



Understanding entrenched historical narratives that continue to perpetuate disparity through racialised structures in our education system



Mere Berryman – PPTA symposium on Ending Streaming in Aotearoa, June 17-18<sup>th</sup> 2023



Poutama Pounamu  
Equity, excellence  
and belonging

THE UNIVERSITY OF WAIKATO

# Titiro whakamuri, kia haere whakamua.

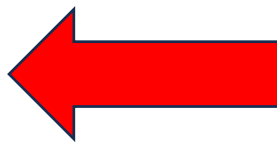
This whakataukī speaks to Māori perspectives of time, where the past, the present and the future are viewed as intertwined, and life is a continuous cosmic process (Rameka, 2016). Walker (1996) adds that in Te Ao Māori, the past and present are bound together and surface as a discernible consciousness of life's experiences, places and beings that are carried with us as we advance towards the future.

In essence, I walk backwards into the future with my eyes fixed on my past.

Rameka, L. 1996. *Contemporary Issues in Early Childhood*, 17(4), 387-398. <https://doi.org/10.1177/1463949116677923>

Walker R (1996) *Ngā Pepa a Ranginui: The Walker Papers*. Auckland, New Zealand: Penguin

Mātauranga Māori  
and our racialized  
colonial systems and  
structures



Enjoying education  
success as Māori:  
Cultural and Structural  
reform

**“To understand how to respond to our challenges in education, we need to understand the historical biases and prejudices that are deeply embedded in our racialised colonial systems.”**

Part of understanding how our schooling system operates means starting with what’s in our own heads and our hearts and understanding the genesis of these beliefs.

Our history is built on ‘mythtakes’ deliberately concocted falsehoods to justify a process that is actually unjustifiable.





# “The arrival of the Māoris in New Zealand”









Our relationship to 'the coloniser' begins with 15<sup>th</sup> century papal bulls that led to doctrines resulting in discovery and dispossession.



## Doctrine of Discovery 1452

“...invade, search out, capture, vanquish, and subdue all Saracens and pagans whatsoever, and other enemies of Christ wheresoever placed, and the kingdoms, dukedoms, principalities, dominions, possessions, and all movable and immovable goods whatsoever held and possessed by them and **to reduce their persons to perpetual slavery**, and to apply and appropriate to himself and his successors the kingdoms, dukedoms, counties, principalities, dominions, possessions, and goods, and **to convert them to his and their use and profit**”

- Pope Nicholas V (Papal Bull 1452) WIRELESSHOGAN

The Doctrine of Terra Nullius was used in Australia and Canada

# Doctrine of Discovery – New Zealand context



...any land not inhabited by Christians was available to be "**discovered, claimed, and exploited**" by Christian rulers. Within the framework of the Doctrines, Indigenous Peoples were considered "**non-human part of the native flora and fauna.**"

- The role of Tupaia, a Polynesian astral navigator.
- The North island, was claimed in the name of King George III in 1769 by Captain Cook. Te Maro was killed.
- 1835 – He Whakaputanga, Declaration of Independence
- 1840 – the Treaty of Waitangi was signed. Lieutenant Hobson declares sovereignty over Te Waipounamu, the South Island, by way of discovery.
- Years later a statue of Captain Cook was erected overlooking the home of Te Maro and his tribe.





# The Hierarchy of Races- Social Darwinism



“Whites form by far the most important race for they have the best laws, the greatest amount of learning, and the most excellent knowledge of farming and trade. There are five great races of men and the white race is the highest.”

1879 Primary School Textbook

## Department of Education Report- 1862

I do not advocate for the Natives under present circumstances a refined education or high mental culture; it would be inconsistent, if we take into account the position they are likely to hold for many years to come in the social scale, and inappropriate, if we remember that they are better calculated by nature to get their living by manual than by mental labour (AJHR, 1862, p.38).

**The Native Schools Act - 1867**

## William Taylor (AJHR, 1862, p.35)

“Native habits of filth and laziness also impede the progress of civilization” (AJHR, 1862, p.6). Māori language itself was seen as being:

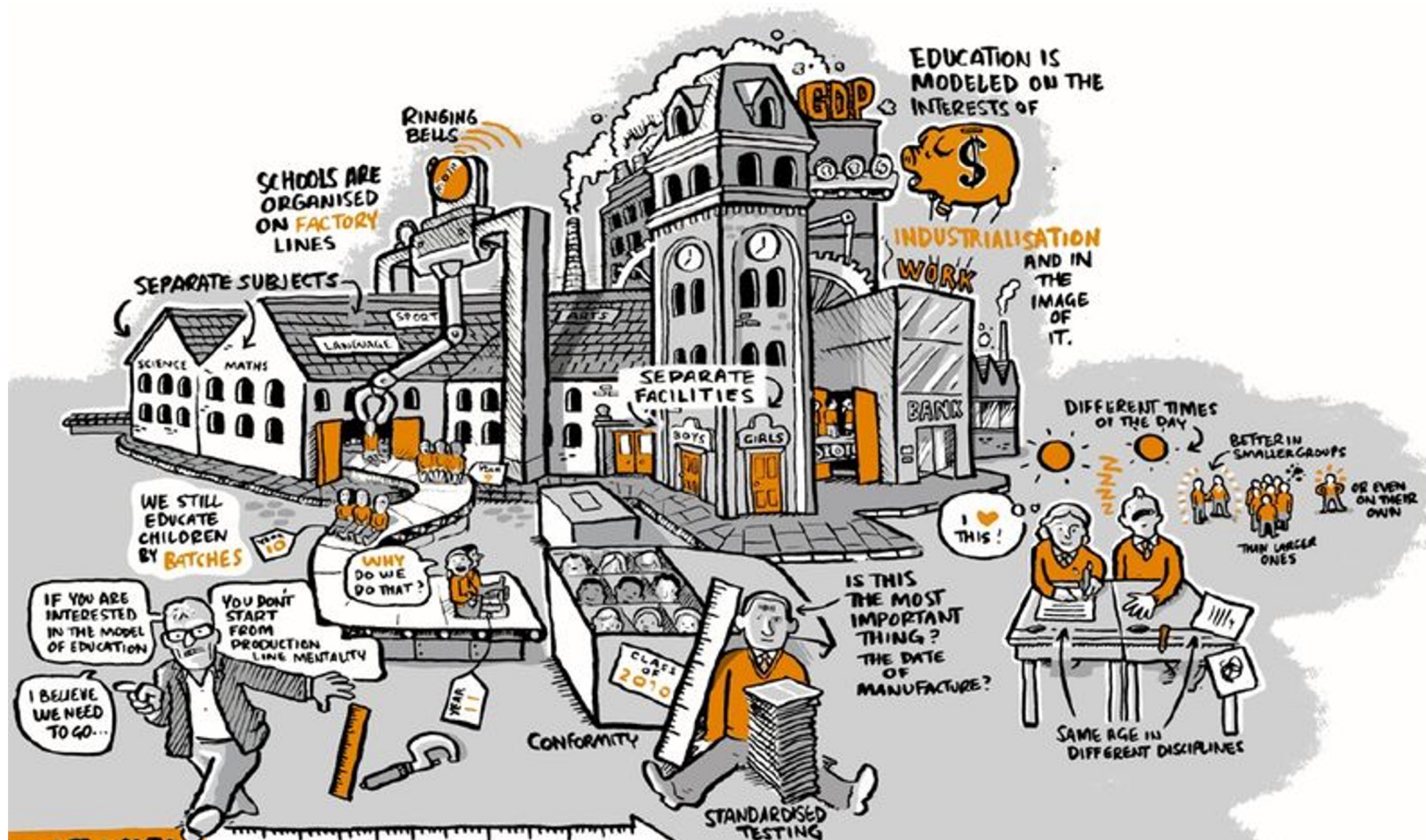
“...another obstacle in the way of civilization, so long as it exists there is a barrier to the free and unrestrained intercourse which ought to exist between the two races, it shuts out the less civilized portion of the population from the benefits which intercourse with the more enlightened could confer. The School-room alone has power to break down this partition between the two races.”



Native Schools 1867 - 1969



# A common model of Schooling for settlers - 1877



# Doctor Alfred Kingcombe Newman (1849-1924)

Writing in 1882: 'The Maori race was dying out before Pakeha set foot in New Zealand...'

Many' Maori fell victim to 'cannibalism'. The killing of infants and old people was 'very common', suicide 'exceedingly common', and murders 'numerous'. Maori 'died frequently from slight wounds' because they lacked medical knowledge. During times of warfare or famine 'the old women were killed'. Deadly diseases — consumption, diarrhoea, bronchitis, pneumonia, rheumatism, and scrofula — decimated the population. It declined still further as a result of inbreeding, which produced 'sterility' and 'barrenness'.  
(In Stenhouse, 1996)

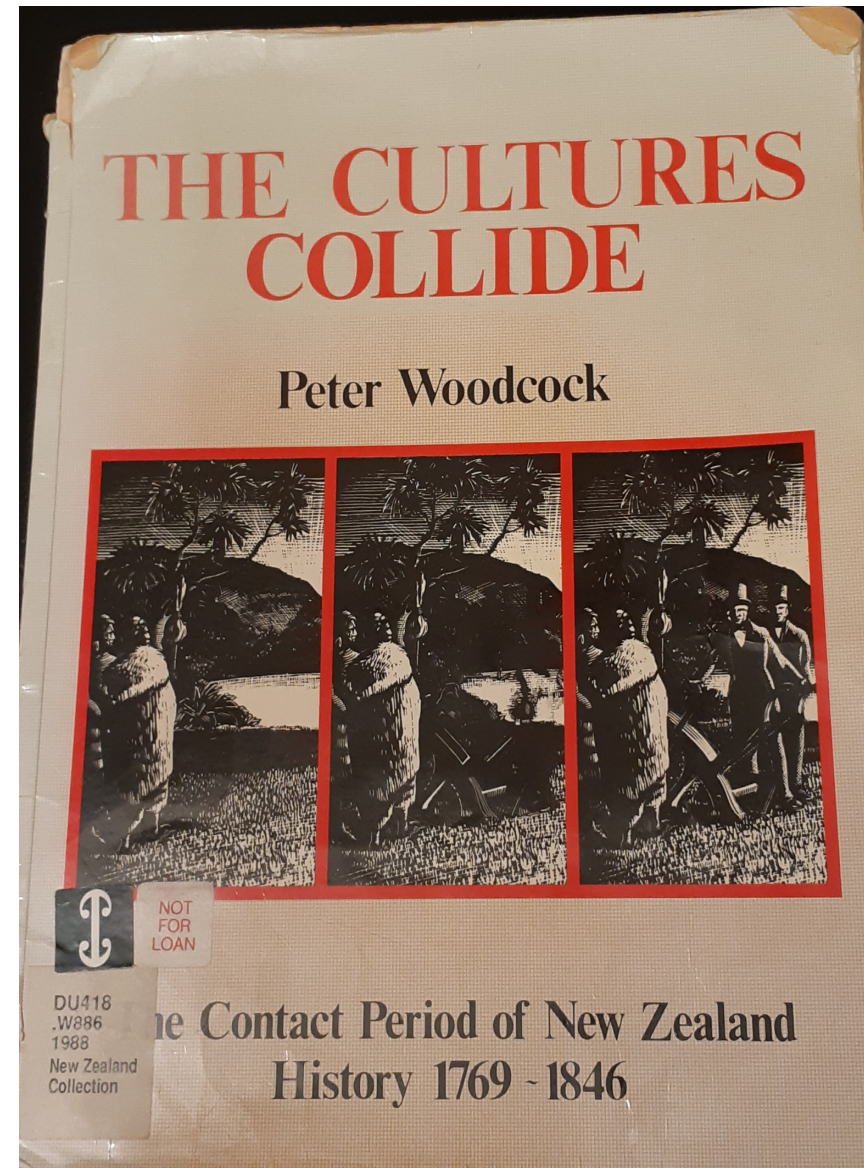


Photo by Whittaker and Sons.



# 1988 – A textbook used with my sons

'Before 1820, visiting journal writers commented on the fact that not many half-castes were to be seen among the Maori villagers. Infanticide was assumed to be the reasons for this. Even by the 1840s there were only 300-400 known half-castes in Maori settlements. However they represented the beginnings of the cultural dilution that has continued up to the present.'





# Clarence Beeby: Father of Modern Education

"I stand strongly for the role of education in producing well-rounded, highly literate, well informed New Zealanders who are aware of the world around us, of history, of cultural heritage, and of the great ideas and philosophies that have driven mankind.

"Education can never be reduced to a mere economic output. It has the potential to transform the lives of individuals and whole communities.

"Its focus must be broad and empowering, not narrow and confining".

1940s-1950s Director of Education



# Te Kotahitanga – 2001 to 2012



*Our children are quite aboriginal in their behaviours outside of school. The fact is they're the same in school on many days. You know..... (p.216)*

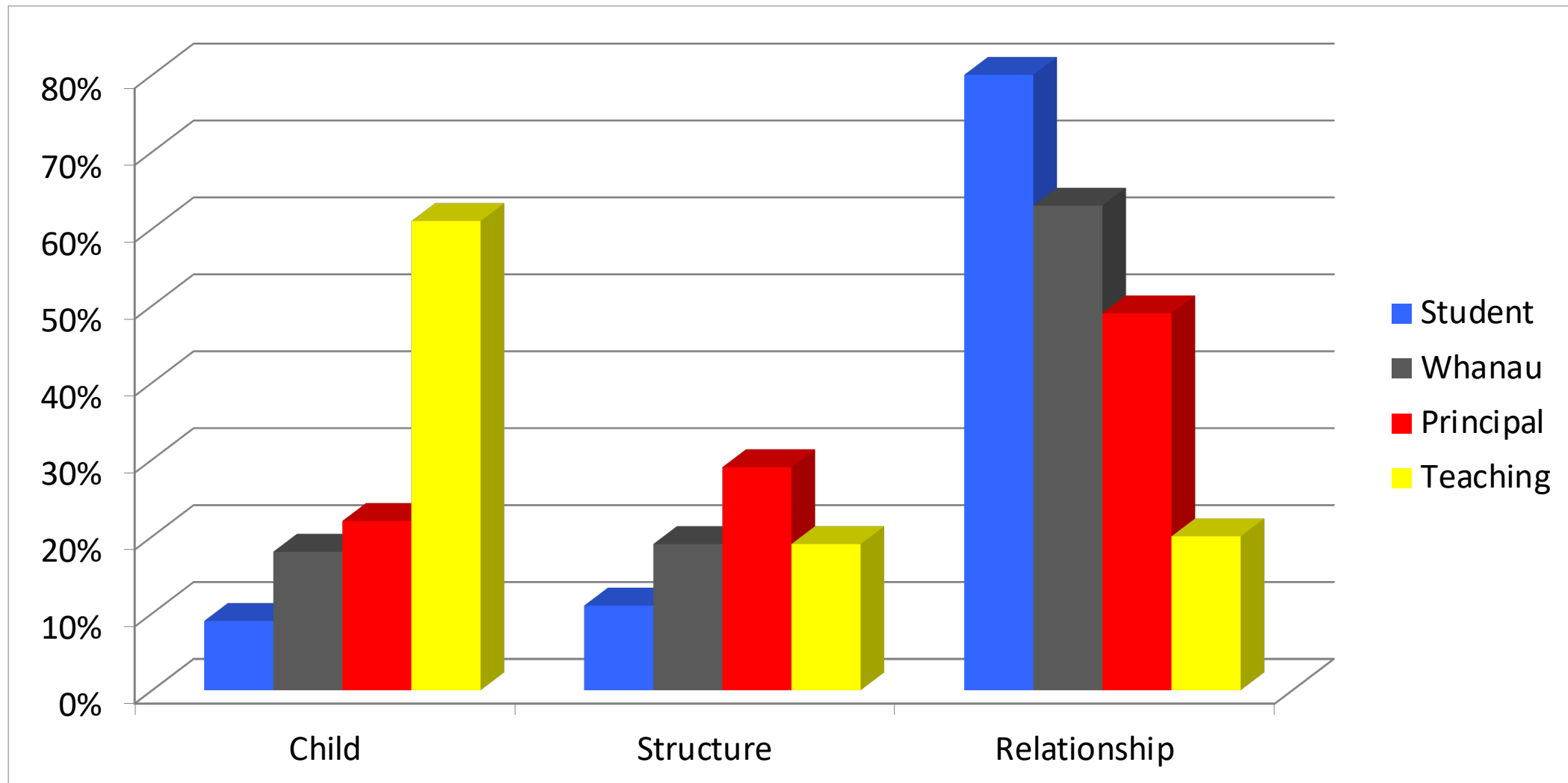
When asked to clarify his use of the term 'aboriginal' he replied:

*Well, like Australian aboriginal moved all over the country, so it is that these kids are moving all around the place in packs. Whether they're hunting or not, or just out having a damn good time I don't really know..... (p.216-217)*



# What the Te Kotahitanga voices indicated

Discourses Explaining Māori Engagement: Māori Students, Whānau, Principals and Teachers





# Te Kotahitanga Effective Teaching Profile

Teachers are culturally appropriate and responsive, and they possess the following understandings:

- a) They **positively reject deficit theorising**, they focus on what they can do
- b) They are committed to and **know how to bring about change** in educational achievement



Head and Heart

Teachers demonstrate those understandings in the following ways:

1. Teachers care for these students respecting their culture
2. Teachers have high expectations for the performance of these students
3. Teachers create a secure, well-managed learning environment
4. Teachers can engage in effective teaching interactions
5. Teachers can use strategies to promote change
6. Evidence from student outcomes informs teachers' and students' critical reflection and next learning steps

Culture



Structure



# Kia Eke Panuku using the Ka Hikitia policy



<https://poutamapounamu.org.nz/student-voice>



## 1. Resist the status quo

- Resisting the negative stereotypes about being Māori
- Experiencing the power of whānau like relationships to develop and maintain emotional and spiritual strength.

## 2. Maintain or develop greater cultural competence

- Staying strong in their own cultural identity.
- Being able to build on their own experiences as well as the experiences of others.

## 3. Experience success

- Understanding that success is part of who we [Māori] are.

## 4. Contribute to the success of others

- Knowing, accepting and acknowledging the strength of working together.  
Interdependence over independence.





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

"[Education] should lead the Māori lad to be a good farmer and the Māori girl to be a good farmer's wife".

Director of Education, 1931: TB Strong



"There is a high level of racial bias, discrimination throughout our system that's not often talked about....."

The under-achievement of Māori students is chronic, intractable and systemic. One major problem is teachers who do not respond to the identity, culture and language of Māori in their classes."

*Secretary for Education 2018: Iona Holstead*

# Some recent Statistics

- In 2021 Māori made up about 17.1% of the national population (StatsNZ, 2022).
- In schooling Māori made up 25.02% (Ministry of Education, 2022c)
- 3% are in Māori medium. (Māori Language Immersion Levels 1-2 at least 51 %).
- 5.1% of Māori learners are stood down or suspended from schooling before their sixteenth birthday. A further 0.5% of Māori learners are excluded or expelled (Education Counts).
- 70% of learners in Alternative Education settings, identify as Māori.
- 51% of all early leaving exemptions approved in 2021 were granted to Māori learners aged 15 or younger (Ministry of Education, 2022c).
- NCEA data continues to position Māori students in English medium schools as the lowest achievers at every level (Ministry of Education 2022b),



# Ka Hikitia 2008-2012; 2013-2017; 2020



...enjoying and achieving education success as Māori.

“There were hopes that Ka Hikitia would lead to the sort of transformational change that education experts, and particularly Māori education experts, have been waiting for decades. Although there has been progress, this transformation has not yet happened” (Office of the Auditor-General, 2013, p.7).

# 2020 Changes to the Education and Training Act

- On August 1, 2020, the latest Education and Training Act came into effect.
- This requires schools, through their Boards of Trustees (BoT) to give effect to Te Tiriti o Waitangi by:
  - working to ensure that its plans, policies, and local curriculum reflect local tikanga Māori, mātauranga Māori and te ao Māori
  - taking all reasonable steps to make instruction available in te reo Māori and tikanga Māori; and
  - achieving equitable outcomes for Māori students.





# Related Policy to Practice Reforms from 2020 to 2024

As well:

- Ka Hikitia - Ka Hāpaitia
- National Education Learning Priorities (NELP),
- The Curriculum Refresh,
- The Aotearoa, New Zealand Histories Curriculum.
- National NCEA qualifications are undergoing major change and are set to come into effect by 2024.



Incorporate **te reo Māori** and **tikanga Māori** into everyday activities.

Ensure that places of learning are **safe** and **inclusive** and **free from racism, discrimination, and bullying.**



**WEBISODE #**  
**Mātauranga Māori**  
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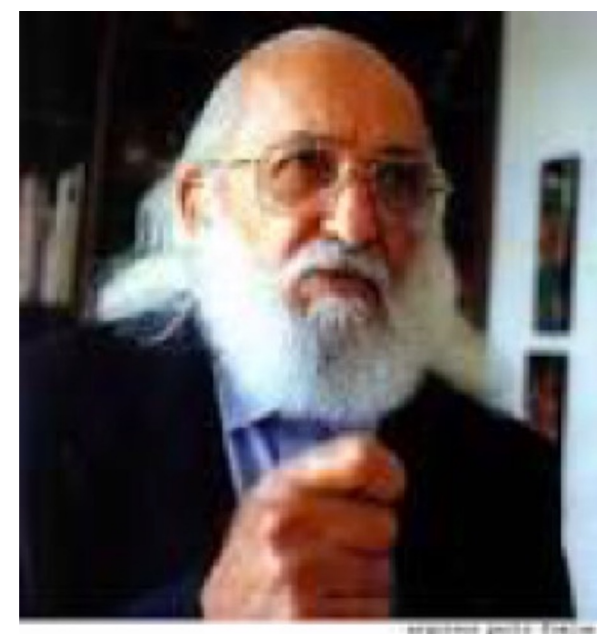
Te Ahukaramū



## Ngā Pou

### Kaupapa Māori

Strengthening Kaupapa Māori means recognising the validity and legitimacy of Māori language, culture, philosophy and principles. It means thinking critically and developing a critique of non-Māori constructions and definitions of Māori and affirming the importance of Māori self-definitions and self-valuations.



### Critical Consciousness

Building critical consciousness means reflecting critically on the imbalance of power and resources in society, and intervening in that state of affairs to do something about it for the better. It means recognising white privilege, understanding the racism and inequity faced by Māori and disrupting that status quo to strengthen equity.



# Understanding Culture

Culture is what holds a community together, giving a common framework of meaning. It includes how people communicate with each other, how we make decisions, how we structure our families and who we think is important. It expresses our values towards land and time and our attitudes towards work and play, good and evil, reward and punishment.

Culture is preserved in language, symbols and customs and celebrated in art, music, drama, literature, religion and social gatherings. It constitutes the collective memory of the people and the collective heritage which will be handed down to future generations.

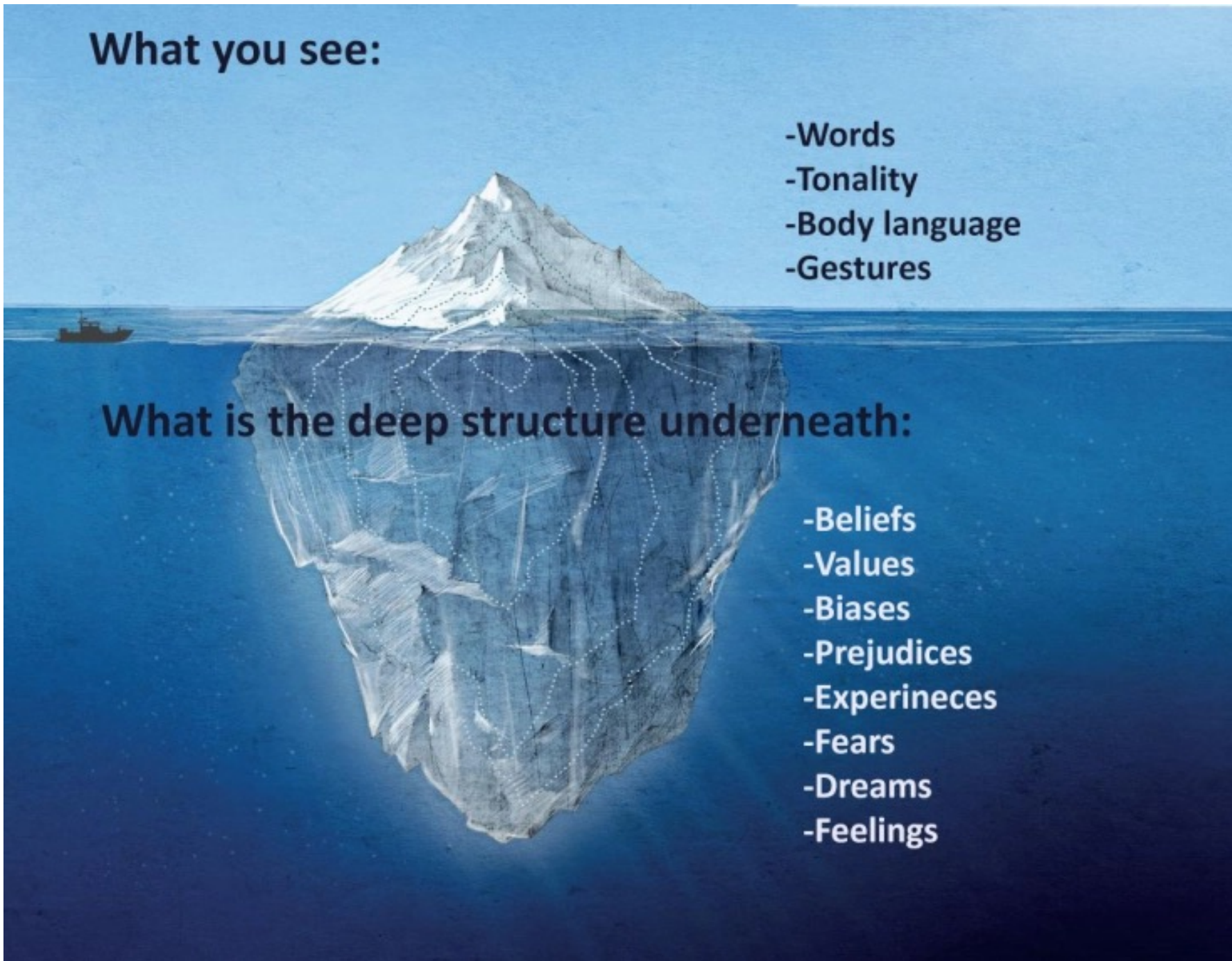
(Quest Rapuara, 1992, p.7)

**What you see:**

- Words
- Tonality
- Body language
- Gestures

**What is the deep structure underneath:**

- Beliefs
- Values
- Biases
- Prejudices
- Experiences
- Fears
- Dreams
- Feelings







### Cultural relationships:

- care for learners and their learning
- recognise prior knowledge as foundational to identity and learning
- focus on potential.

### Responsive pedagogy:

- begins with the learners' experiences
- involves the interactive, dialogic construction of knowledge
- requires power-sharing so learners and teachers make sense together.





# Mauri as an indicator of belonging

## Mauri noho

- Cultural and spiritual alienation
- Disconnected from identity and the land
- Negative emotions
- Knowledge gaps
- Likely to avoid new learning
- Fatigue
- Listlessness
- Negative relationships
- Isolation

## Mauri ora

- Culturally engaged
- Spiritually robust
- Grounded
- Emotionally balanced
- Positive thinking
- Eagerness to learn
- Energetic
- Participates in activities and events
- Sustainable and rewarding relationships