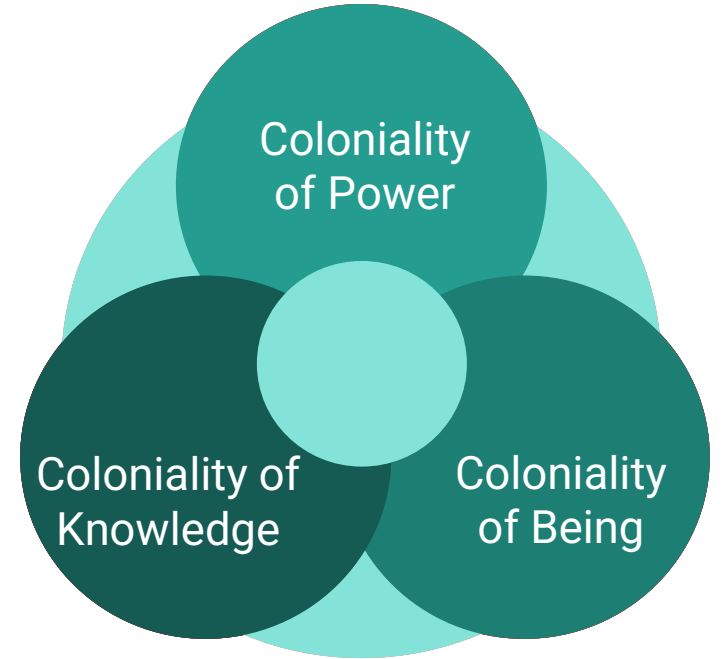
- Hierarchical classification of diverse groups by race to justify their exploitation

Coloniality of knowledge

- Legitimation of Eurocentric knowledge as the only valid one; and the negation of other knowledge systems

Coloniality of being

- Inferiorisation of oppressed groups.
- Prejudices, discrimination and violence because of ethnic or gender, or other origins



Addressing Bias and Stereotyping - A view of education

- What do we know about the basis upon which our New Zealand education system was formed?
- What were the *intentions* that sat behind the system, its policies and resulting practices?
- Was *equity* a consideration?



The destruction of a language is part of the architectural blueprint for colonisation

-It is not something unique to us here in Aotearoa or Australia

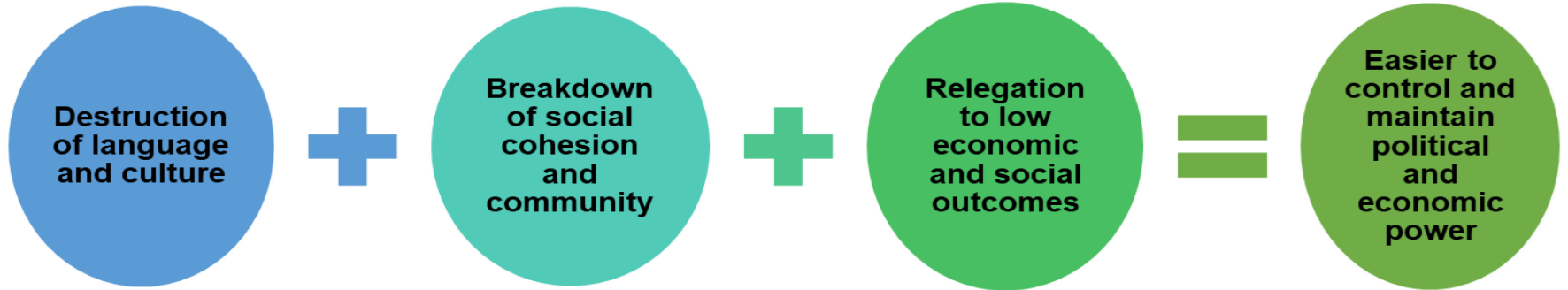
-It is not a matter of the colour of the coloniser

-it is a tried and tested means of achieving colonial rule and the subjugation of groups and communities



Language, culture, belonging

Acknowledging the colonial objective



The Welsh not

This was a piece of wood with the letters 'WN' hung around a child's neck who spoke Welsh during the school day. It was used as a ritual humiliation to dissuade the children from speaking their indigenous tongue.

At the end of the school day the child wearing the WN would be ritually caned in front of the school. This practice ended in the 1940's.



W. N.



The ‘Bata Scoir’ or ‘Tally Stick’

The ‘bata scoir’ was introduced in 1831 in Ireland as part of a State System of education, and was used to punish any children caught speaking Irish.

It would be tied with string around the child’s neck when caught speaking Irish, a notch would be carved into it. At the end of the day the child would receive a beating based on the numbers of notches they had.



Native Residential Schools

Once enrolled at a boarding school, students were subjected to a variety of punishments for breaking school rules **or speaking their Indigenous languages** ... this was sanctioned and encouraged by the federal government.

In 1892, the Commissioner of Indian Affairs wrote that if students did not respond to “milder forms of punishment,” school employees should engage in harsher measures, including “corporal punishment, confinement, deprivation of privileges, or restriction of diet.”

Stewart Indian School,
Nevada, USA



<https://www.samanthamwilliams.com/blog/physical-violence-at-native-american-boarding-schools>

Uganda

The most common one in Uganda is **wearing a dirty sack until you meet someone else speaking their mother tongue and then you pass the sack on to them**. In some schools, there are specific pupils and students tasked with compiling lists of fellow pupils and students speaking mother tongues.

It is argued that vernacular affects the learning and speaking of English (or any other colonial language) thus children need to unlearn their mother-tongues so they can learn and speak English better.

Uganda - 2014



Indigenous students were often forced to learn English and forbidden from speaking their own languages



Indigenous children are seen at a Church of England mission school in Yarrabah, north Queensland, in 1893. State Library of New South Wales



Te tāmitanga o te reo

Suppression of the language

- 1900s** Māori still the main language in Māori homes
- 1903** Nationwide policy to impose a ban on (or discourage) te reo being spoken in the playground. A wide range of punishments used against children who speak te reo at school (including corporal punishment).
- 1920s** Assimilation policies contribute to a major shift in intergenerational language





Inequity by design

- How well did the colonial agenda work in New Zealand?
- How did it shape views of ourselves and Māori?
- How did those views serve to perpetuate the agenda's outcomes?



Te tāmitanga o te reo

Suppression of the language

- 1930-31** Attempt by the NZ Federation of Teachers to have te reo introduced into the national curriculum is blocked by the Director of Education.
- 1953** 26% of Māori school children were fluent, a decline of 64% in 40 years
- 1970s** Only 18-20 % of Māori were fluent speakers of te reo, the majority being elderly.
- 1975** Fewer than 5 per cent of Māori school children were reportedly able to speak te reo

1931. Director of Education reports to the house of representatives:

“the natural abandonment of the native tongue involves no loss to the Māori”.

Our story of 'Us'

What are the commonly known characteristics or emblems of the New Zealand / Kiwi identity?

When people think and talk about 'Kiwi' what do they think or say?





Photos courtesy of unsplash and Wikimedia Commons

Our stereotypes of Māori


What are the commonly known characteristics or emblems of Māori identity?

When people think and talk about 'Māori' what do they think or say?





Photos courtesy of Pixabay

A close-up photograph of a woven basket, showing the intricate texture and natural brown tones of the fibers. The basket is positioned on the left side of the frame, partially overlapping the dark blue background.

**Let's consider the story of
Māori we have heard through
time ...**



A close-up photograph of a woven basket, showing the intricate texture and natural colors of the fibers. The basket is made of light brown and tan fibers, woven in a complex pattern. The lighting highlights the texture and depth of the weave.

The channeling of Māori students in our education system was intentional

1862

School inspector reports to the House of Representatives that "**a refined education or high mental culture**" would be inappropriate for Māori because "**they are better calculated by nature to get their living by manual than by mental labour**".



1867

Native Schools Act is passed - The Act prefers English as the only language used in the education of Māori children, but this was not enforced rigorously until 1900.

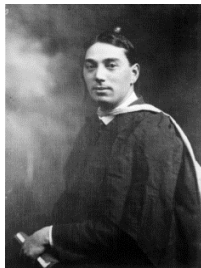
Schools for Māori focus more on manual instruction than academic subjects.

1880

Te Aute College produces first Māori graduates in the 1880s, but the College comes **under pressure to abandon the academic curriculum and teach agriculture** instead.



Sir Paul Pomare



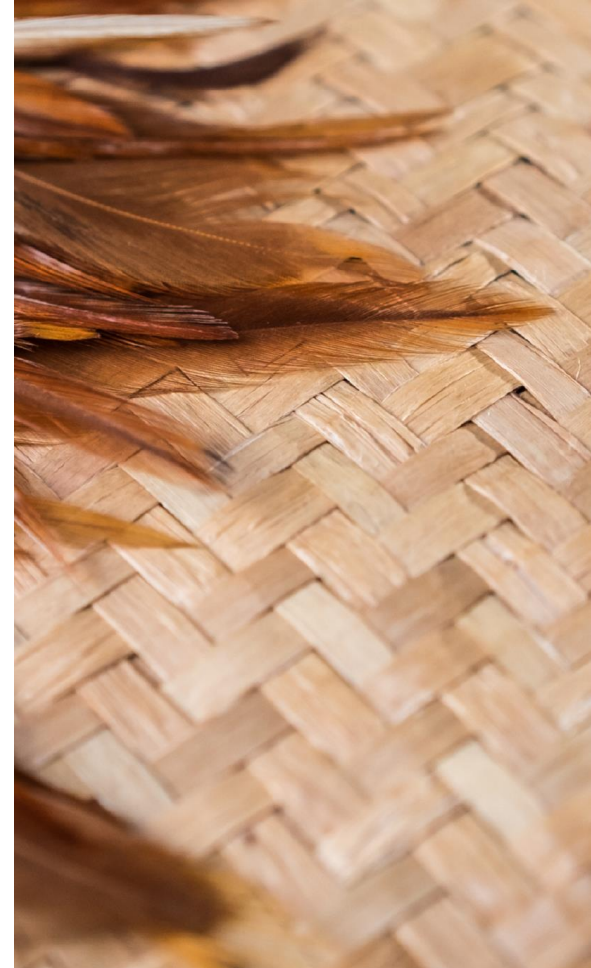
Sir James Carrol



Sir Peter Buck



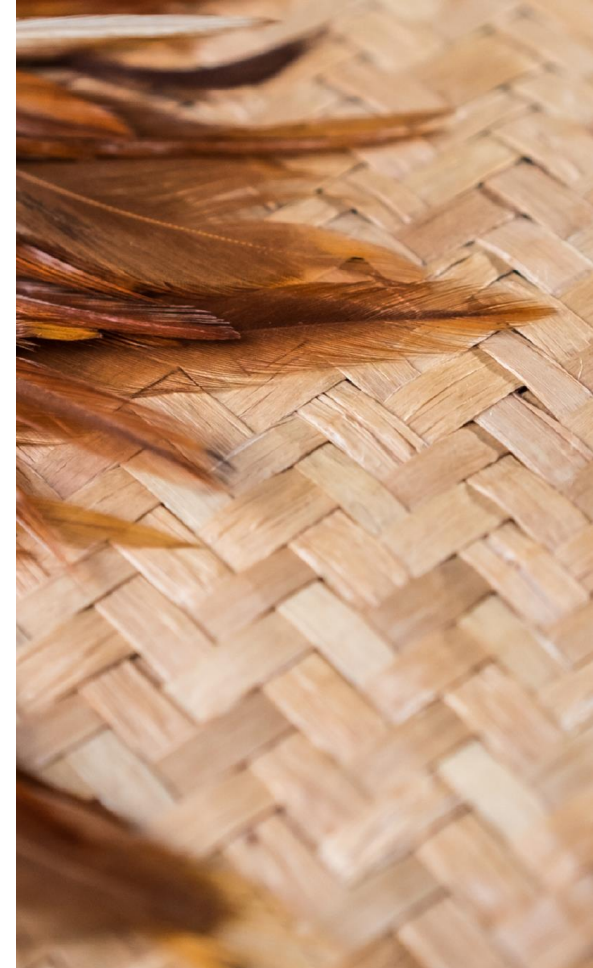
Sir Apirana Ngata





1903

Nationwide policy to impose a ban on (or discourage) te reo being spoken in the playground. A wide range of punishments used against children who speak te reo at school (including corporal punishment).

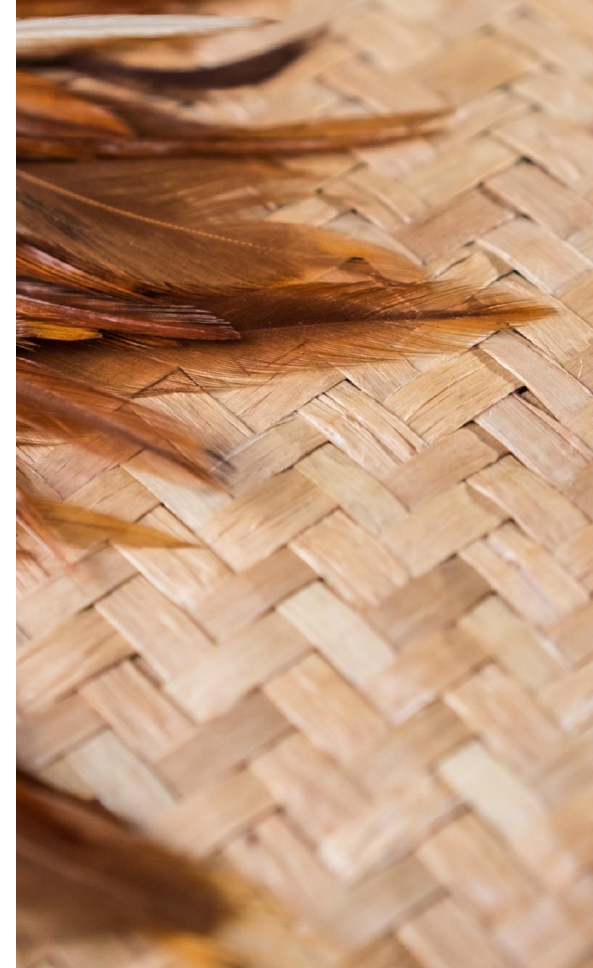


1915

Department of Education annual report includes statement from the Inspector of Native Schools that:

"So far as the Department is concerned, there is no encouragement given to [Māori] boys who wish to enter the learned professions. The aim is to turn, if possible, their attention to the branches of industry for which the Māori seems best suited."

<https://oag.parliament.nz/2012/education-for-maori/part3.htm>

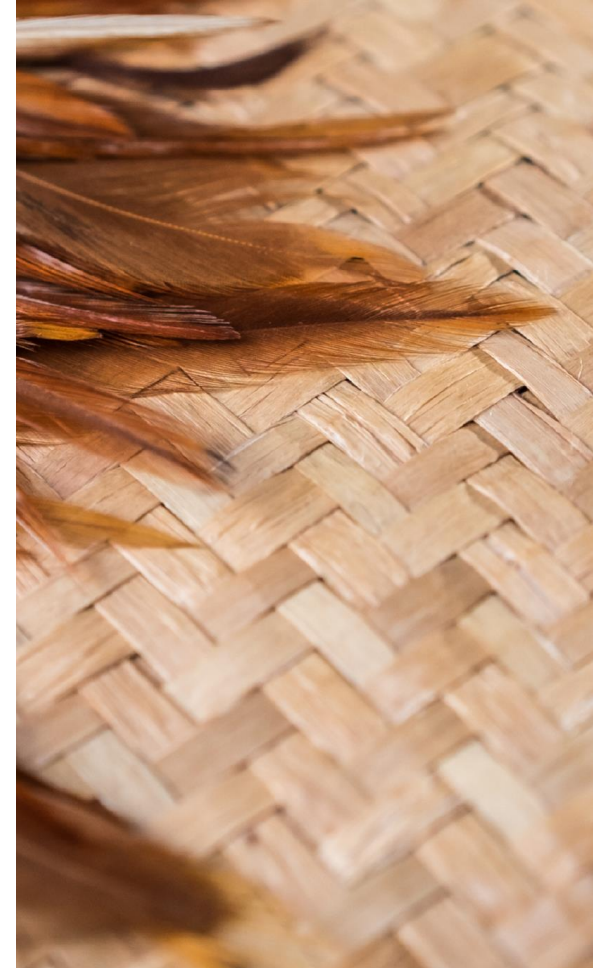


1930 / 1931

Attempt by the NZ Federation of Teachers to have te reo introduced into the national curriculum is blocked by the Director of Education.

Director of Education states that education “***should lead the Māori lad to be a good farmer and the Māori girl to be a good farmer’s wife***”.

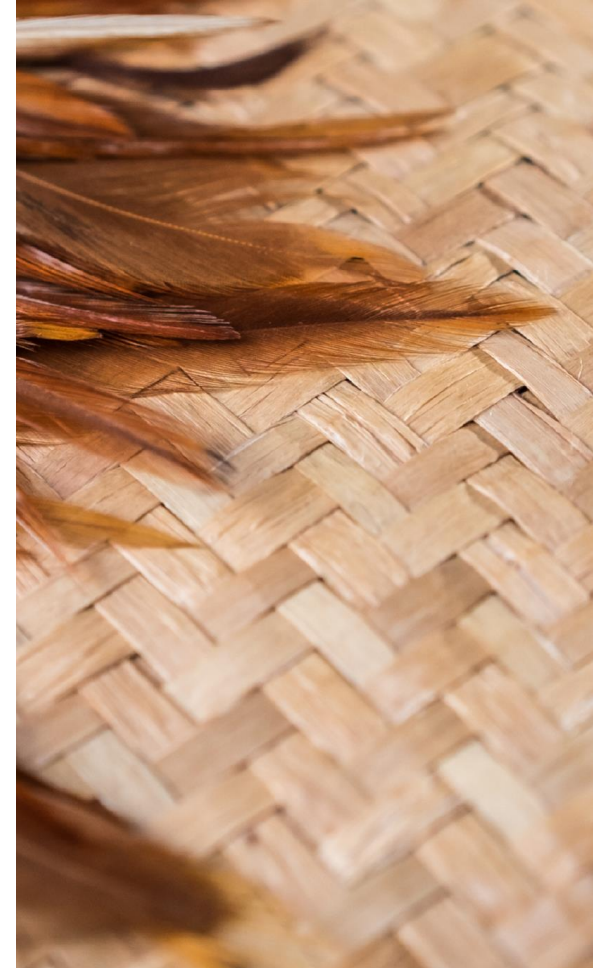
<https://oag.parliament.nz/2012/education-for-maori/part3.htm>



1980s and 1990s

...government policy reflected the attitude that **socio-economic and not ethnic factors were the root cause of underachievement** (not just for Māori). This resulted in educators focusing on social backgrounds, parenting, and other societal influences.

- But by now - Māori were predominantly in a negative socio-economic position.
- Our education system did exactly what it was designed to do in terms of Māori educational outcomes - it achieved its purpose.



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**But these weren't
the stories we heard**



The Māori experience verses the narratives we have heard

How Māori history was portrayed...



Our reality....



Two paradigms

How Māori history was portrayed...

- Weak and starving
- Went out on a 'fishing trip' and got lost
- Blown off course
- Lucky to reach land

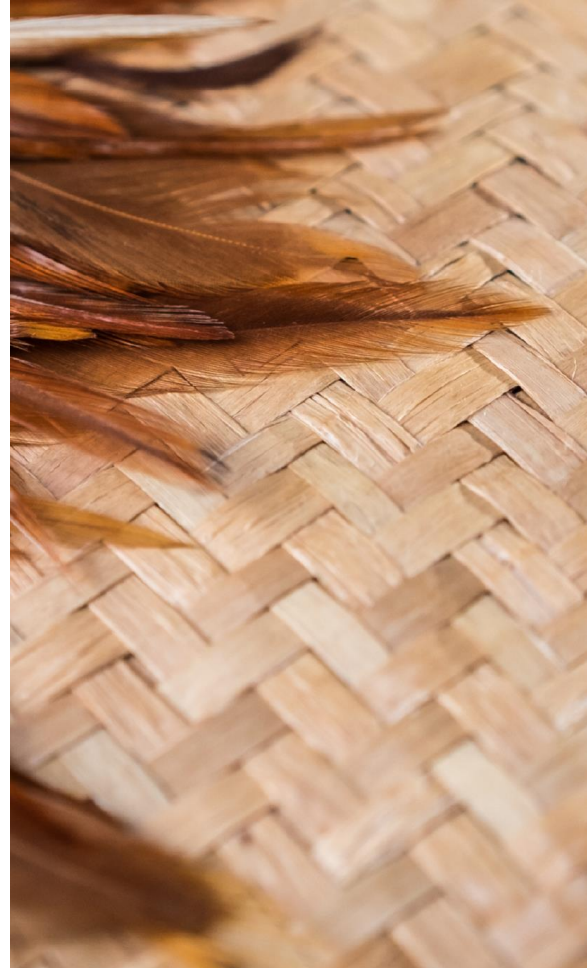
Our reality....

- Strong and prepared
- Stores of food sources to replant and grow
- Future planning
- Multiple trips - expert navigators

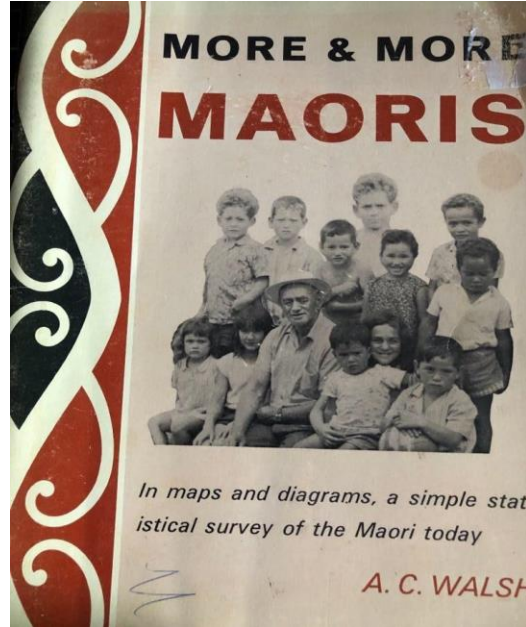
The purpose of the narrative

We need to ask ourselves the question -
What purpose do these portrayals of
Māori have?

- Māori weren't the first here
- Māori killed the Moriori
- Māori ceded sovereignty
- Māori would still be walking around
in grass skirts
- Savages and backward
- They were lucky to be found



Lower skill level?



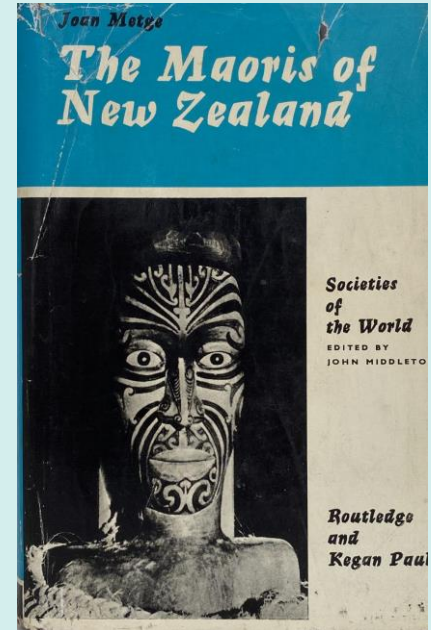
More & More Maoris
First edition 1971


Pg 16 “Maoris are generally in less skilled, less secure and in lower paid jobs. This is a consequence of lower levels of skill”.

Characteristics of the *ideal* Māori

- (a) Loyalty to other Māori
- (b) Attachment to the land and community of one's ancestors
- (c) The recognition and observance of obligations towards kinfolk;
- (d) Generosity, sociability and co-operativeness, especially towards other Maoris and if necessary at the cost of personal economic gain
- (e) Enjoyment of group activity**
- (f) Faithful attendance at gatherings on the marae;
- (g) Adherence to Maori ceremonial forms, especially at hui
- (h) Interest in whakapapa and Māori history;
- (i) The use of Maori language
- (j) A deliberate happy-go-lucky attitude to time and money**
- (k) Refusal to worry over the future or think to far ahead**
- (l) A taste for Māori kai, foods gathered from the sea, forest and wilderness and/or cooked in a hangi

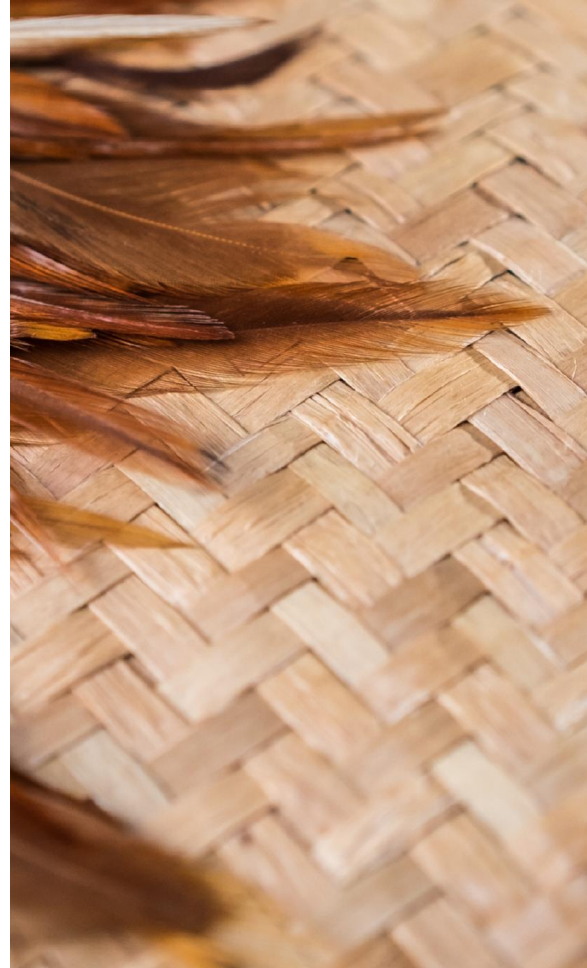
(Harker 1971:28)





How does it feel to have your histories and stories silenced, unspoken or forgotten?

Thinking about the deliberate construction of negative stereotypes of Māori and First Nations people - **how do you think it feels** to walk into the doors of your school?



On a more personal level..

Do you know what it's like to be Māori or First Nations in your:

**Kura /
school?**

Local cafe?

**In your school
library?**

Local Pools?

Neighbourhood?

Tai timu, tai pari - Here we go again!



Why are people so in fear?

How does listening to another language equate to that language being rammed down one's throat?

An everyday battle - to 'be heard' and 'respected'

Consider the messages our tamariki and whānau are exposed to today



Cards delivered into personal mailboxes in Napier, 30 August, 2024

Racist attack at AFL legend's home while kids play outside

29 March 2024

AFL champion Eddie Betts has posted security camera footage of a vile racist attack outside his home in Victoria, Australia, while his children were playing basketball in their yard.

The footage shows a car slowly driving down the street outside his home before **someone in the car yells the N-word four times as they pass**. A second angle of the footage shows children playing in the yard as the attack happens.

"Aboriginal kids deserve to be able to play safely, free from racism and abuse over the fence"

"We are not even safe in our own homes. If you know who this is please let them know that I'm open to having a chat about **how much this hurts our kids**."



If we aspire to equitable educational outcomes for all learners, then we must address the deliberate marginalisation of indigenous learners and their whānau, through the perpetuation of negative stereotypes and expectations.

If we, as educational leaders do not speak out and speak up, then we knowingly allow the racist and damaging rhetoric to go unchecked and continue to be heard and experienced by another generation.

**Kia tū takitahi, me
mātua ū takitini**

*If we wish to stand as
one, we must first all
collectively commit*

Active allyship - *is* leadership

It is arguably more important today than any time in the history of the indigenous rights and revitalisation efforts in our respective countries - to stand up, to speak up.

Ehara taku toa i te toa takitahi, engari he toa takitini - my strength is not mine alone, but is the strength of the many

Mā tātou katoa te reo Māori e whakaora. If te reo Māori is to survive, non-Māori must learn and speak the language too.



A parade to celebrate Te Wiki o te reo Māori held in Te Whanganui-a-Tara in 2018. Photo: RNZ / Richard Tindiller

Our duties as educational leaders and facilitators of knowledge

Be aware	Care	Share
<p>Know why the perceptions and stories exist and the purpose behind them.</p> <p>Understand the impact of the narratives on people; how they feel, engage and participate</p>	<p>Show you care about the impact of historical and societal perceptions and actions on your learners.</p> <p>Intentionally be inclusive and respect the knowledge systems, culture and languages of your indigenous learners</p>	<p>Understand the role educational leaders and teachers play as allies of change and societal perception.</p> <p>Be steadfast and resolute in your commitment to share our whole story</p>