Chapter 6

Te Matapuna
The Treaty of Waitangi was first signed on the afternoon of the 6th of February 1840, in the Bay of Islands at Waitangi.

It did not arise from warfare, as a Treaty of surrender, but was signed in a spirit of goodwill under the reigning conditions of Peace.

The Treaty was a Declaration of the traditional Maori rights of absolute authority over Aotearoa. Within this authority the signing Chiefs generously permitted the Crown a role.

The Treaty document is a statement of this concession and forms the fundamental constitutional basis of the Nation.

The Treaty was signed by the representative Chiefs, in the belief that it documented the natural and inalienable Maori rights of land and resource ownership, self determination and the Maori way of life. Simultaneously the Treaty assured Maori of continuing authority and unrestricted access, over all natural resources of Land, Sky and Sea, including Forests, Lakes and Waterways.

Additionally, the Treaty guaranteed to Maori the same protection and rights as British citizens. It permitted the Crown to act as the sole agent in land dealings. It also required the Crown to establish a lawful and just system of shared Governance, in compliance with the Treaty conditions.

The Treaty of Waitangi re-stated and re-inforced the position and authority of the Chiefs. It confirmed their right to exercise shared control over the powers of Governorship granted to the Crown.
Hands up anyone who knows which British king gave up his throne this century?

Come on girl — speak up!!
Have a good day at school dear?

It was boring. Who cares about some "old" king of England? ... and Mrs. Williams - she's always picks on me. Were your teachers grumpy, Nan?

Well, I didn't have much schooling. The Marae was really my classroom and my teachers were our kaumātua - and my Mum and Dad and the rest of our whanau, of course.
But if you didn't have schools, how did you learn?

Learning was part of everyday life. We watched what was going on around us, and listened to the stories, haka, songs, waiata, histories and whakapapa over and over. All the important ones were talked about openly.

We learnt all about life, moko—about life. Our old people were full of knowledge and wisdom about the past and present.

We learnt so many things—like plant life, nature, the stars—although the really deep tapu knowledge was only taught in secret to a few.
We were trained to remember when we were very young and there were many karakia, tapu and customs which made sure we got it right.

Lots of things were passed on through waiata.

Yeah, Nan—I remember when you sang us to sleep with that long wai. How could you remember all those words?
It's not very good if you what i a wai, eh Nan?

Ae, its really important to get it right—after all our whakapapa—who we are, depends on memory.

Car! I can't imagine it—we Pakeha have to write everything down.

Mind you if its not written down, it just doesn't count!

What sort of things did women learn, Nan?
We learnt lots of things...

Karanga and pao...

Pukana

Waiata, haka...

Preparing fires.

Preparing gardens

Scraping kumara
As for men? They learnt...

- haka and peruperu
- how to cut down trees properly and prepare a canoe
- weaponry
- how to make snares and nets
- how to hunt
- the art of Whaikorero
I spose you had to wait until you were pretty old before you learnt taiaha?

Oh no, tamariki were taught games to build up their eye and hand skills. These would be used later on for weaponry such as taiaha.

Common knowledge was passed on to everyone.

Did everyone get taught everything?

"However, some families were experts in certain skills like carving. Young men were often dedicated to Tu or Rongo and were taught military skills or agriculture."

And of course the tohunga passed on their knowledge to people at different stages in their lives... weaving, carving, moko."
"Who were taught the things which were really tapu?"

"Only children who stood out as having something special"

"There were two forms of special knowledge - te kauae runga and te kauae raro - which were taught in Whare Wananga to only a few people."

The Whare Wananga were especially tapu and strict rituals applied when they were built and opened."
You know it was Tane Mahuta who found the three baskets of knowledge, eh?

What was in them?

Love Peace Humility

Kawa, traditions, history of the people

War, building, agriculture, carving

Wow, our people were up with the play, eh?

That's true!

Maori and Pakeha have got a totally different way of thinking...

Maori People:

Kiaora! What's your tribe?

Pakeha People:

Coddy. What do you do for a living?
Our past is always with us. It makes us responsible for our taonga—and for each other.

Not like us, mate!!

Live for today! Every man for himself.

Comes from us seeing ourselves as the centre of the universe, actually!!

I say...I believe...white men are naturally superior—naturally!!

If its white, it must be right.

Blacks and women have smaller brains!
"We heard a Hawaiian woman on the radio, Nan—saying what a hopeless navigator Cook was..."

He had to use things like a compass...

...while our tupuna travelled around the Pacific guided by the currents, the weather and the stars..."

"And he had the cheek to name places he'd 'discovered'—like calling Taranaki Mauiga after an English Earl Egmont who'd never even been there!"

1986 Letter to the Taranaki Herald
"They can't change the name of this mountain. It's always been Mt Egmont and it will always be Mt Egmont and it will always be Mount Egmont." 

Funny how these Pakeha keep 'discovering' things of ours we've never lost. I heard a Pakeha joke about Christopher Columbus—the guy who set out from Europe without knowing where he was going, who arrived at the Americas and didn't know where he was, got home and didn't know where he'd been...and did it all on borrowed money!!!
So how come we ended up with the Pakeha system?

Well, moko— it started off with the Missionaries. They had this idea to civilise us and turn us into Christians.

They began to teach our people things like building, carving, ropemaking etc. Not that they were experts themselves!!!

Gidday! I'm Willie Hall

Certificated in Ship Building and Navigating

Hi! I'm John King, the shoemaker, but I went on a course to learn rope making and spinning!

Gidday! We come to teach ya useful things - like boat building!

Gee... um... thanks guys, but...
They were so sure of their superiority, they kept trying to make our tupuna as much like them as possible.

Yeah, we men were taught things we already knew.

Yeah, we weren't busy learning dressmaking skills!??

...and we women were busy learning dressmaking skills!??

Yeah, we got taught to read and write!

Yeah, and the first book ever printed was... da dum... the Bible!!

The missionaries printed pamphlets in missionary Maori, and the country was soon flooded with extracts from the Bible, hot off the press! First was the creation story from Genesis. It proved the missionary version of the origins of man (even tho' they'd pinched it from the Jewish people).

Genesis 1: It is the beginning. God created the heaven and the earth... Ten commandments shall they not break. God and their gods shall be kept. Sentinels shall be posted on the earth. Pikes shall be used to drive the enemy. Baskets or boxes shall be used in battle.

Next were...
IN THOSE EARLY DAYS OF CONTACT WITH THE PAKEHA, OUR TURUNA OFTEN SET UP THEIR OWN SCHOOLS BECAUSE THEY SAW THAT THE PAKEHA WORLD HELD THINGS OF VALUE ... BUT THEY CHOSE VERY CAREFULLY WHAT THEY DID AND DIDN'T WANT...

Hmm - let's see...

PAKEHA EDUCAT
CHEAP! QUICK! PAINLESS!

ONCE THE BRITISH TOOK OVER, THE GOVERNOR STARTED GIVING AWAY LAND TO THE CHURCHES TO SET UP SCHOOLS - LAND WHICH HE HAD NO RIGHT TO GIVE AWAY. GREY WAS ONE OF THE WORST. THE MESS AT WHAKAREWA STILL HASN'T BEEN CLEARED UP... AND THAT'S JUST ONE EXAMPLE.

BUT THEN MORE AND MORE PAKEHA FLOODED INTO AOTEAROA AND THE PRESSURE WENT ON TO RUN AN EDUCATION SYSTEM LIKE THE ONE BACK HOME...

PAKEHA BOAT PEOPLE ARRIVE IN PETONE AND TIMAKI.
1861 FLOOD OF IMMIGRANTS UNEES POPULATION BALANCE.
1989 SIR GEOFFREY HONE (ENGLAND) TELLS UNITED NATIONS.
No nation has the right to export its surplus population as if it were a boat person drawn from the resources of Hong Kong.
AND then it was only a matter of time before the Governor decided to give money to schools — on one condition...

CAN YOU GUESS?

War on Te Reo Maori

The work of teaching the Maoris to speak, write and understand English is in importance second only to that of making them acquainted with European customs and ways of thinking... and so fitting them to become orderly and law abiding citizens.

POPE, SCHOOL INSPECTORS 1888

More war will bankrupt the country! We have the choice of exterminating or civilising the natives! We can only civilise by means of a perfect language.

H. CARLETON IN PARLIAMENT 1867

Teachers should encourage children to speak English at all times. Commenting on South Island candidates for the Makauri Scholarship to Te Aute, it was a good thing they knew no Maori but a pity the exam called for translation. "For this mean... the candidates were asked to take a backward step in their education."

BIRD 1906

Until in 1867, English became compulsory as the language of instruction.

If Maori are to progress they should learn the language of the inhabitants and the Government of the colony.

J.C. RICHMOND

How many people do we all know who were beaten for speaking Te Reo. No wonder so many parents decided their children would be better off without it — one less thing to be...
The state school system was set up in 1877—

Compulsory
Free
Secular

But really the state system just took over...

Schools have already set up.

The structure, curriculum, values, and methods that the Church

It was really no different from the education system set up
in England.

The English knew knowledge was power, and those in
power kept a tight rein on who got the knowledge.
Only the sons of the rich or the aristocracy got to
go to school and university—Even Catholics
were kept out until 1829...

I say, I say!!

The old school tie was the key to every door.
When the poor were finally given education, it wasn't so their minds could be improved or the social status uplifted!!

So schools were set up on the same lines as factories - with lines of desks, strict discipline and a rigid timetable...

Factory School

New machinery meant child labour wasn't so necessary or as popular. Reformatory schools were set up to train the children of the poor to obey authority, know their place in life and stay in it!!

Sounds like our school today!!
"Ae, and our tupuna got treated in much the same way as the English poor—a pool of cheap labour..."

Maori children only had access to the most basic 'education.' The church schools like Te Aute were the only chance for a English-style 'Education' at secondary level up 'til this century.

Out of sight...

There were some benefits for the students, but they were just as much into 'assimilation' as the pakeha schools and worked hard to pass on Victorian English values....
History of the British Empire

- Respect for Work Ethic
- Importance of Competition
- Priority of Individual Rights
- The Indian Mutiny
- Belief in Private Property
- Belief in White Supremacy
- How to Work Out the Value of Everything
- The Boxer Rebellion
- Respect for Money and Power
- Divine Right of Kings
- The Irish Rebellion
- The American Revolution
It looked more and more like our children went into school as Maori and came out stripped of their identity.

Maori practices that looked harmless or even useless to the Pakeha majority could be kept... the rest were dumped.

This haka looks good enough for our rugby team—no need for the lingo too!

Schools became the gatekeepers to positions of power.

Acting like sieves, with Maori falling straight through.

The schools denied the whole existence of the Maori.

Maori history was rewritten to glorify the Pakeha; te reo was wiped, Maori were made to learn pointless subjects (like Latin)—the role models and teachers were all Pakeha (like Janet and John) and Maori people were treated as if they were in a museum.
They still do that today—like making us learn the Whakapapa of all the kings and queens of England and Shakespeare and stuff like that...

But they never tell you about Pakeha land theft... Or how the Awhiati was broken....

And alcohol forced on the Waikato

Or the truth about Kingitanga or Parihaka or Te Māhaua or the Kotahitanga parliaments

Or about the Declaration of Independence and Te Tiriti

They never tell you about the Inquisition which was happening at the same time as Shakespeare, when the state did terrible things to people.

Hey! Don't worry about the pain! The most important thing is to save the soul!!
What gets me is the way they do science? It's as if there is some kind of 'universal truth' - that you can discover by looking down at things in a test-tube...

Mind you, can't have that! Otherwise we wouldn't have had white Western nations exploding nuclear bombs in the Pacific for the last 40 years...

...or building dams.

...and we wouldn't have countries spending enough money on weapons and armies every 20 minutes to feed the world's starving.

If you put things in their real life, they become biased and unscientific.

What it boils down to is that we don't have to justify what we're doing or see how one thing affects another...

We scientists believe we are superior to nature... We have a duty to control the lands and seas... to know all about everything so we can exploit it.

(What a mess we've made!)
Pakeha attitudes to knowledge aren't really any different from when the missionaries came — if you can't read or write, if you don't speak English, if you have a different set of values, if you hold to a different 'truth', you're looked down on as uncivilised and inferior...

Humph!

Pakeha education is made to meet the needs of the Pakeha system. Individuals compete with each other. There have to be winners and losers.

They say everyone starts from the same place. But really, they only value Pakeha knowledge — and they change the rules to suit themselves.
In the 1983 school certificate statistics, it was revealed that candidates sitting te reo exams had a pass rate of 37.35%. While those sitting Latin, French, and German had pass rates of about 80%.

The scaling system operated in a way that of those children sitting the foreign language examinations, 80 out of every 100 candidates were allowed to pass. In other words, out of every 180 children sitting Maori in school cert, 62 had to fail.

(Waitangi Tribunal Report on Te Reo Maori, p. 38)

76 out of every 100 Maori children left school in 1984 without passing even three subjects in school cert as compared with only 37 Pakeha children out of every hundred. It's a classic example of British understatement to say as the report does 'the record to date is mixed.'

We think the record to date is quite unmixed. It is a dismal failure and no amount of delicate rephrasing can mask that fact.

(Waitangi Tribunal Report on Te Reo Maori, p. 41.)
Yeah, we get blamed for being failures!

Huh! I'd like to see where they'd come from if we tested them on tikanga Maori and the marae and made them speak in the reo!

Well... someone has to be the worker!!

No wonder all the "experts" we see on TV are white —

(geez!)

Tena katu, tenu katu.

...and 99.9% are male!
But aren't they changing all that with this new "tomorrows Schools."

That's what they say. But just think about it.

Education trains people to meet the needs of the overall society.

New Zealand today is based on Pakeha values and interests ... and on a few making a profit out of the many.

The education system will keep on protecting Pakeha culture and interests and make sure there are always top dogs (them) and bottom dogs (us).
But the ads on TV said everyone would get more say in what their schools do.

Huh! That's what they said about devolution too. And it's much the same idea - government keeps the real power.

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The government decides how much schools get to spend...

What the schools new 'charter' will be...

And keeps an eye on them.

Basically, we now boards will be doing the management most the Education Department used to do.

And whose idea was that?

It's another example of business people taking over. They've put a price on everything...

Like paying science and maths teachers more than English or art ones because those skills are in demand and the teachers could get fat pay packets if they went downtown into 'business'.

Maths $40,000
Science $40,000
Art $20,000
Their boards are full of professional white men—lawyers, accountants and businessmen...

Well, it does for schools in wealthy areas!

We rich parents have got lots of contacts...

How come they reckon that gives more choice?

Yep... we can raise lots of money and spend it on 'extras' - like computers or attracting the best teachers.
So kids who go to those kinds of schools will get the best chances in life...

There's a real boom in private schools too—especially ones pushing right wing so-called Christian values.

While schools in poor communities have to make do with the basics...

We parents just can't offer the kids the same goodies.
There's only two Maori on our school board — and only one woman, even though almost the whole school's Maori.

Anyway, half our parents got made redundant with the forestry layoff last year. How can anyone expect us to have the same education as rich white kids in the city?

What happens to Te Reo and Kaupapa Maori?

All the schools are meant to recognise the "Spirit of the Treaty."

Hey! Don't sweat it tho! That was just token! We've even backed down on that after the Pakeha got all upset!

Schools who really want Treaty-based education have to pay for it out of their "budget."
Our people simply haven't got the money to pay for "extras" so a real commitment to kaupapa Maori would mean cutting out other things...

...like computers and sport-gear.

And if the boards get too stroppy the government can send someone in to take over.

Sounds like the same old story—"freedom of choice" so long as it suits the system.

The Treaty component got renamed the "Maori Language" component.

And funding is taken from the pool usually used for things like relieving teachers and maintenance. Real commitment?
Isn't the same thing happening at university, too.

Ae. It's hard enough for our young ones to get there now. But these new fees will make it impossible.

And even once they're in it's really hard to survive. Universities are sooooo expensive.

And the new right-wing gurus from Treasury and business reckon this hands over power to individuals???

More like protecting the interests of the boys and keeping us in our place. Like how they've always tried to do...
How did the leaders like Te Whiti and the others feel about Pakeha education?

Maori leaders recognised it as a process which changed the way people think.

They weren't too impressed with it. In fact it was banned from many Maori settlements last century.

Vee haf vays off making you sink, ma friend!
What about the young Maori party? They were highly educated and respected?

True, though often they were accused of being brown-skinned Pakeha — put through Te Aute to become successful in Pakeha terms.

Sir Apirana Ngata stressed the need for rangatahi to gain Pakeha education as well as retain Maori ways, and spirituality.
Whakatupuranga rua mano...

This is an important Ngati-Raukawa move to prepare Rangitāhi for the 21st century. Its goal is to have a certain number of Maori by the year 2000 who are skilled in Pakeha professions and in Tikanga Maori.

Marae are being upgraded and made focal.

Te reo Maori is a priority.
Te Whare Wananga o Raukawa

The very first Maori university which puts the Raukawa goal into action, like with the three week immersion courses in te reo, held throughout the year.

Atakura

Gave financial support to the Maori language. Native speakers were trained and sent out to secondary schools with a Tohu Matauranga and a salary equal to a B.A. Graduate.

Unfortunately, many of us just couldn't get jobs back in our own tribal areas.

Often principals could use their 'power to exploit the teacher and make us teach other subjects.

Sadly, Atakura are often used by Tauiwi to back up their pretence of support for things Maori - to help out in the 'Taha Maori' class for example!
Kohanga reo

Maori 'language nests' were first suggested at the 1980 Hui Whakatauira...

It was a real grassroots initiative.

But government has strangled it for money.

Its first budget was funded at the expense of the Trade Training Scheme.

Tamariki are surrounded by Te Reo Maori— with Maori ways of teaching passing on Maori knowledge.

Government gives each Kohanga reo a $5000 setting-up grant, and about $1800 per year.

Thats right! Most of its running expenses are through fundraising from the whanau.

Hey, thats not even enough for a decent wage!!

Government is meant to change with the New Education Act...

Kohanga hope to control their own training package—there are more than 600 Kohanga reo now. The movement aims to reach 80% of all Maori pre-schoolers, not the 15% it has now.
Kura Kaupapa Maori...

Kura kaupapa schools were set up by parents fed up with how badly the state system was coping with Kohanga graduates.

How successful are those kura kaupapa schools?

They are very strong... the parents are committed...

...and they have certain non-negotiable points...

- The iwhanau as the Board of Trustees.
- That only ten to twelve should be needed to start a school.
- That rules be set up to stop non-speakers from flooding in.

But what about those bi-lingual units most schools have?

Gee, most of the Kohanga kids were way past that stuff!

A separate working party was set up to push for these schools to be included in the 1989 Education Act so that they can get access to the bulk funding.
Those are only some of the more wellknown Maori initiatives relating to education.

Of course, there have been many Hui such as the 1988 Matawai Hui which called for a fully funded independent Maori Education Authority which would:

* recognise tangata whenua status and the Treaty
* empower Maori people to determine their own destiny
* support principles of social equity
* guarantee the Maori language and culture
* provide a learning environment where all age groups take part in planning and learning for the future.

In spite of this...

The future for te iwi Maori is exciting!!

As always, Maori culture is practical and evolving—building on traditional processes and values and taking the best from te ao Pakeha.

The "Tomorrow's Schools" funding proposal means every school will get a lump sum—but schools will have to pay for extra activities and there will be no extra funding. It looks like any move towards a "taha Maori factor" would mean giving away such basics as janitors, heater—making Maori the scapegoat.