

Our stories: Deaf New Zealanders

Below are some examples of resources that include histories of Deaf New Zealanders and links to the **KNOW** element.

School Journal Level 3
November 2018

Listening Eyes, Speaking Hands: The Story of Deaf Education in New Zealand

A School Journal article exploring how attitudes to deafness have changed over time. The article includes a social history of the Sumner School for the Deaf, which opened in 1880.

<https://bit.ly/3AMm1bD>



SignDNA, 2006

NZSL becomes an official language of New Zealand

A 3 news video clip reporting on the passing of the New Zealand Sign Language Act in 2006. Includes interviews with Deaf people reflecting on the implications of official status, and emphasises the positive impact it could have on the ability of Deaf children to access and learn NZSL.

<https://bit.ly/3A5gi2S>



Watch Us, 2019

We hid in the trees to sign

One of a series of short videos where Deaf people speak about their experiences in education and life. This video gives a snippet of one person's story of being banned from signing.

<https://bit.ly/3p2y6W6>



SignDNA

Deaf Community Events

A web page with a short description of different types of Deaf community events, and many videos of these events ranging from the 1950s till the present day.

<https://bit.ly/3QnrSfH>

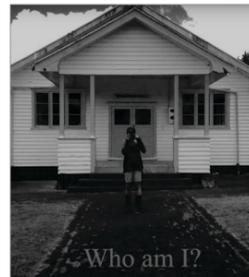


Ministry of Education, 2014

Ko Wai Au? Who Am I? See My Voice?

A video with six rangatahi communicating their stories of being young Turi Māori (Māori Deaf). The topics they discuss include recognition and acknowledgement of Deaf people in the past, Dame Whina Cooper and the impact of the Kelston Deaf Education Centre.

<https://bit.ly/3vMB8lf>



Ministry of Education, 2022

Tangata Turi - I kōnei mātou hoki! | Deaf People - We were here too!

A Google Slides resource exploring five historical prompts connecting to different elements of the histories of Deaf New Zealanders. TSM provided.

<https://bit.ly/3SLyMMA>



Schools choose topics and develop lessons and activities to weave the **UNDERSTAND**, **KNOW**, and **DO** elements together.

Understand
The big ideas of Aotearoa New Zealand's histories

Know
National, rohe, and local contexts

Do
Thinking critically about the past and interpreting stories about it

Learning that cannot be left to chance

Progress outcome by the end of year 8

Understand

Through building knowledge about contexts and drawing on inquiry practices, I have a broader and deeper understanding that:

- Māori history is the foundational and continuous history of Aotearoa New Zealand
- colonisation and settlement have been central to Aotearoa New Zealand's histories for the past 200 years
- the course of Aotearoa New Zealand's histories has been shaped by the use of power
- relationships and connections between people and across boundaries have shaped the course of Aotearoa New Zealand's histories.

Know

I have explored the diverse histories and experiences of the peoples of Aotearoa New Zealand.

I have built my knowledge of stories about the people, events, and changes that have been important in my local area, including knowledge of the stories iwi and hapū share about their history in the rohe.

For the national contexts, I know the following:

Whakapapa me te whanaungatanga Culture and identity

Mid twentieth-century Māori migration to New Zealand cities occurred at an unprecedented pace and scale, disrupting the whakapapa of te reo and tikanga and depopulating papa kāinga. New approaches to being Māori and retaining iwi values and practices were created and debated. Movements to reassert Māori language, culture, and identity arose throughout the country.

Over time people from a wide range of cultures have participated in and contributed to Aotearoa New Zealand, while retaining and adapting their distinctive identities. The histories of Chinese, Indian, and other Asian communities, Pacific communities, refugee and faith-based communities, disability communities, and the Deaf community demonstrate how this has been experienced. Some have met barriers.

Advocating for the right to citizenship and respect for difference has contributed to the development of a more diverse nation.

Tino rangatiratanga me te kāwanatanga Government and organisation

The signings of He Whakaputanga o te Rangatiratanga o Nu Tirenī | The Declaration of Independence and Te Tiriti o Waitangi | The Treaty of Waitangi emerged from a long period of complex interactions between hapū/iwi and newcomers in which Māori were the majority. These interactions, particularly those with missionaries, helped to facilitate the treaty process. Also important were the international events and ideas of the time that informed the Crown's thinking and actions.

Mana was central to all political and economic relationships in traditional Māori society and has continued to shape internal and external interactions.

Pacific peoples have experienced Aotearoa New Zealand's colonial authority and control. Throughout these experiences, they have continued to sustain their cultures and assert their authority. The New Zealand Government has apologised to the people of Samoa for past injustices.

Tūrangawaewae me te kaitiakitanga Place and environment

Māori cared for and transformed te taiao, and expressed their connection to place by naming the land and its features.

Kōwhiringa ohaoha me te whai oranga Economic activity

Iwi and hapū experimented with new economic opportunities to enhance their mana. In doing so, they built extensive trading networks domestically and with Australia.

Do

In my learning in Aotearoa New Zealand's histories, I can:

- construct a narrative of cause and effect that shows relationships between events. By comparing examples over time, I can identify continuity or changes in the relationships. I can recognise that others might interpret these relationships differently
- use historical sources with differing perspectives on the past, giving deliberate attention to mātauranga Māori sources. I can recognise that the sources may not fully answer my questions, and that my answers are themselves interpretations
- make informed ethical judgements about people's actions in the past, basing them on historical evidence and taking account of the attitudes and values of the times, the challenges people faced, and the information available to them.

Our stories: Deaf New Zealanders

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Attitude Pictures, 2020
Te Ara, 2020

Story: New Zealand Sign Language

A web article outlining the history of New Zealand Sign Language and how it is connected with the history of Deaf Education.

<https://bit.ly/3bFUOQP>



Handmade Productions, 2006

Sign of the Times

An hour-long documentary capturing Deaf perspectives and experiences just before the passing of the NZSL Act in 2006. The first 10 minutes provides a stand-alone resource on the history of NZSL being banned in schools.

<https://bit.ly/3A2pYLs>



The UK **History of Deaf Education** documentary, while focused on overseas deaf education, is a strong supplement to this resource.

<https://bit.ly/3AU5oOf>

NZ On Screen, 1992

See What I Mean

A 40-min documentary following a family who were all born Deaf, and a journalist with an early hearing loss. Note: the first part of this documentary is 10 minutes long and provides a sufficient stand-alone resource, if required. Part three includes development of technologies and attitudes towards Deaf culture. Part four includes a university protest in America.

<https://bit.ly/3BMwqrc>



SignDNA

Deaf Spaces Lesson Plan

[Teacher resource] A PDF document supporting teachers to use the SignDNA website with their ākonga.

The lesson focuses on learning about where, how, and why Deaf people get together.

<https://bit.ly/3BKR9Mc>



Progress outcome by the end of year 10

Understand

Through building knowledge about contexts and drawing on inquiry practices, I have a broader and deeper understanding that:

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- the course of Aotearoa New Zealand's histories has been shaped by the use of power
- relationships and connections between people and across boundaries have shaped the course of Aotearoa New Zealand's histories.

Know

I have explored the diverse histories and experiences of the peoples of Aotearoa New Zealand.

I have built my knowledge of stories about the people, events, and changes that have been important in my local area, including knowledge of the stories iwi and hapū share about their history in the rohe.

For the national contexts, I know the following:

Whakapapa me te whanaungatanga Culture and identity

Since the mid-nineteenth century, immigration practices and laws have shaped Aotearoa New Zealand's population and sought to realise dominant cultural ideals and economic ends, including via Chinese goldminers, Indian and Scandinavian labourers, and Pacific workers.

Māori as tangata whenua were excluded from these cultural ideals, which they experienced as colonising and assimilating.

At different times, various groups have been marginalised in Aotearoa New Zealand. These groups have sought to remedy injustices associated with immigration policies and practices (e.g., through the Disability Action Group, the Polynesian Panthers, and petitions to governments). Governments have sometimes acknowledged these injustices (e.g., through the poll tax apology and the apology for the dawn raids).

Aotearoa New Zealand's participation in international conflicts over time reflects our changing view of our country's place in the world and our identity. Our remembrance of these conflicts and our honouring of those involved has evolved over time (e.g., the Crown apologised to Vietnam War veterans and their families for the way their service was not recognised).

Tino rangatiratanga me te kāwanatanga Government and organisation

The Crown asserted its power to establish a colonial state that in consequence diminished mana Māori. Over time, Māori have worked inside, outside, and alongside the Crown to renegotiate the colonial relationship with the Crown and to affirm tino rangatiratanga.

The Waitangi Tribunal investigation process and subsequent settlements by the Crown have provided an opportunity for reconciliation and greater engagement by non-Māori with the Treaty.

Aotearoa New Zealand's relationships with Pacific states since the Second World War have reflected its own interests. These have coincided at times with the interests of Pacific states.

Tūrangawaewae me te kaitiakitanga Place and environment

Settlers transformed and later cared for the natural world, and renamed places and features to reflect their own cultural origins.

Widespread public awareness and collective action about damage to the environment became most strongly evident in the late twentieth century (e.g., through Manapouri dam protests and the Māori-initiated Manukau Harbour claim).

Kōwhiringa ohaoha me te whai oranga Economic activity

Technological advancements developed the economy, along with state-supported land acquisition that impacted the Māori economy.

The New Zealand economy has both benefitted from and been vulnerable to the impacts of economic interdependence.

Do

In my learning in Aotearoa New Zealand's histories, I can:

- construct a narrative of cause and effect that shows relationships between events. By comparing examples over time, I can identify continuity or changes in the relationships. I can recognise that others might interpret these relationships differently
- use historical sources with differing perspectives and contrary views (including those that challenge my own interpretation), giving deliberate attention to mātauranga Māori sources. I can recognise that the sources available may not capture and fairly represent the diversity of people's experiences
- make informed ethical judgements about people's actions in the past, basing them on historical evidence and giving careful consideration to the complex predicaments people faced, what they knew and expected, the attitudes and values of the times, and my own attitudes and values.

SignDNA, 2004

The experiences of Māori 2004

A segment from Māori TV's Te Hēteri exploring the lives of Turi Māori (Māori Deaf).



This video includes content in te reo, NZSL, and some English. Not all content has English language support or captions. The interplay between the three languages provides an additional focus for discussion.

The following short segment has significant NZSL with English voiceover and focuses on Turi Māori involvement in the Foreshore and Seabed hikoi: 15.15 - 16.44.

<https://bit.ly/3P5tucu>

Ministry of Education, 2022

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“Seaweed Hands” by Rachel Coppage

The hands growing out of the seashells show that Deaf children can grow into independent, contributing members of society. Hands are an important part of Deaf culture where they are used to communicate.

Teacher guidance

This guidance gives some background information to help engage effectively with resources about Deaf people.

Disability or culture?

Some Deaf people may not consider themselves disabled. A disability is defined as something that prevents people from doing tasks that an able-bodied person would be able to do. However, many Deaf people can do anything that hearing people can do except hear.

Ninety-five percent of Deaf children are born to hearing parents with little to no prior experience of Deafness. Many Deaf children are not born into a Deaf culture, but may find it later in life.

The Office of Disability Issues explains that:

“Many Deaf people in NZ identify as members of a distinct linguistic and cultural group who use NZSL as their first or preferred language ... Deaf people have their own culture. This includes beliefs, attitudes, history, norms, values, literacy traditions and art.”

Identity and intersectionality

Some Turi Māori / Māori Deaf identify as Māori first, and Deaf second depending on who they are with. Many Māori value both identities and the opportunity to access and participate fully in their cultures.

Markku Jokinen, the President of the World Federation of the Deaf has expressed:

“We must also recognise and value diversity within the Deaf community - Deaf, hard of hearing, deafblind - with full rights to language, culture, community and choices.”

A century of oppression

In 1880, an international congress was held in Milan, Italy to discuss Deaf education. Several resolutions were passed, including removing the use of sign language from educational

programmes for the Deaf around the world. For the next 100 years, Deaf people had limited educational, social, and employment opportunities. In Aotearoa, the first school for the Deaf also opened in 1880 and Deaf people were educated only through the Oral Education method until the late 1970s.

In 2010, the International Congress for the Education of the Deaf formally rejected the Milan resolutions and expressed deep regret for its detrimental effects. They called upon all nations of the world to remember histories and ensure that educational programmes accept and respect all languages and forms of communication.

Deaf people in Aotearoa

Deaf New Zealanders have a unique place in Aotearoa New Zealand’s histories. New Zealand Sign Language was created here by our Deaf community, and it is now one of our official languages.

Knowing our histories

Real learning takes place when Deaf learners have a real sense of belonging and know their communities and their histories. Through learning about Deafness and being Deaf, they can gain tools to help them navigate the wider world. Hearing students can also benefit from learning about a cultural group that is not based on family, culture, or ethnicity.

If you have a Deaf student in your class when studying Deaf histories, having a Deaf adult attend some or all of the lessons can help provide meaningful support for your student.

Helpful links:

Teaching Deaf Students: This website gives information and support to schools and professionals in creating an inclusive environment for Deaf students. <https://bit.ly/3el2Ppj>

Deaf Culture: Find out about the essential aspects of Deaf Culture including why eye contact is important and how to work with a NZSL interpreter. <https://bit.ly/3Qukr5u>

Learn NZSL: Students can learn NZSL in a fun and interactive way with nine common situations. <https://bit.ly/3d5WaF7>

This teacher guidance is available in NZSL in the teacher support material for **Tangata Turi - I kōnei mātou hoki! | Deaf People - We were here too!** <https://bit.ly/3SLyMMA>