

New Zealand, of all places, is bringing in cultural Marxism by stealth

By Dr Muriel Newman, NZCPR, 14 May 2017

“I see a country that we as Maori will have a shared role in its sovereignty and this I see happening by 2025” – Maori King Tuheitia, New Zealand Herald, August 2016

Who could have imagined, that a National Government would embed ‘cultural competency’ *training* into our education system.

But that's exactly what they intend to do on the 1st of July, when the Maori Party’s separatist indoctrination becomes law - unless the Minister of Education or the Prime Minister steps in.

What this means is that all teachers will have to commit to “Affirming Maori learners as *tangata whenua*”, giving them a priority status over all other students.

In addition teachers will be expected to demonstrate “a commitment to *bicultural* partnership... and *bicultural* Aotearoa New Zealand”.

‘Biculturalism’ is, of course, cultural Marxism – a form of identity politics that seeks to subvert democratic rule by incorporating tribal authority into governance arrangements. Spearheaded by academics in the sixties, the biculturalists’ strategy was inspired by work of the Italian philosopher Antonio Gramsci, who regarded culture as a key ideological battleground in the struggle for social justice. His call for a ‘march through the institutions’ was aimed at positioning sympathisers inside the establishment to control the system from within.

In New Zealand, with biculturalism enthusiastically embraced by Maori sovereignty activists, the biculturalists’ first call was for the statutory protection of *Maori rights*. This was soon followed by *Treaty rights*. Nowadays, they are overtly pushing the cult of *biculturalism*, with its implied connotation of co-governance and racial privilege.

Auckland University’s Professor Elizabeth Rata has long [warned](#) that New Zealand’s bicultural movement has been a big mistake - by subverting democracy, erecting ethnic division, and promoting a cultural elite within Maoridom, biculturalism has allowed Maori radicals to subvert government institutions: “You get inside a system and subvert it. Destroy from within”.

But over the years, politicians have embraced the call of the biculturalists.

In education, *Maori rights* were introduced through Labour’s 1989 Education Act, with Minister Phil Goff [explaining](#), during the Second Reading debate, that each school was required “to consider the views and concerns of Maori communities” when preparing their charter, that “policies and practices that reflect New Zealand's cultural diversity and the unique position of Maori culture” should be included within that charter, and “that all reasonable steps should be taken to ensure that instruction in tikanga Maori and te reo Maori are provided for full-time students whose parents ask for it”.

These changes required schools to recognise the importance of Maori culture and to teach the

Maori language and custom when requested.

It was a National Government that introduced *Treaty rights* into education in 1993, as one of nine principles in their new curriculum framework: “The New Zealand Curriculum recognises the significance of the Treaty of Waitangi. The school curriculum will recognise and value the unique position of Maori in New Zealand society. All students will have the opportunity to acquire some knowledge of Maori language and culture. Students will also have the opportunity to learn through te reo and nga tikanga Maori. The school curriculum will acknowledge the importance to all New Zealanders of both Maori and Pakeha traditions, histories, and values.”

During Labour’s third term in Government, however, when they were introducing their new “progressive” primary and secondary school curriculum, Prime Minister Helen Clark rejected the advocacy of the biculturalists, by dropping the Treaty from the “principles” section of the draft and positioning it in Social Sciences Level Five: “the Treaty of Waitangi is responded to differently by people in different times and places”. They planned to feature the Treaty in a separate new Maori curriculum.

But these changes caused outrage.

At the time, the Minister of Education responded to accusations in Parliament that the Treaty had been dropped from the curriculum by [saying](#), “...it has not been removed. I would also remind the member of four things: one, it is in the Act; two, it is in the goals; three, it is in the guidelines to schools; and, four, it will be embodied in a Maori version of the curriculum next year.”

Nevertheless, protest action followed, led by the Human Rights Commission, which had prepared a [template](#) for “organisations, groups and individuals who are making submissions as part of the consultation process”, calling for the Treaty to be reinstated as a *principle* in the new curriculum and to be included throughout the learning areas.

Under pressure, including from the Commission, the Green Party, and the Maori Party, Labour finally caved in and the Treaty was elevated to a central role.

Now, the New Zealand Curriculum Framework [states](#) in the *Purpose* section, that the curriculum will “give effect to the partnership that is at the core of our nation’s founding document, the Treaty of Waitangi”.

In the *Vision* section, it affirms that young people “will work to create an Aotearoa New Zealand in which Maori and Pakeha recognise each other as full Treaty partners, and in which all cultures are valued for the contributions they bring”.

And the Treaty of Waitangi is the second of eight *Principles* in the curriculum, stating “The curriculum acknowledges the principles of the Treaty of Waitangi and the *bicultural* foundations of Aotearoa New Zealand. All students have the opportunity to acquire knowledge of te reo Maori me ona tikanga.”

In addition, the Treaty has been interwoven into subject areas at all curriculum levels, signalling just how dangerously politicised New Zealand’s education curriculum has become, with teachers now expected to teach children, not the truth, but the separatist propaganda that

the Treaty of Waitangi conferred full ‘partnership’ privileges to Maori.

When the Maori Party first entered Parliament in 2005, one of its long-term objectives was to incorporate its Treaty partnership and bicultural ideology into the policies, management and operations of the public service and state sector.

Once established in government in 2008 - as a member of the National Party’s ruling coalition – the Maori Party began to pursue their goal, prioritising education.

With sympathisers of biculturalism already well established within the education system, they built a case that the underachievement of Maori students was not the fault of the children or their families, but of teachers who failed to understand Maori history and traditions, and lacked awareness of what a “Maori pupil's life entailed”.

Teachers, they concluded, clearly needed *instruction* in Maori culture - if the educational outcomes for Maori students were to improve.

In June 2011, the Associate Minister of Education Dr Pita Sharples [explained](#) that for two years a team comprising the Education Council, the Ministry of Education, and a reference group of academics, teachers and iwi representatives had been working to develop a [programme](#) for those teaching Maori children.

The *Tataiako: Cultural Competencies for Teachers of Maori Learners* was designed for teachers in primary and secondary schools and early childhood centres: “We are shifting the emphasis away from Maori students being responsible for under-achieving in our compulsory education programmes, to look at how education can be delivered in the context of the vibrant contemporary Maori values and norms, reflecting the cultural milieu in which Maori students live.”

Dr Sharples explained that he wanted the concept integrated into teacher training programmes: “This approach will be phased in, in co-operation with the teaching profession, and subject to review with a view to mandating these competencies in future”.

By October 2012, he was [calling](#) for ‘cultural competency’ for teachers to be compulsory: “I want Tataiako to be compulsory. I think... that Tataiako should be part of every school.”

Assisted by a Maori Medium Advisory Group, which included representatives from Nga Kura a Iwi, Te Runanga Nui, Kura Maori and Puna Reo Immersion Centres, the Education Council began developing new *Standards for the Teaching Profession* and the *Practising Teacher Criteria*. As a result, once these standards become operational, it will be compulsory for the Maori “worldview, aspirations, and knowledge” to be incorporated into the culture of every school and early childhood centre in New Zealand, to ensure that Maori students will be able to learn “as Maori”.

What this means is that Dr Sharples’ plan for compulsory cultural competency across the education sector is about to become a reality. Irrespective of the number of Maori children in a school, and whether they are succeeding or failing, all teachers and all schools will be required to adopt a Maori world view through the new *Code of Professional Responsibility and Standards for the Teaching Profession*.

This week's NZCPR Guest Commentator, communications consultant and former teacher, Fiona Mackenzie, has studied the proposed code and explains what the new provisions entail:

“In something reminiscent of both Mao's devastating Cultural Revolution in China and South Africa's justification of its apartheid regime, the Council has published a draft revision of the rules governing teacher conduct. This *Code of Professional Responsibility and Standards for the Teaching Profession* supplants the current, 5 page Practising Teacher Criteria and will replace the Graduating Teacher Standards. Significant in itself is the leap in size to a pervasive and alarming 44 pages of bilingual, professional belittling, ideological instruction.

“Throughout it, teachers are told of “*our profession's obligation to recognising Aotearoa New Zealand as a bicultural nation and honouring te Tiriti o Waitangi/the Treaty of Waitangi* (the revisionists' interpretation, obviously) *by recognising it as a founding constitutional document*”. They are instructed to “*demonstrate and model their commitment to tangata whenuatanga and a bicultural partnership and practice*” and “*affirm Maori learners as tangata whenua*”.

“The Council will consider teachers breaching the Code if they fail to “*practice (sic) and develop the use of te reo Maori me nga tikanga*” or “*design and plan approaches which reflect the bicultural partnership in Aotearoa New Zealand and the local community*”.

In essence, once the draft [code](#) and standards become operational on July 1st, every teacher in the country will be expected to commit to the Maori Party's supremacist agenda, prioritising Maori children above all others.

Furthermore, the requirement to ‘practise and develop the use of te reo’, looks to be readying schools for the teaching of Maori language to be made compulsory.

When the draft *Code* was released for a six week period of consultation on March 10th, teachers, learners, and families were asked to provide feedback. Included in the responses published on the Education Council's website were concerns that “references to bicultural partnership fail to adequately acknowledge New Zealand as a multicultural nation”.

For an immigrant country, this is indeed a serious issue. It highlights the single-minded ruthlessness of the bicultural movement – and their supporters within government.

The reality is that education is being captured by Maori activists, and few appear to be aware of it.

If New Zealanders as a whole understood the extent to which extremist Maori cultural propaganda is being imposed on the country through the education system, they would be appalled.

Prioritising Maori students “as tangata whenua” - above all other students - is totally unacceptable.

Forcing teachers to regurgitate the political aspirations for supremacy of the Maori Party, by promoting their bicultural co-governance agenda, is unethical.

And with so much effort and resource going into cultural indoctrination, it's not hard to see

why New Zealand's academic standards are falling and our skill shortage is getting worse.

With the draft teaching code, which enables a race-based political minority to gain control of education for their own subversive ends, about to become law, the only people who can stop the madness are the Minister of Education and the Prime Minister.

This gives them an opportunity to publicly demonstrate whether they stand for all New Zealanders and democracy by stopping the new code, or whether their self-interest in retaining power means they will allow the systematic bicultural indoctrination of teachers and students to go ahead.

For the sake of our future, let's hope that common sense prevails and that equal rights, democracy, and the good of the country will win through.