

National Issues — How suits and ties, lipstick and dresses can lead to Treaty breaches

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Hannah currently lives and works in Te Whanganui a Tara, organising and facilitating Queer and Transgender Youth groups, as well as doing education homo/transphobia and racism awareness in schools, and with adults who work with youth.

(this was delivered using a whiteboard for some key words, a few diagrams, and lots of gesturing and performing to make the points make sense and have more context...)

Treaty stuff used to be a path to address racism, critical reflection upon dominant culture, but has largely been institutionalised.

For most people, especially youth, it's boring. There needs to be a new way to get, and get engagement.

Gender not as scary as race, in that most people (unless you're transgender) are happy admitting to, being part of, and performing their gender.

What race/ethnicity/class is your gender?

Key points:

Gender is raced (and classed etc).

Gender expression, is particular, as in is shaped by, and imbued with meaning, by the culture/s (which includes class) it exists in. The way we express our gender reflects the cultures we live in and are surrounded by.

Whiteness/Pākehā colonial culture and ways, are also expressed and acted out, in the way white/Pākehā masculinity and femininity are performed and adhered to.

Christian underpinnings in a Judeo-Christian secular colonial society: male protector and provider — paternalism and superiority on a nation/empire level. The Foreshore and Seabed is a recent example, looking at Crown/State/Empire actions through a gendered lens.

Male archetypes/stereotypes/aspirations:

- responsible for everything (home, sub-ordinates, land, wealth)
- strong, makes final decision
- rational, logical, the positive side in binaries.

How these 'male'/masculine tropes mirror/reflect Pākehā culture in relation to Māori/other non-Pākehā.

Characteristics in a racial hierarchy: the male penetrates, the female is penetrated/receptor. These characteristics exist in language around colonisation and land 'virgin land'. Farming as mark of civilisation, land is ploughed and made use of. Penetrated/receptor/passive/used seen as weak. Darwinian.

Heterosexuality: The role of the church in demonising diverse sexual orientation/gender, heterosexism and homophobia in masculinity and its policed boundaries. The male (heterosexual) body thought of, assumed and policed, as sealed and unpenetrable. Anal sex for men is not a 'normal' part of heterosexual sex. Gay men are hated because their bodies (stereotypically and assumed) are penetrated, and in the misogynistic society we live in, seen as being made like/treated like, a woman therefore inferior. Endemic level of homophobia/transphobia in schools.

Sports is a traditional male domain. My goal is to be protected, while I try to get in yours. Colonial settler paranoia of invasion, once having invaded. Get over it. Harden up.

Gender binary requires one to exist or else the other can't. The role of femininity in whiteness complements, enables — Patriarchal femininities. Feminine policing of masculinity (he's too girly ... I just want a strong man to hold me ... he has a really small penis ... I want a man who acts like a man ... etc).

Whiteness/Pākehā culture, and therefore colonisation and colonial culture, is expressed and perpetuated in how white/Pākehā men be men, and women be women. Whiteness and its colonial workings, is done through gender expression.