

PAKEHA CULTURE

Speakers: Mitzi Nairn
Joan Cook

4 steps = taken one at time.

Respected others cultures before began, acknowledged and explained they may have to modify to fit own culture.

- a) First got us each to share with another person
Where we you born
What does that place mean to you right now
- b) Choose another person and share
Who are your parents and where were they born
What stories did they share with you
- c) Share with another person about grandparents
- d) Next join up with another pair and write down
your childhood messages : those messages which have been
passed down to gather your cultural identity
- e) Shared outcomes of written sheets for other groups (attached
larger sheets)

Culture is laid down in the earliest years

Be good to check with children today to see what messages
we pass on.

Culture is taught and learnt through all the senses and be
aware that what we say, do, etc is being passed on everyday
life to our young.

Another way to gain what Pakeha Culture is, is to suggest that
the group is a research team from Mars to collect information about
this culture.

Clarify the terms:

Prejudice:

We can educate each other out of prejudices.

Prejudice with ^{FEAR}dedication is bigotry

People who won't change

It is important we deal with those who have positions of power otherwise it may be a waste of energy

- ☐ Hopes that our children will be coming from a different place to have the knowledge to act differently.

Racism

exists when the dominant group assumes that its culture, values, priorities, method economic interests etc are more important (sensible, better, reasonable etc.) than those of others and because we have set up and maintain the institutions are able to require others to conform.

Mostly racism happens when pakeha usually are doing their best. This is the most disturbing of all.

Need to look at the outcomes to see what lead up to that outcome.

Need to look at how to dismantle the block, not get stuck telling awful stories of how that outcome came about.

Racism is about POWER

Cultural, economic, institutional power

Often the POWER is invisible to us in the institution because it fits our culture

Be aware that we are grooming children to live successfully in a racist world.

- ☐ Children need a conceptual dimensions and vocabulary to talk about racism, power, things they feel.

Look at Institutions:

In effect this is called the web of racism

It is set up by Pakeha to work for Pakeha

All other cultures except for Pakeha have to work and fit into and change to fit into these institutions

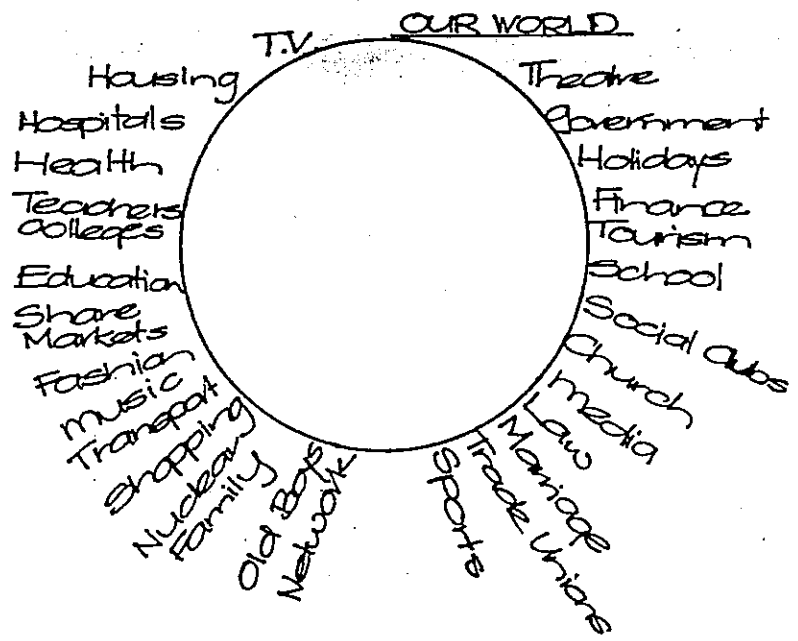
We need to next analyse institutional racism and dismantle, reshape, so they do not perpetuate racism - keep asking the questions for whose benefit is this for?

Look at Institutions:

Brainstormed Institutions

Then got someone to make connections
to one of the institutions and how they
connect to others.

And did this a few times to make
quite a web of connections



This became the web of recursion.

Exercise to look at history - shared sheets.
Attached are the sheets of history.
Important to get the facts right.

Mitzi got us to work in groups of about 4 and gave each group a sheet that had a time line on form
Passed sheets around so each group could contribute then share at the end by people adding and changing.
Helped group to dispel myths and think about the facts and admit to what they did not know.

Evening session 7.2.89
Mitai Nairn and Joan Cook

Task: In groups of 4 work on what we do know about the Treaty and what we don't know - questions.
We did this using large sheets of newsprint divided into 2 columns

Aim: To draw out the knowledge of each group and then to fill in the gaps.

Mitzi drew a time line and took us through this in a very clearly illustrated way.

Points made:

We need to understand that in the early 1800's the time lags in distance and communication between NZ and Britain were great.

- 1830 Busby was the British representative but had not power - a 'clayton's' representative.
- 1835 With Henry Williams and the northern chiefs, Busby helped form a Confederation of United tribes. The Declaration declared their Mana - so Williams was familiar with and understood this interpretation of Sovereignty. The Declaration was sent to Britain and gazetted. (Britain did not want another colony.)
- 1837 Changes -e.g. the Wakefield company and other land enterprises caused Britain to think "maybe we'll have to have a colony after all".
- 1838-9 Two tribes began to discuss the ideas of a treaty with Gipps in

NSW - Maori people by now had been travelling pretty widely overseas and had begun to pick up some patterns of colonisation and were weighing up possibilities. There was a range of understanding among the Maoris and many saw a treaty as the "best of a bad bunch" option

So, Hobson was sent to NSW to confer with Gipps. (January) he made a proclamation to the settlers that all land deals were off.

His instructions (many - and some in conflict) were to get as many tribes as possible to sign the Treaty and to make sure they understand it.

The Chiefs (elders) who came had a large range of expectations and attitudes.

It's too easy to portray the Maori as 'twits' who needed the Pakeha to tell them what to do.

Hobson directed Busby, Henry Williams, Edward Williams and Bunberry drafted the Treaty in English and overnight Williams and son translated it into Maori.

Remember that when translating, ideas do not translate necessarily sentence by sentence and that there was probably quite a lot of modifying of the draft which was lost almost immediately.

Signing of Treaty brought forward from February.

There was little discussion on this day.

Hobson had no Maori, Henry Williams the translator. Twice the proceedings were interrupted. Colenso said Williams was not translating accurately to which Williams replied 'I have a large family and I need land'.

Williams, Hobson and about 50 Maori signed the Maori text and at this stage was the only version in existence. Colenso was asked by Hobson to print 100 copies and sent dignatories to collect more signatures. The logistics of reaching other tribes were very different but by

Sept 1840 - about 430 more signatures were obtained.

Meantime Hobson wrote an English version from what he could remember of the lost draft and 39 more signatures attached to this.

It is significant that the large majority of signatures are on the Maori version - which must be regarded as the primary

1840 text.
The Treaty sent back to Britain where it was gazetted and recognised by International Law and France and USA backed off from NZ.

Women signatures - we do not know how many were women - Maori names are not so gender specific but it is unlikely there were many.

exchange We need to be aware of attitudes about the Maori e.g. statements that the Treaty was bought with gifts. The of gifts is fitting protocol - Hobson was given a greenstone and

a cloak. We must be careful about implication of irresponsibility when signing - that the Maori were gullible, stupid. Making a sign or mark is not illiterate. The marks were personal moko marks linked to ancestral identity and locality, with symbolic meaning. Many chose to sign in their own way. Most of Maori people signed with serious intent and deliberation. Some drew blood to sign, piercing their tattoos. Part of the mana of the treaty comes from the affiliation expressed in the signing. We then looked at the two versions of the Treaty, reading each section, first the Maori translation then the English version and commented on the differences.

We will never know why Williams used 'kawanatanga' rather than 'mana' as he had in the Declaration of Independence.

Article 1: was the most important as far as the British were concerned and there is the ambiguity of interpretation of kawanatanga.

Article 2: is very important for the Maori and the Waitangi tribunal. The pre-emption clause ran into trouble almost immediately after the signing. It was not acceptable for the Maori to break this clause even though the Maori text does not state its exclusive nature. The way the Maori people acted so soon after the Treaty indicate they did not understand the exclusive nature of the clause.

The Royal Commission on Social Policy has interpreted taonga to include both tangible and intangible treasures and this is a hard concept for Pakeha.

WEDNESDAY 8 FEBRUARY

Opportunity for assessing where we are, (Reintroductions for Rosemary Goodwin)

- 1 Appreciation of impact yesterday, but concern about formulating strategies.
- 2 Process is important so we go forward together.
- 3 Sense of urgency natural, but there is time to achieve - Useful outcomes do happen.
- 4 Re-statement of course objective. Plan to look at institutions and at practical applications with children.
- 5 In other statements no follow through into action. Would like to be able to measure outcomes.
Need practical details for achieving this.
NACISM job to advise Department of Education on means.
- 6 Need to remember the title of the course - ones on racism particularly.
- 7 Non-racism - a neutral stance, achieves nothing.
Anti-racism - active countering of racism.
- 8 Anti-racism strategies to be included in EC charters.
- 9 Difficulty of giving so much information in such a short time (Mitzi). Uneasy about the pace
Hope to see by lunchtime threads to be followed.
- 10 3 levels - Those ready to get up and go - pioneers.

- Those interested but needing help
- Those as yet not off the mark - racist.

- 11 Draw power map[s] for EC Education committed to assimilation historically
- 12 Churches stand on assimilation. Need to clarify patterns of colonisation - what does it do?
We still subscribe to it.

Key to Assimilation

- * Language status - Maori seen as a foreign.
- * Legislation
- * Physical/environmental
- * Industry/capitalism
water right = filth right
 Priorities
 Timetables
 Content
- * How resources are used/transfer and control, control of land etc.
- * Humanity and spirituality redefined according to power groups, values. Culture of categories overrides a culture of totality.
- * Social system/communications system
- * Oppression that results in self destruction divide and rule, bought off.
- * Keep indigenous people from getting together unity is a threat to power.

13 What do we want to do today? Issues

Collective knowledge, charters, Legislation, Charters, Resource Kit, Power analysis, Guidelines, Bottom Line, Kaupapa, Changing Structures - challenges - where will the power go? *Before Five.*

14 Adults in EC centres do have power.

15 Power Analysis in different areas eg the centre, organisations, ministry etc.

16 Look at steps in curriculum development.

17 Can we focus on programme as set our flexibility?

18 Importance of working with parents, colleagues ...

19 Awareness already in groups to be drawn on and worked on.

20 Could group by interest groups.

21 Groups can identify areas for future effort - describe the task.

22 Importance of partnership - families/service.

23 Principles of good partnership.

Statement of Where We Go

Each person to comment.

1 Define anti racism - principles.

2 Time to consolidate as a group.

- 3 Power analysis continuing from yesterday, accountability.
- 4 Group decides how to deploy resources.
- 5 Getting down to specifics.
- 6 Danger is splitting group.
- 7 Perhaps split later. (Not split, group and regroup)
- 8 Towards practical specifics.

Colonisation

Colonisation professional in New Zealand.

- 1 Picked up from process of colonisation - land courts.
Maori relationships damaged and destroyed deliberately.
- Maori economically more effective than settlers - a problem to settlers.
- 2 Distribution and degradation of language - a clear agenda.
Educational legislation squeezing out Maori language. By 1900 total way on Maori language.
- Language came back into Education as 'foreign' language.
Remember resistance to any Maori language on TV.
- 3 Resources and use changes hands. Physical environment changed by colonisation eg generation of electricity, industrialization, Manukau.
- 4 Humanity and spirituality redefined according to settler understanding. Culture of categories over-rides culture of totality.

Honouring of Treaty by Maori has been consistent. Maori didn't expect colonisation to grow as much - so much land to be alienated.

1860 Big hui aimed at getting King movement condemned.
Government voice heard then. Maori agreed with Treaty as covenant, kept by them, not by Government.

1894 Bill to Parliament to honour Treaty - not passed as no quorum
- Maori discovered lack of power.

1930 Treaty almost impacted.

1940 Petition. Pakeha world managed not to hear!

Late 60's protect became 'public'

Shock of statement that Treaty, a sacred document, was a fraud.

Colonisation effects not so different in different countries.

- Later al violence - people squeezed and goes into socially destructive behaviour eg tribal divisions.
- Looks as though oppressed people bring it on themselves.
- Only in last 10 years have gatherings been able to happen for Maori to support each other and have a voice - eg in Department of Education. Funding one of the difficulties.

Bottom Lines - eg Recruitment

Adv of Job
Selection
Qualifications
Criteria
Who set Curriculum
Access to Taonga
Resources
Setting Policy

- Question of "official time" or "hobby time" for learning culture
- eg in school or at weekend.

- Statement of Intent from Lopdell, September 1988.
- Have to wait for Power group to give OK.
- Have to focus on bottom lines.

Report of Wednesday Evening

The Taha Maori representatives from Lopdell course September 1988 shared with us their original statement of Intent. (The three copies attached).

This resulted in a discussion of Departments role in such course and anger felt at watering down that sometimes occurred.

THURSDAY 9 FEBRUARY

Comment on Anti Bias Curriculum Video

- only slight acknowledgement of American Indians
 - Looked easy - clean well-behaved children - too easy?
 - Parent involvement - power in doing that last.
 - Schools doing Maori waiata - good effects on children, although parents are racist, children are more broad-minded.
 - Intent of discussing relationships and difference really good - important.
 - acknowledgement of anti-racism as a development/painful process for adults.
 - use of dolls questioned.
 - translating the intention of that into our settings - there needs to be much more incidental teaching.
 - point about multicultural ed as a tourist approach.
 - respect for child's own perception of the world and providing vocabulary.
 - competent teachers who had it thought out.
 - the programme shows 3 different schools -whether these were typical or not was queried RG said they were not typical but had a good reputation.
 - like way teacher talks about concepts and open-ended, problem solving, choice listing approach. This seemed to me more a non-racist than an anti-racist approach.
 - reservation - no power analysis - to do with personal prejudice
 - Library was catalogued
 - 1 teaching purposes only - books
 - 2 dialogue process book - with notes of people's reactions
 - 3 ordinary books,
- Rosemary Goodwin talked about the ABC as it had affected her as a graduate student-teacher. She stressed that the antibias

work was a scary process, she felt really uncomfortable and often didn't know what to say.

- variety of models in adults.
- term racism implies power.
- liked process staff went through and relevance to ECE/total commitment and part of daily living - a way of life - very intense do it - talk about what you did - make mistakes and improve.
- language - insistence on talking about things.
- language to explore concepts and empower.

Overall reaction to video very positive though with the realisation of the need to rework in a New Zealand appropriate framework with a power analysis and honouring the Treaty of Waitangi.

Catherine Diggins

Kindergarten project: Group of Pakeha children with racist labels well-organised. Then exclude (cast out) children of other ethnic groups on basis of these stereotypes. Physical aggression from min. groups to others. Teachers reacted to the violence (plus 1 teacher of handicapped children who were carefully placed/included/involved/protected). Parents of other children not welcomed - beautiful but totally irrelevant pictures of London immigrant children and an ancient piece of tapu cloth - keep committee white/middleclass/stable relationships. Half way through submitted a draft to committee, staff and parents. As researcher, CD was very unpopular from then on. Min group girls isolated and put down by the system.

Trained not to cause any trouble

Session with Rosemary Renwick

Querying the lack of Maori ECE representation on Implementation Unit - how was unit chosen/honouring Treaty of Waitangi, hasn't happened in that.

- Implementation Unit - working arm of the Department ie Department of Education official, Public servants, positions - Flyers in department to regions and Head Office. Present complement of Department and functions.
- PCET will be third set.
- Need to maintain existing system as well as bringing in the changes Min/Cabinet/Treasury?Min of Finance - Exec Committee - John Tapiata, Russ Ballard, John Egan, Rory O'Connor, Catherine Gibson, Maris O'Rourke.

Concerns can be taken back to co-ordinating committee.

Department response is "it's the working groups that do the work"

- terms of reference -set
- Runanga Matua - no sector reps on this - decided by the iwi authorities.
It is the highest level that IS racist
Implementation unit is monocultural
ECE unit - non Maori rep
Letters went on Friday inviting nominations for working parties - write to Ballard cc Maris - need for strong rep in working parties and a balance of chairs
Contracting a group of Maori ECE people??

Lopdell courses reports go to Department to be used as basis for new policy proposals: It may take up to two years to implement as Treasury and Cabinet have the final say.

A draft of report goes to all course members and when cleared by Department a report of course is sent to interested organisations.

Department Officers role at Lopdell course is to:

- 1 Monitor the intention of the group

- 2 To be an intermediary for group to the Department is also important.

Because of Under Five. This course should make recommendations to first the Department but more importantly, second, the implementation unit (the new structure) third, to individual centres and organisation, because people in the field in New Zealand do make things happen eg whatever we do back in our areas will be worthwhile as illustrated by what has already happened with Anglican church bi-cultural and Education Department sexist kit.

The above were the power systems that we have to understand and we need to know what we want to achieve.

Objections were raised.

Was there any logic in what we the experts were trying to do. We had been called to diagnose yet once again a dying thing for which prescriptions had already been written. It continued to get worse and worse and the prescribed remedy has no chance of breaking through the Department system - the malpractices of 150 years.

Powerbase discussion brought up the following points:

- We haven't the power to do all
 - We are part of the system
 - We need to look at the power map
 - We need to work on structures
 - We need to work urgently and give the system a good poke, for even small movements
- We can support the ECE Taha Maori recommendations
 - We believe the ECE Taha Maori report must be part of the forming of National Guidelines as outlined in *Before Five*
 - Treaty issues must be properly monitored in *Before Five*, not as in Social Welfare document Puao-te-ata-tu.

(Discussion here whether implementation of Under Five monitored would be an ECE Runanga or would/could only operate with adequate ECE representation in present structure working on *Tomorrow's Schools*, see group resolution later.)

The urgency of situation and the importance of partnership was likened to a marriage between Tangata Whenua and Tauwi. There could be no divorce because that would result in street fighting. The partnership must be worked at! It is not hopeless! There are little things that can be done eg by giving time to meet with people.

We must work on National Guidelines for *Before Five* and there was some discussion whether Treaty and racist issues were really addressed in *Before Five*.

We need to act collectively on institutions. It is a question of how do you have a bicultural partnership if we are standing back to back.

There seemed to be general agreement that as a group we supported the Taha Maori statement.

Discussion then again revolved around Runanga group and whether an ECE appointment to the present Runanga Matua of primary and secondary teachers was good enough.

- 1 We wanted a separate ECE Runanga awhina to monitor ECE.
- 2 Implementation Unit has no Maori representation and was all Departmental (This is completely contrary to partnership idea - a racist committee).
- 3 As ECE the Under Five report had more flexibility than *Tomorrow's Schools*. We perhaps have been given the scope to do this.

Resolving whether a Runanga was possible or not was left in the air as it seemed it might not be acceptable by Director-General.

The discussion closed with Henrietta signing an appropriate song for when ideas get lost in words.

FRIDAY 10 FEBRUARY

A small group had worked on Thursday, late at night, reframing material circulated to all.

- 1 Cover-sheet for Resource Kit
- 2 Guidelines
- 3 Statement of Intent
- 4 Summary of Advice

The Resource Starter Kit was completed, and a format agreed for the report"

Definitions/current situation/Strategies for
Implementation/Suggested Action.

A statement and letter for Departmental organisations was worked on. Decisions were needed on who to do what when. Discussion and formation of small groups with report back at 10.30am. Monitors to be consulted before drafts finalised.

When the group reconvened, it was agreed that the inter-department letter go to M. O'Rourke, V Burns and J Tapiata as soon as possible. (Noted: This happened 13/2/89.)

The work of the working parties on Anti-Racism guidelines was discussed and confirmed.

Documents for the resource kit were circulated and discussed and it was agreed that a more extensive resource list (draft prepared by RJR) be typed in the Department.

Course-report: the draft (definitions and argument) was read out - many suggestions - resource rich group - agreed that the full report draft would be circulated to course-members for comment.

Working party on National Guidelines and Charters - it was decided that the inter-department letter should have copies of these and the general guidelines for working parties attached.

Thanks brought the course to a rushed end at 12 for lunch, and photos and a brief poroporoaki were held at 12.30-12.50pm.