

# Our stories: Disabled New Zealanders

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

Office for Disability Issues, 2020

## A Brief History of Disability in Aotearoa New Zealand

[Teacher resource] An online article created by the Office for Disability Issues. This article provides background information for teachers on the history of disabled people in Aotearoa New Zealand.



Includes a timeline and images that may be adaptable for classroom use.

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

Attitude Pictures, 2020

## Sophie Pascoe

A short 2-minute video profile of Sophie Pascoe, Paralympian Swimmer. Sophie Pascoe dispels myths about the limitations of disabled athletes, and shows that anyone – regardless of impairment or disability – can participate in sport at the highest level.



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

Te Ara, 2022

## Story: Disability Sport

A web article outlining the history of disabled sport in Aotearoa New Zealand.



<https://bit.ly/3Cbpx2n>

TVNZ, 2020

## Unbreakable: Season 1, Episode 4

A snappy, accessible episode documenting the emergence of a talent agency for disabled people, featuring models with disabilities as part of NZ Fashion Week in 2019, and a group looking to start a beer brand. The episode offers a great contrast between past attitudes to disabilities with contemporary views and experiences. <https://bit.ly/3ugLHuE>



## 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 its consequences 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 and misuse 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 iwi and hapū tell about their history in the rohe, and of stories about the people, events, and changes that have been important in my local area.

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 (e.g., Chinese, Indian, and other Asian communities, Pacific communities, refugee and faith-based communities, disability communities, and the Deaf community). 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 dominant. 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.

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See the next page for guidance on sharing these stories with sensitivity and respect.

### Your Stories

RNZ

## Rodney Bell: Dancing a Duet with a Wheelchair

A web page with a selection of resources (audio, video, and images) on Rodney Bell, a Māori dancer who uses a wheelchair after a motorbike crash in 1991. His performance, Meremere, also reflects the ways that histories can be shared through the arts – dance in this case.



<https://bit.ly/39EBaQC>

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

the learning that matters

# Our stories: Disabled New Zealanders

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

Attitude Pictures, 2020

## Sir Robert Martin a Human Rights Conversation

A video documentary of Sir Robert Martin, a disability activist whose earliest memories are of appalling treatment in an institution. Now, he works with the United Nations. Includes some references to abuse in institutions.



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

Office for Disability Issues, 2020

## A Brief History of Disability in Aotearoa New Zealand

[Teacher resource] An online article on the history of disabled people in Aotearoa New Zealand. Includes a timeline and images that may be adaptable for classroom use.



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

Stuff, 2021

## What's Wrong With You

A podcast that focuses on experiences of and challenges faced by disabled people in Aotearoa New Zealand today. Hosts and interviewees speak a little about recent histories and their experiences growing up disabled.



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

Spectrum Care, 2021

## Extraordinary Journeys: Brian Box Story (p.20–22)

An excerpt from a PDF collection of stories of people with intellectual disabilities from different generations in Aotearoa New Zealand. Brian Box's story talks about his early experience in institutions and his reintroduction into the community through whānau support.



<https://bit.ly/3F0jNrE>

## Progress outcome by the end of year 10

### Understand

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### Know

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

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

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 (e.g., 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, the view of the 'ideal' has marginalised various groups in Aotearoa New Zealand, which have then 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

New Zealand governments have used wars, laws, and institutions to establish a colonial state and to undermine mana Māori. Māori have worked inside, outside, and alongside the Crown to renegotiate the colonial relationship with the Crown and to affirm tino rangatiratanga (e.g., through He Whakaputanga o te Rangatiratanga o Nu Tireni and Te Tiriti o Waitangi).

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 severely impacted the Māori economy.

The New Zealand economy has both benefited from and been vulnerable to the impacts of economic interdependence with other countries.

### 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.

Imagine Better, 2021

## Generations of Change: Tewai Skipwith-Halatau

A video interview of Tewai Skipwith-Halatau about her life and education, a blind Māori woman born in 1950s Aotearoa New Zealand. Tewai is a Paralympian and co-founded the charity Vision Pacific. The interview is conducted by Áine Kelly-Costello, a blind journalist. A summary and transcript of the interview are both available.



<https://bit.ly/3v0J2qa>

See the next page for guidance on sharing these stories with sensitivity and respect.

### Your Stories

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

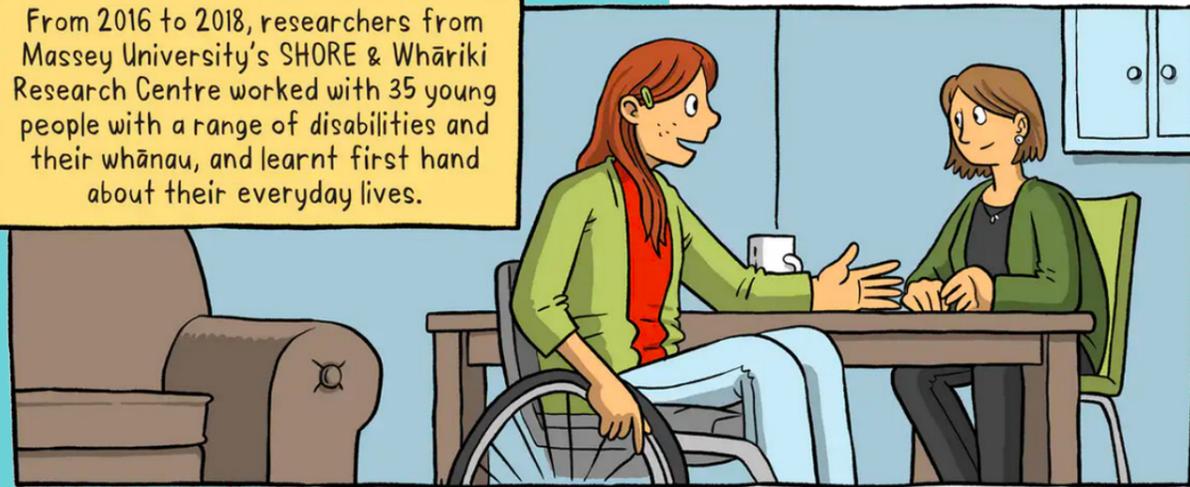
#### Do

Thinking critically about the past and interpreting stories about it

the learning that matters

# Our stories: Disabled New Zealanders

From 2016 to 2018, researchers from Massey University's SHORE & Whāriki Research Centre worked with 35 young people with a range of disabilities and their whānau, and learnt first hand about their everyday lives.



And what they found was that the biggest barriers to living a good life were discrimination and ableist attitudes.



Discrimination and prejudice come in many forms.



Non-disabled people think they know what disability 'looks like', and often how to help. And that can be a problem.

Image: Toby Morris/Health Research Council, CC BY-SA 4.0

## Teacher guidance

This guidance gives some background information to help engage effectively with resources about disabled people. The Office of Disability Issues reminds us that:

*Disabled people ask that educators acknowledge the history, the hurt, and the damage they have experienced, and the still tenuous place of disabled people and their whānau in the education system. We must respect and learn from the past - identifying and removing the barriers of bias, stigmatisation, and apathy as we move into the future. Real learning takes place when disabled learners and their whānau have a real sense of belonging and contributing to their schools and communities.*

### Disability affects many New Zealanders

1.1 million New Zealanders identify as being disabled, representing almost a quarter of the population.

New Zealand has obligations under the UN Convention on the Rights of Persons with Disabilities and this is reflected in the New Zealand Disability Strategy 2016-2026 (the Strategy).

### Perspectives on disability have changed over time

The way New Zealanders have treated disabled people has changed over the last couple of centuries. The social model of disability was developed by disabled people and endorsed by the World Health Organisation in the early 21st century. This model tells us:

*"Disability is something that happens when people with impairments face barriers in society; it is society that disables us not our impairments, this is the thing all disabled people have in common. It is something that happens when the world we live in has been designed by people who assume that everyone is the same."*

New Zealand Disability Strategy 2016-2026

### Helpful resources

**Inclusive Education** website: This website gives information and support to schools and teachers in creating an inclusive environment for all students, including a range of guides on how to include disabled students. <https://bit.ly/3Bgm9zA>

**The Conversation** graphic: "Comic explainer: young disabled New Zealanders on the barriers to a better life." This web page intersperses a clear illustrated narrative with statistics and links from the Health Research council. <https://bit.ly/3pBy9tj>

Before this, disabilities were often considered under 'the medical model' - in which disabilities are viewed medical conditions. We now understand that this model denies disabled people independence and control in their lives and creates low expectations.

### The language about disability is really important

Sometimes non-disabled people are unsure which words or terms are respectful. The Disability Strategy uses the term 'disabled people'. For others, the term 'people with disability' has the same meaning and recognises the person before their disability.

The best approach is to listen to how disabled learners refer to themselves and use the same language. If you are still not sure, ask your learners what language they prefer.

Disabled people are as diverse as any other community. Deaf people identify as part of the Deaf community with its own unique language and culture, and do not always identify as being disabled.

Most Māori disabled people identify as Māori first. The importance of their cultural identity is paramount to how they live their day to day lives.

**Scope** website: Scope is a disability equality charity based in England and Wales. Their website gives extensive background on challenges faced by disabled people. <https://bit.ly/2ZnRX8J>

**Enabling Good Lives:** Enabling Good Lives is a partnership between the disability sector and government agencies to ensure that disabled people have greater control over their lives. <https://bit.ly/3IJOYu6>