TREATY EDUCATION KIT

24 Activities with Teaching Guides and Resources

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INTRODUCTION

The purpose of this project was to support provision of Treaty education in the tertiary sector by making teaching resources easily accessible. A larger, but longer-term, goal is to develop a virtual community of Treaty education practitioners.

The project addressed several current problems:

i the Treaty of Waitangi is unique; teaching resources are not available from overseas; there are no Treaty 'textbooks' for tertiary education

ii because it has been taught for fewer than twenty years, teaching resources have not been published to date

iii due to the fact that it is a minor part of the curriculum, it is not a recognised area of teaching expertise

iv there are very few Treaty educators in the country, therefore it is not available in most community ACE programmes

v the Treaty is a controversial subject about which most adults know very little; many educators avoid becoming involved and/or do not provide quality learning experiences

vi there are insufficient numbers of people wanting to learn about becoming Treaty educators at any specific time and place to have a formal professional development programme. Therefore, this project was designed to provide teaching guidelines for a relatively large collection of existing teaching/learning activities for Treaty education and to publish them

As a tangata Tiriti (tauiwi) organisation, we work predominantly with tangata Tiriti, so our teaching activities have been designed for, and the guides will be oriented toward, this audience. However, the resources have been used by Māori educators with Māori learners as well.

The benefit of this project to teaching and learning is embodied in the concept of 'ako', because the activities published have been developed over many years of teacher-learner interaction; each new Treaty educator could develop comparable resources eventually but this project will make new Treaty educators more effective quickly – which is particularly important given the high turnover and absence of community of practice for this field.

NOTES FOR NEW TREATY EDUCATORS

Generally the primary interest of learners is 'what does the Treaty mean for me (personally and/or in my work)?' Therefore, if possible, it is important to try to include some content relating to that; one simple possibility is the Personal Responses activity.

It is a rather daunting reality for Treaty educators that most adults think Treaty education is important (good news) — for others rather than themselves — (not so good).

(See surveys by UMR published on the Human Rights Commission website http://www.hrc.co.nz/home/default.php).

Our own surveys suggest that the majority of our learners (about 75% of those in the formal adult education sector and about half of those in the community sector) would not choose to participate in Treaty education. The reasons for this are generally some combination of ignorance (about the Treaty/NZ history) and fear (of being expected to accept 'policitically correct' ideas, of confrontation, of being made to feel guilty, of having to address difficult issues). We use several strategies for managing this that try to address the reasons for it, including:

- acknowledging the compulsory aspect and learner resistance at the beginning of the first session (unless it is a workshop at which attendance is purely voluntary)

- emphasising that this is a common attitude which usually produces some nervous giggles as well as a relaxation of tension and that at the end of workshops the majority believe that Treaty education should be compulsory for all adults (we do have a question to this effect on our evaluation form as a way of measuring changes in attitudes)
- using *The Treaty is the Wave* activity at the beginning of every first session, even if the whole Treaty unit is only one hour
- including questions in the evaluation form about 'what concerns did you have before this course started?', 'are they still concerns?', and 'why/why not?' – to monitor the effectiveness of our strategies

It is a misconception that the compulsory education sector provides more content about NZ history/the Treaty now than in the past. Of course some schools provide very good teaching in this area (and the Year 13 NZ history curriculum is excellent), but very few adults in New Zealand, regardless of age, know the basics about the Treaty (see research published annually by the Human Rights Commission: search using 'UMR' on www.hrc.co.nz).

One consequence of this is that much of what is taught in the tertiary sector only requires secondary level comprehension. Even learners in post-graduate programmes may not have basic understanding about the Treaty, which makes it very difficult for them to achieve post-graduate level learning outcomes in the usually very limited amount of teaching time available. We therefore recommend that basic Treaty knowledge be a programme entry criterion (similar to English – it's part of being a student in Aotearoa/New Zealand); however for this to work there must be realistic options for them to achieve this. The Treaty Resource Centre is developing a self-directed introductory course for adults and in Auckland we regularly offer free Treaty workshops (www.trc.org.nz); if you want to discuss other options, feel free to contact us (coordinator@trc.org.nz).

Often those who say they know nothing or little about the Treaty know at least as much as, if not more than, those who say they have some knowledge, for several reasons:

- some people think they know a fair bit because they don't realise how much there is to know (or how much of what they 'know' is incorrect – see third point); interestingly, the UMR research cited above indicates that adults are increasingly aware that they don't know very much
- conversely, some people who say they know little, do so because they realise how much there is to know
- there are so many popular myths about the Treaty that people often think they know more than they do (the True - False Quiz is a good way of establishing this in a way that doesn't make people feel 'wrong')
- virtually anyone living in NZ knows some things, which can be developed through guided questioning

Learners who have attended several Treaty courses previously, or read widely, may know many facts about New Zealand history/the Treaty, but this is very different from understanding why it was written, what it meant to the various parties at the time, what went wrong, etc. For us, a significant indicator of success is when a learner says the equivalent of 'aha … now it makes sense'.

We cannot emphasise enough how useful *The Treaty is the Wave* activity is in achieving good outcomes, not only for the reasons identified in the several resources available for using it, but also because it reminds us of Paulo Freire's point that to be effective educators our pedagogy must be adapted to fit the learners' realities, which often is not where we think they should be or our own reality. We believe that an 'aha' moment is an indicator that an educational activity was a good match with the learner's reality at that point.

Following on from the above, all the teaching activities included in the set are effective — at least in some contexts, but this does not necessarily mean in all contexts! Please read the notes carefully to check whether they are suitable for your group. Furthermore, they need to suit the teacher/facilitator's own strengths, personality, etc. We have frequently noticed that an activity that works with one educator will not work with another, even if their knowledge, skills and experience are comparable and they are working with similar groups of learners. Don't give up if an activity does not work for you — try another one. Also, note that the copyright on these activities means that you are free to change them as long as you acknowledge the source of the original. We would like to encourage everyone to develop these activities further; many of the ones we have published now are much modified versions of ones we started using in the 1980s. We have found that paying close attention to learners' responses is the best guide to effective teaching generally and in developing educational activities/resources in particular. Feel free to contact us if you would like to discuss an idea before trying it with learners (coordinator@trc.org.nz).

Treaty education for adults in the 21st century is significantly different from the last quarter of the 20th:century:

- there is more of it and it is spread throughout the tertiary education sector
- there are more educators
- learners generally bring more positive attitudes to it
- we have many more resources for educators and learners

Welcome to the emerging community of practice for Treaty education!

Please join us on the website (http://www.treatyeducators.org.nz) where you can ask questions, access more resources, share ideas, get support.

Whāia te mātauranga hei oranga mō koutou.

Seek after learning for the sake of your well-being.

Treaty Resource Centre
He Puna Matauranga o Te Tiriti

Treaty of Waitangi Activities

Complex	
3	Key Events leading to the Treaty
4	Māori and Settler societies
5	Pre-Treaty views of each other
7	Looking at what the Treaty Articles say
9	Implications of the Treaty Articles
10	Thinking about Treaty Rights and Responsibilities
12	Native Land Court Scenario
14	True-False Quiz
15	Matching Treaty Terms
16	Significance of the Declaration of Independence
18	Who had authority
24	Thinking about relationships 2
Simple	
1	Events in Aotearoa before the Treaty
2	Explaining Faces
6	Signing of the Treaty Play
8	The Treaty is/was
11	Motis Test
13	The Wave is the Treaty
17	Lord Normanby's instructions
19	Treaty - Organisational Audit
20	Treaty Quotes
21	Personal Responses
22	Treaty Review
23	Thinking about relationships 1

GUIDE TO ACTIVITY DESCRIPTIONS

TOPIC: This section relates to the nine categories:

1) general;
2) pre-European;
3) early European contact;
4) British engagement;
5) the Treaty (including later interpretations);
6) colonisation;
7) today;
8) application;
9) other/process openings/closings.

TYPE: The options are icebreaker, energiser, brief overview (of topic), setting context (for topic), in-depth (on topic), review.

LENGTH: Usual length of basic activity. If different for alternate version/s, that will be included in the description of variation.

EXPLICIT PURPOSE/S: Primarily to assist facilitators when using the guides, but also those writing the guides - explicit purposes are the ones you share with the participants.

IMPLICIT PURPOSE/S: Primarily to assist facilitators when using the guides, but also those writing the guides - implicit purposes are ones that aren't usually shared with participants.

GROUP SIZE: This section includes any restrictions on size of the group.

CHARACTERISTICS: This section identifies for whom this activity does or does not work well: demographic characteristics, level of prior knowledge, level of English, level of academic ability, occupational context, etc

FACILITATOR KNOWLEDGE NEEDED: Level of knowledge about the Treaty that the facilitator needs:
low - activity includes all the necessary knowledge;
medium - the facilitator would need to know more than the participants;
high - a wide and/or deep range of knowledge is needed.

FACILITATION SKILLS NEEDED: Level of skill needed by the facilitator:
low - just needs to have basic group process skills;
medium - tricky situations might arise;
high - tricky situations are likely to arise.

RESOURCES NEEDED: Hand-outs, game pieces, OHTs, posters, CD/DVD, etc; it is assumed that participants will have pens/pencils and facilitator will bring whiteboard markers/duster.

TECHNOLOGY NEEDED: Any equipment needed other than whiteboard, e.g. OHP, laptop/datashow. Also any characteristics of the room other than space for everyone to sit, e.g. if chairs need to be moveable, tables, floor space for activities/

INSTRUCTIONS: Spoken scripts are represented by italics.

TEACHING TIPS: Any suggestions about ways to make delivery easier; points to be careful about.

COMMONLY ASKED QUESTIONS: See possible responses in FAQ on the Treaty Educators website.

VARIATIONS: Different ways to use the basic activity, for example, in shorter or longer time-frame or as a different type.

SOURCES OF INFORMATION ABOUT CONTENT: Sources of information about the content of the activity.

ACKNOWLEDGEMENTS: Who developed the the activity (and why) and who else contributed.

1. Events in Aotearoa before the Treaty

TOPIC: 2) Pre-European contact; 3) Early European contact.

TYPE: setting the context.

LENGTH: 10–20 minutes.

EXPLICIT PURPOSE/S: To show the relative timing of historical events and to remind participants that there's a long, rich history in this place before Europeans arrived.

IMPLICIT PURPOSE/S: To validate Māori connection of history to creation.

GROUP SIZE: Any.

CHARACTERISTICS: Any.

FACILITATOR KNOWLEDGE NEEDED:
medium - if done quickly with information lightly covered;
high - if done in greater depth (can provide more description and historiography).

FACILITATION SKILLS NEEDED: Low

RESOURCES NEEDED:
- Events in Aotearoa before the Treaty worksheet;
- Events in Aotearoa before the Treaty Answers (for the facilitator)

TECHNOLOGY NEEDED: None

INSTRUCTIONS:
1. Introduce simply, e.g. *This next activity will help set the context for the Treaty*.
2. Hand out the worksheet: Events in Aotearoa before the Treaty.
3. Explain that the spiral is a timeline. Ask participants to work with a partner, or in a group of three, to place the events listed in the table in their correct order with 1 being the first or earliest event and 8 the closest to the Treaty signing. It may be useful to write 1 = earliest and 8 = most recent on the white board.
4. Allow 5 minutes to complete the worksheet (if participants are engrossed in active learning from each other you may want to allow more time, but listen for any misinformation that you may need to address with the whole group).
5. Ask the whole group '*which event happened first? second? etc*' and encourage discussion when there is disagreement. At the end, confirm the correct order.
6. Allow time for questions and clarifications (5 to 10 minutes).
7. Summarise.

TEACHING TIPS: Māori histories are a specialised subject and not easily explained from a Pākehā perspective. In the introduction:
- emphasise that this is an intentionally superficial approach - not intended to focus on Māori history and culture
- explain that there has been debate in the past about some of the Māori settlement events but there is now consensus amongst experts, e.g. the 'great fleet' as a single migration is a myth that has been overturned
- use language such as 'super-natural' rather than 'mythical or 'gods'.

COMMONLY ASKED QUESTIONS: Are the parts about Rangi/Papa and Maui, Māori myths?

VARIATIONS: You can bring two pairs together into a larger group to compare answers and reach a consensus about the correct order of events. This can enable discussion and knowledge sharing and allow less confident participants to speak or ask questions. An experienced facilitator with in-depth knowledge may be able to lead a more detailed description of early relationships between hapū and early Europeans. Alternately, this can be done as a whole group activity using the following method:
a) create a timeline on the floor using pieces of paper as markers;
b) allocate the events (A-H) to group members (more than one participant to an event depending on group numbers);

c) ask participants locate themselves in the appropriate place on the timeline according to the event they represent;
d) provide the answers and ask participants to discuss in pairs one thing they learnt from the exercise.

SOURCES OF INFORMATION ABOUT CONTENT:

The Separation of Rangi and Papa:

1. The Encyclopedia of New Zealand (2009). *Ranginua - the sky father*. Retrieved from http://www.teara.govt.nz/en/ranginui-the-sky/1; and *Papatūānuku – the earth mother*. Retrieved from http://www.teara.govt.nz/en/papatuanuku-the-land/2.
2. Walker, R. (2004) *Ka Whawhai Tonu Matou: Struggle without end* (2nd ed) (pp. 11-14). Auckland, New Zealand: Penguin Books.

Maui Fishes up the North Island:

3. The Encyclopedia of New Zealand (2009). *Māui.* Retrieved from http://www.TeAra.govt.nz/en/first-peoples-in-maori-tradition/3.
4. Walker, R. (2004) *Ka Whawhai Tonu Matou: Struggle without end* (2nd ed) (pp 15-19). Auckland, New Zealand: Penguin Books.

Early Polynesian Explorers:

5. The Encyclopedia of New Zealand (2009). Kupe. Retrieved from: http://www.teara.govt.nz/en/first-peoples-in-maori-tradition/6.
6. Walker, R. (2004) *Ka Whawhai Tonu Matou: Struggle without end* (2nd ed) (pp 34-37). Auckland, New Zealand: Penguin Books.

The Great Fleet:

7. Walker, R. (2004). *Ka whawhai tonu matou: Struggle without end* (2nd ed) (pp 37-39). Auckland, New Zealand: Penguin Books.

Early European Explorers:

8. The Encyclopedia of New Zealand (2009). *European discovery of New Zealand.* Retrieved from http://www.teara.govt.nz/en/european-discovery-of-new-zealand.

Whalers, sealers and early European traders:

9. Encyclopedia of New Zealand (2009). *Sealers and whalers – pre1840 contact* Retrieved from: http://www.nzhistory.net.nz/culture/pre-1840-contact/sealers-and-whalers.
10. Nauman, R., Harrison, L. & Winiata, T. (1990) *Te Tiriti o Waitangi: the living Treaty* (pp 8-13). Auckland, New Zealand: New House Publishers Ltd.

Early European missionaries:

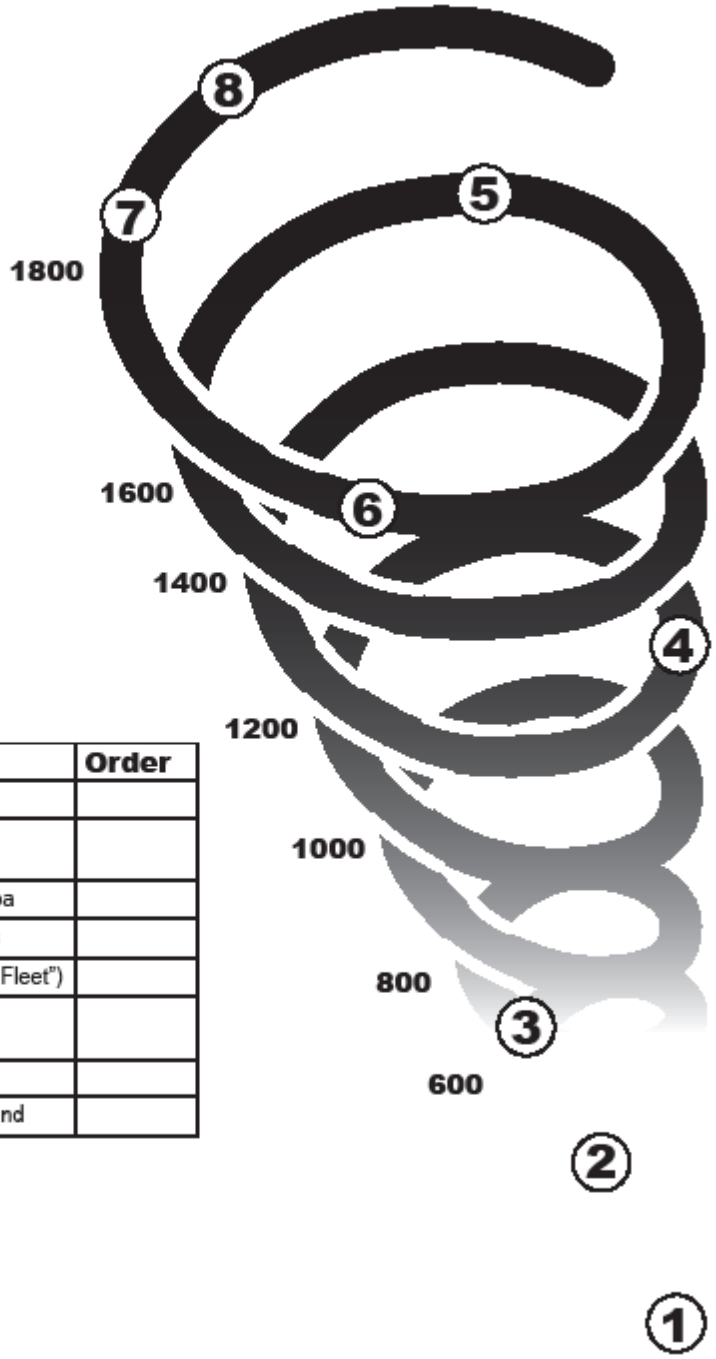
11. Ministry for Culture and Heritage (2008). *The Christian missionaries*. Retrieved from: http://www.nzhistory.net.nz/culture/the-missionaries.

Early European settlers:

12. Naumann, R. (1990). *The Tauiwi, the later immigrants*, (p. 8). Auckland, New Zealand: New House Publishers.

ACKNOWLEDGEMENTS: Christine Herzog.

Events in Aotearoa before the Treaty



The events below are not in chronological order. Please match them with the approximate dates on the spiral timeline.

Event	Order
A Early European explorers	
B Early Polynesian explorers (Kupe, Toi, Whatonga)	
C Separation of Rangi and Papa	
D Early European missionaries	
E Te Hekenga Nui ("The Great Fleet")	
F Whalers, sealers and early European traders	
G Early European settlers	
H Maui fishes up the North Island	

Treaty Resource Centre
Te Puna Matauranga o Te Tiriti

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2005

Events in Aotearoa before the Treaty: Answers

Order on the worksheet

Event	Order
A Early European explorers	5
B Early Polynesian explorers (Kupe, Toi, Whatonga)	3
C Separation of Rangi and Papa	1
D Early European missionaries	7
E Te Hekenga Nui ("The Great Fleet")	4
F Whalers, sealers and early European traders	6
G Early European settlers	8
H Maui fishes up the North Island	2

Correct sequence of events

C Separation of Rangi and Papa
H Maui fishes up the North Island
B Early Polynesian explorers (Kupe, Toi, Whatonga)
E Te Hekenga Nui ("The Great Fleet")
A Early European explorers
F Whalers, sealers and early European traders
D Early European missionaries
G Early European settlers

2. Explaining Faces

TOPIC: 9) Other.

TYPE: Ice-breaker or energiser.

LENGTH: 1 minute/person in group.

EXPLICIT PURPOSE/S: To connect the group to the overall subject and to provide an opportunity for people to engage without feeling exposed.

IMPLICIT PURPOSE/S: To give the facilitator a sense of people's attitudes. Although they are not requested to share their own view, each is choosing a perspective, for example, a person could say 'this person is smiling because the Treaty is being applied' OR 'this person is smiling because the Treaty isn't being applied'.

GROUP SIZE: Up to 30.

CHARACTERISTICS: Any.

FACILITATOR KNOWLEDGE NEEDED: None needed.

FACILITATION SKILLS NEEDED: Low (medium-high if variation of people sharing own feelings).

RESOURCES NEEDED: Copies of Feelings about the Treaty cut up into individual faces; laminate if to be used often. You can download different images from:
http://office.microsoft.com/en-us/ clipart/results.aspx?qu=expressions&sc=21.

TECHNOLOGY NEEDED: None.

INSTRUCTIONS:
- Hand out one face card to people as they enter the room; or have a box by the door and ask participants to take one; or place one on each chair face down.
- *Look at the face that you have. Think for a minute about the person's expression and what they are thinking about the Treaty that might produce that expression. I'll do a couple first as examples* [have 2 or 3 ready].
  - *'This person is feeling confused by the Treaty because they hear different things about what it means.'*
  - *' This person is feeling angry about the Treaty because it creates divisions amongst New Zealanders.'*
- *You can express views that you have heard from others — they don't have to be your own. There will probably be some very different views expressed and you may not agree with all of them; this is just an exercise to remind us of all the different emotions that the Treaty evokes — there aren't right or wrong responses.* [Remember the The Wave is the Treaty activity].

TEACHING TIPS: Any response is fine; note potential issues to bring up later.

COMMONLY ASKED QUESTIONS: None.

VARIATIONS: If the group has bonded and people are feeling safe, participants could pick faces that reflect something they want to share about their own feelings.

SOURCES OF INFORMATION ABOUT CONTENT: None.

ACKNOWLEDGEMENTS: Christine Herzog.

3. Key Events Leading to the Treaty Signing

TOPIC: 5) The Treaty.

TYPE: Review, setting the context.

LENGTH: 5–10 minutes.

EXPLICIT PURPOSE/S: To identify key events that contributed to the specific Treaty articles, who was responsible and when.

IMPLICIT PURPOSE/S: To explain why the English version is not significant.

GROUP SIZE: Any.

CHARACTERISTICS: Less suitable for academic or more advanced groups.

FACILITATOR KNOWLEDGE NEEDED:
low - if done quickly with information lightly covered;
medium - if done in greater depth.

FACILITATION SKILLS NEEDED: Low.

RESOURCES NEEDED:
- Key Events Leading to Treaty Signing Worksheet;
- Key Events Leading to Treaty Answers.

TECHNOLOGY NEEDED: None.

INSTRUCTIONS:
1. Introduce as a quick review of events leading to the signing and content of the Treaty.
2. Hand out the worksheet and ask participants to work in pairs, allowing 5 minutes.
3. Hand out the answer sheet for participants to compare their answers.
4. Clarify any issues or note them for later.

TEACHING TIPS: A good activity to use before or after a break.

COMMONLY ASKED QUESTIONS: Why didn't Hobson sign the English version?

VARIATIONS:
- Could also be used in a simplified form as a 'setting context' activity before the events are explained.
- The worksheets can be enlarged and the elements cut out for kinesthetic learners.

SOURCES OF INFORMATION ABOUT CONTENT:

1. US History Encyclopedia (2006). *Royal Proclamation of 1763.* Retrieved from: http://www.answers.com/topic/royal-proclamation-of-1763.

2. Moon, P and Biggs, P. (2004). *The Treaty and its times: The illustrated history*. Auckland, New Zealand: Resource Books.

ACKNOWLEDGEMENTS: Christine Herzog.

Key Events Leading to Treaty Signing

When	What	Who
1763		**Brithish Government**
1835		
1839		
4 Feb 1840		
6 Feb 1840		
March 1840		

Answers to insert in the correct place:

What	Who
The Draft	British law clerk
English Version • 2 signings only • at Manukau and Waiuku • by 39 chiefs	British already here and from Hobson's ship
Proclamation land sales only through the Crown	• • Lord Normanby, influenced by Aboriginal Protection Society
Māori Text *Hobson and 50 chiefs signed at time* *a) 50+ more signings later* b) 500+ more chiefs signed	British Government
Declaration of Independence 'rangatiratanga' used for 'sovereignty'	James Busby
Normanby's Instructions to Hobson • Article 1 – take over: peacefully & with full, informed consent • Article 2 – sort out land problems • Article 3 – be nice	Rev Henry Williams, Son/nephew

Key Events Leading to Treaty Signing: Answers

1763	Proclamation land sales only through the Crown	British Government
1835	Declaration of Independence 'rangatiratanga' used for 'sovereignty'	James Busby
1839	Normanby's Instructions to Hobson • Article 1 – take over: peacefully & with full, informed consent • Article 2 – sort out land problems • Article 3 – be nice	Lord Normanby, influenced by Aboriginal Protection Society
4 Feb 1840	The Draft	British already here and from Hobson's ship
6 Feb 1840	Māori Text Hobson and 50 chiefs signed at time a) 50+ more signings later b) 500+ more chiefs signed	Rev Henry Williams, son/nephew
March 1840	English Version • 2 signings only • at Manukau and Waiuku • by 39 chiefs	British law clerk

4. Māori and Settler Societies

TOPIC: 3) Early European contact.

TYPE: Setting the context.

LENGTH: 15–20 minutes.

EXPLICIT PURPOSE/S: To compare characteristics of Māori and settler societies to increase understanding of why there would be culture clash.

IMPLICIT PURPOSE/S: To show that Māori had their own successful culture and way of life which has been eroded by colonisation.

GROUP SIZE: Any.

CHARACTERISTICS: Less suitable for academic or more advanced groups.

FACILITATOR KNOWLEDGE NEEDED:
low - if done quickly with information lightly covered;
medium - if done in greater depth.

FACILITATION SKILLS NEEDED: Low.

RESOURCES NEEDED:
- Māori and Settler Societies worksheet 1;
- Māori and Settler Societies answers 1;
- Māori and Settler Societies worksheet 2;
- Māori and Settler Societies answers 2.

TECHNOLOGY NEEDED: None.

INSTRUCTIONS:
1. Provide participants with copies of the two worksheets, Māori and Settler Societies 1 and 2.
2. Participants use a pencil to draw a line between each statement and the house representing the society that the statement relates to.
3. Participants work in pairs or small groups (3-4) to share ideas and discuss their answers.
4. Give everyone an answer sheet so that they can compare their own. If groups are working at very different speeds, you may move among the groups that have finished to address any differences in the answers.
5. In the big group, ask participants to identify any answer /information that was new to them or surprised them.
6. Answer the most pressing questions or direct participants to other sources of information.
7. Note any myths or misunderstandings that can be dealt with in later sections.

TEACHING TIPS: There may be a need to define culture and give examples. Tell participants that they will need to take off their '2010 spectacles' and put on a pair for the period between 1820 and 1840. Elaborate on examples if necessary but avoid trying to explain aspects of Māori culture.

COMMONLY ASKED QUESTIONS: None.

VARIATIONS: Use only one worksheet if time is short. Step 2 can be done in pairs with one worksheet between two participants.

SOURCES OF INFORMATION ABOUT CONTENT:

1. Naumann, R. (1990). *The Tauiwi, the Later Immigrants* (p8). Auckland, New Zealand: New House Publishers.

2. Nauman, R., Harrison, L. & Winiata, T. (1990). *Te Tiriti o Waitangi: The living Treaty* (pp 4-13 Auckland: New House Publishers.

ACKNOWLEDGEMENTS: Glenys Daley.

Māori and Settler Societies 1

Some of these statements come from Māori society and some from settler society. Decide which is which.

Everyone gets an education for everyday life. Some are chosen to be given specialist knowledge. Ours is an oral culture, so what is learned must be remembered accurately so it can be passed on.

For people of the lower classes, to have your own piece of land is like a dream come true.

New Zealand had measles, smallpox and tuberculosis epidemics in the 1820s and 30s. These diseases are not new to us.

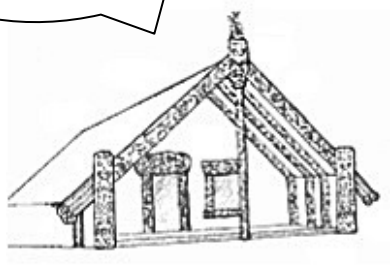
Castor oil and common sense cure most things. The way to deal with toothache is to pull the tooth out.

It's where you come from that matters, and who your ancestors are - and not who you are or what work you do.

Reading is a new and fascinating thing. We are all learning to do it!

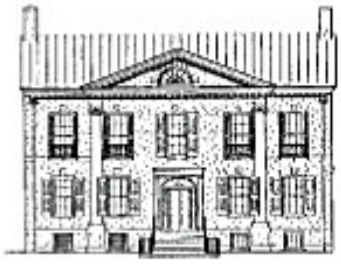
Only the rich and the middle class get an education. Working class children have to work. One in five of our people are illiterate.

Insanity is shameful. The insane are locked up and hidden away from society.



An educated man can read and write. The church runs schools and teaches people how to read the Bible.

If some outsider kills one of your family, it is your responsibility to get revenge.



If you get sick you will need someone who knows what to collect from the forest to make you well. You may have got sick because you have done something wrong.

For people of the lower classes, to have your own piece of land is like a dream come true.

People live in harmony with nature. Everything has a life force - people, animals, land, rivers and sea.

Inventions such as the microscope have shown us what causes disease.

The old people are the keepers of knowledge and they do not surrender their knowledge lightly. They pass it on to a carefully selected member of the younger generation.

We belong to this place where our ancestors lived. We must respect it and care for it.

Hospitals are established in most towns but women still die in childbirth. Diptheria, whooping cough and typhoid are often fatal for children, and cancer is a major cause of death for adults.

Rich and poor alike spend a lot of their money on alcohol.

Māori and Settler Societies 1 - Answers

Settler society statements are in bold.

Everyone gets an education for everyday life. Some are chosen to be given specialist knowledge. Ours is an oral culture, so what is learned must be remembered accurately so it can be passed on.

For people of the lower classes, to have your own piece of land is like a dream come true.

New Zealand had measles, smallpox and tuberculosis epidemics in the 1820s and 30s. These diseases are not new to us.

Reading is a new and fascinating thing. We are all learning to do it!

Only the rich and the middle class get an education. Working class children have to work. One in five of our people are illiterate.

Castor oil and common sense cure most things. The way to deal with toothache is to pull the tooth out.

It's where you come from that matters, and who your ancestors are - and not who you are or what work you do.

Insanity is shameful. The insane are locked up and hidden away from society.

An educated man can read and write. The church runs schools and teaches people how to read the Bible.

If some outsider kills one of your family, it is your responsibility to get revenge.

If you get sick you will need someone who knows what to collect from the forest to make you well. You may have got sick because you have done something wrong.

For people of the lower classes, to have your own piece of land is like a dream come true.

People live in harmony with nature. Everything has a life force - people, animals, land, rivers and sea.

Inventions such as the microscope have shown us what causes disease.

The old people are the keepers of knowledge and they do not surrender their knowledge lightly. They pass it on to a carefully selected member of the younger generation.

We belong to this place where our ancestors lived. We must respect it and care for it.

Hospitals are established in most towns but women still die in childbirth. Diptheria, whooping cough and typhoid are often fatal for children, and cancer is a major cause of death for adults.

Rich and poor alike spend a lot of their money on alcohol.

Māori and Settler Societies 2

Some of these statements come from Māori society and some from settler society. Decide which is which.

Cooking and eating should be done outside of your house. You never take food into the place where you sleep.

To cultivate the land is a Christian duty. People who don't use land productively shouldn't be allowed to own it.

In the past, our people never had these diseases that spread so quickly and leave so many people dead - influenza, measles and chicken pox.

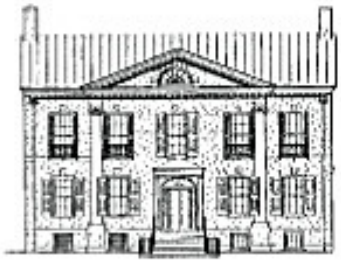
New arrivals live in tents and makeshift shelters. Those who have money aim to buy land and build a house.

Most families consist of father, mother and perhaps four or five children.

Look to the past to guide you in your life.

The spiritual world is all around us. It is important to respect things that are sacred and to do what you ought to do.

Alcoholism and venereal disease are common amongst sailors and whalers.



The New Zealand Company cares more about profits for the shareholders than about getting supplies to us.

Houses are wooden. A cottage style with a verandah is very popular.

It is the grandparents who teach and care for the children most of the time.

Whether we are digging the gardens or fishing, whatever the work, we do it together.

The poor and the unemployed live in overcrowded slums in the towns. The gentry live in fine large houses.

There have been great advances in modern medicine, including the stethoscope and bacteriology.

It is our job to look after and care for the land. The land is like the mother who nurtures us.

Our nation is the most powerful in the world. It is our Christian duty to bring civilisation to the natives and to convert the heathen.

My family is led by my parents. Most of my brothers and sisters and their partners live with our family, and of course all our children.

Children should be seen and not heard. Spare the rod and you spoil the child.

Māori and Settler Societies 2 - Answers

Statements from settler society are in bold.

Cooking and eating should be done outside of your house. You never take food into the place where you sleep.

To cultivate the land is a Christian duty. People who don't use land productively shouldn't be allowed to own it.

In the past, our people never had these diseases that spread so quickly and leave so many people dead - influenza, measles and chicken pox.

New arrivals live in tents and makeshift shelters. Those who have money aim to buy land and build a house.

Most families consist of father, mother and perhaps four or five children.

Look to the past to guide you in your life.

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Alcoholism and venereal disease are common amongst sailors and whalers.

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My family is led by my parents. Most of my brothers and sisters and their partners live with our family, and of course all our children.

5. Pre-Treaty Views of Each Other

TOPIC: 3) Early European contact.

TYPE: Setting the context.

LENGTH: 20–30 minutes; 10–15 minutes if brainstorming variation is used.

EXPLICIT PURPOSE/S: To clarify what were the positives and negatives in the relationships which eventually resulted in the British change of policy (to colonise NZ) and to emphasise how many positives there were.

IMPLICIT PURPOSE/S: To give evidence of how successful Māori were in their engagement with European culture.

GROUP SIZE: Any.

CHARACTERISTICS: Any.

FACILITATOR KNOWLEDGE NEEDED:
low - if done quickly with information lightly covered
medium - if done in greater depth.

FACILITATION SKILLS NEEDED: Low.

RESOURCES NEEDED:
- Pre-Treaty relationships triangle;
- Pre-Treaty views worksheet – answer template;
- Pre-Treaty views - possible answers;
- Pre-Treaty views – answer sheet.

TECHNOLOGY NEEDED: None.

INSTRUCTIONS:
Introduce the topic by drawing a large triangle on the whiteboard (see Pre-Treaty triangle diagram at http://www.trc.org.nz/european):
- *The Treaty relationship was between hapū* [write 'hapū' in apex of triangle] *and the British Crown* [write 'British Crown' in bottom left corner of the triangle*] but the British Crown, like other European governments, wasn't interested in colonising New Zealand. Why do you think that was?*
  [Answers should include too far away, too small, didn't know about gold and minerals, already accessing timber and flax, too expensive to travel there, etc.]
- *If it had just been an issue of hapū and Crown the Treaty might never have happened. What really motivated the Treaty was the relationship between hapū and Europeans living here - Europeans from all over Europe* [write 'British people living here (European settlers)' in bottom right corner of triangle]. *That relationship in the pre-Treaty period was basically very positive. We've heard about some disastrous encounters, but as Jamie Belich has noted: those were a very small proportion of the total, literally thousands of encounters. What they (both Māori and Europeans) wanted to do was to enhance the positives in the relationships and manage the negatives because, no matter how good a relationship is, there are always some problems.*
- *Now we are going to do an activity to see what those positives and negatives were. Remember the 'The Wave is the Treaty' activity - some different viewpoints existed. Even though they agreed that the positives outweighed the negatives, what the positives were and what the negatives were varied.*
  [Remind participants at this point of the main occupational groups, e.g. traders and whalers, missionaries, settlers].
- Hand out 'Answer Template: Pre-Treaty Views of each other' and 'Possible Answers: Pre-Treaty Views of Each Other', one set for every two or three people.
- *On this worksheet there are boxes where you put in the positives and negatives from each group's perspective. ThisPossible Answers sheet gives some ideas of what positives and negatives might go into each of those boxes. This isn't like the True/False quiz — the answers are much more flexible and you may think of something that we haven't thought of. As you can see, some answers might apply more than once in different places. The number by each suggests how many times you might use that answer in the*

worksheet. Try to get one or two items into each box by writing just the letter of the alphabet — there is no need to write out the whole motive.

- [Allow about 10 minutes for each pair or group to work out answers together; then give out the third sheet with ‘answers’ as each group is finishing, to compare.
- *Let's talk about what you've got compared with what I've got here; we’ll discuss any differences. There are many possible interpretations and angles to consider.* [Allow up to 10 to 15 minutes for discussion and questions].

TEACHING TIPS: Use this activity in conjunction with the drawing of a triangle to show relationships between hapū, Europeans living here, and the British Crown. See http://www.trc.org.nz/european for an example. Emphasise that the 'answers' aren't fixed - there are different ways of interpreting the points.

COMMONLY ASKED QUESTIONS: Weren't the British worried that the French would colonise here?

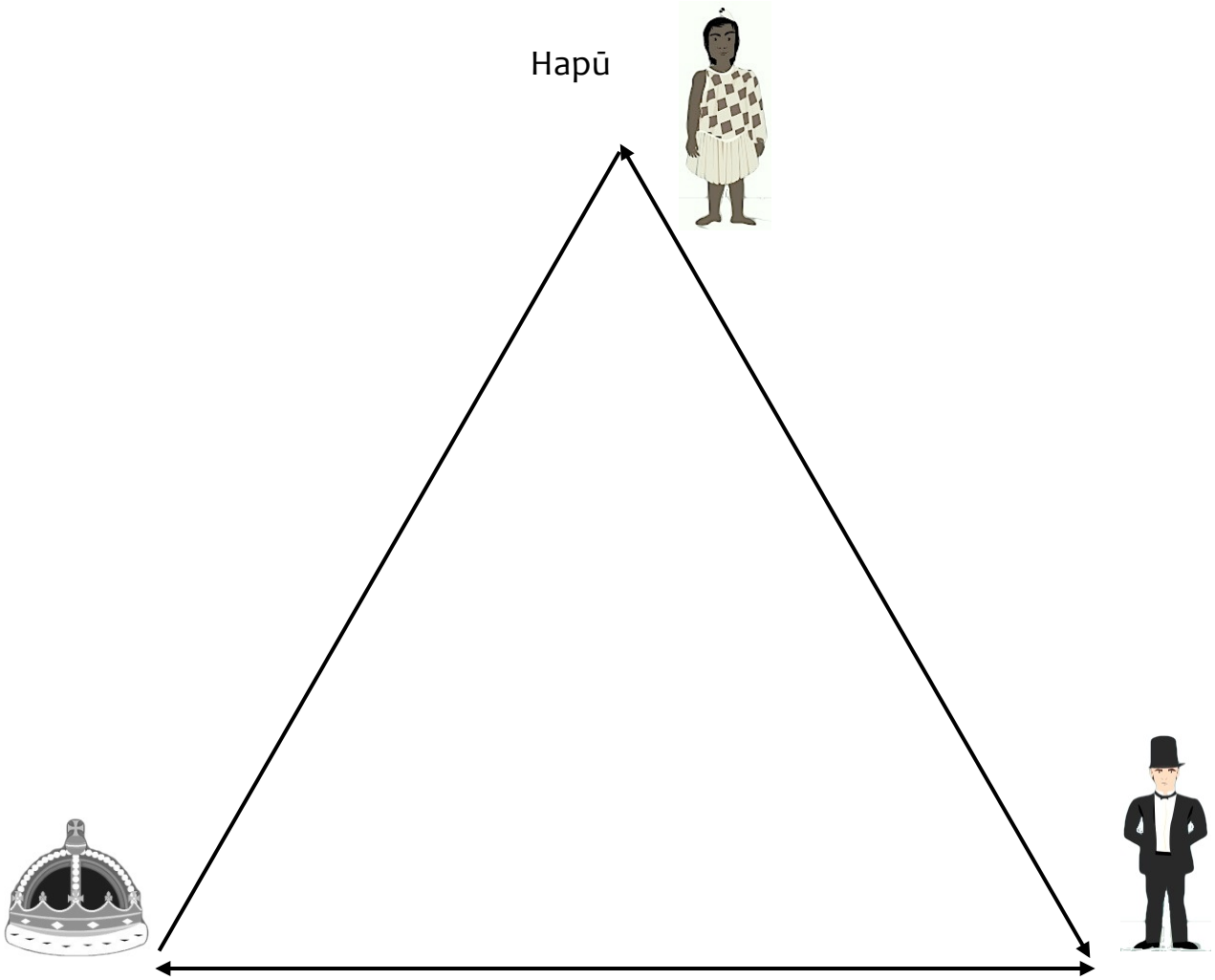
VARIATIONS: Brainstorm the positives and negatives for each group in relation to the others on the board and then hand out the 'answers'.

SOURCES OF INFORMATION ABOUT CONTENT:

Nauman, R., Harrison, L. & Winiata, T. (1990). *Te Tiriti o Waitangi: The living Treaty* (pp 22-293). Auckland: New House Publishers.

ACKNOWLEDGEMENTS: Christine Herzog & Deborah Radford.

Pre-Treaty Relationships Triangle



Note: the words by themselves are sufficient – the drawings are an extra.

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ANSWER TEMPLATE - PRE-TREATY VIEWS OF EACH OTHER (1830s)

British Crown view of hapū/Māori ⇒

Pos:

Neg:

Pos:

Neg:

⇐ **Hapū/Māori** view of British Crown

Europeans in Aotearoa

Traders' view of **Hapū/Māori** ⇒

Pos:

Neg:

Pos:

Neg:

⇐ **Hapū/Māori** view of traders

Missionaries' view of **hapū/Māori** ⇒

Pos:

Neg:

Pos:

Neg:

⇐ **Hapū/Māori** view of missionaries

Settlers' view of hapū/Māori ⇒

Pos:

Neg:

Pos:

Neg:

⇐ **Hapū/Māori** view of settlers

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POSSIBLE ANSWERS: PRE-TREATY VIEWS OF EACH OTHER (1830s)

POSITIVES	No. of times each view can be used	NEGATIVES	No. of times each view can be used
a) bring guns	1	a) their cultural differences make trouble	7
b) bring new ideas about agriculture	1	b) don't control own misbehaving citizens	1
c) provide new markets for selling European goods	1	c) bring new diseases	3
d) bring new goods e.g., metal, wool, cotton	1	d) bring guns	1
e) have under-used land for settlement	2	e) occupy more land than they need	3
f) bring new tools and foods	1	f) would be expensive to govern	1
g) are potential converts to Christianity	1	g) are lawless, behave offensively	1
h) are decent inoffensive people	3	h) may not be trustworthy	1
i) protect us from colonisation	1	i) cheat in land dealings	1
j) bring new ideas about trade	1	j) misunderstand land 'sales'	4
k) bring new spiritual ideas	1		
l) bring oxen, horses	1		
m) bring idea of written language	1		
n) appear to be trustworthy	4		
o) have new markets for buying timber & flax	2		
p) assist us with international trade	1		
q) Māori deserve protection from misbehaving Europeans	3		

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ANSWER SHEET: PRE-TREATY VIEWS OF EACH OTHER (1830s)

British Crown view of hapū/Māori ⇒	**Pos:** e) have under-used land for settlement, h) are decent inoffensive people; o) have new markets for buying timber & flax; q) Māori deserve protection from misbehaving Europeans
	Neg: a) their cultural differences make trouble; f) would be expensive to govern; j) misunderstand land 'sales'

Pos: i) protect us from colonisation; n) appear to be trustworthy; p) assist us with international trade; q) Māori deserve protection from misbehaving Europeans	⇐ **Hapū /Māori** view of British Crown
Neg: b) don't control own misbehaving citizens; h) may not be trustworthy	

Europeans in Aotearoa

Traders' view of hapū/Māori ⇒	**Pos:** c) provide new markets for selling European goods; o) have new markets for buying timber & flax
	Neg: a) their cultural differences make trouble

Pos: a) bring guns; d) bring new goods (metal, wool, cotton); j) bring new ideas about trade	⇐ **Hapū/Māori** view of traders
Neg: a) their cultural differences make trouble; c) bring new diseases, d) bring guns; g) are lawless; behave offensively	

Missionaries' view of hapū/Māori ⇒	**Pos:** g) are potential converts to Christianity; h) are decent inoffensive people; n) appear to be trustworthy; q) deserve protection from misbehaving Europeans
	Neg: a) their cultural differences make trouble; j) misunderstand land 'sales'

Pos: h) are decent inoffensive people; k) bring new spiritual ideas; m) bring idea of written language; n) appear to be trustworthy	⇐ **Hapū/Māori** view of missionaries
Neg: a) their cultural differences make trouble; c) bring new diseases; e) occupy more land than they need	

Settlers' view of hapūMāori ⇒	**Pos:** e) under-used land for settlement; n) appear to be trustworthy
	Neg: a) their cultural differences make trouble; e) occupy more land than they need; j) misunderstand land 'sales'

Pos: b) bring new ideas about agriculture; f) bring new tools & foods; l) bring oxen, horses	⇐ **Hapū/Māori** view of settlers
Neg: a) their cultural differences make trouble; c) bring new diseases; e) occupy more land than they need; i)cheat in land dealings; j) misunderstand land 'sales'	Treaty Resource Centre He Puna Matauranga o Te Tiriti

6. The signing of the Treaty Play

TOPIC: 5) The Treaty.

TYPE: In-depth.

LENGTH: 15–20 minutes.

EXPLICIT PURPOSE/S: To provide detail showing how events unfolded February 5–6 1840.

IMPLICIT PURPOSE/S: To show that the debate was rushed, that Hobson couldn't follow it, and that critical issues for the rangatira are still issues today.

GROUP SIZE: Minimum of 12.

CHARACTERISTICS: Good for beginning groups, for kinesthetic learners.

FACILITATOR KNOWLEDGE NEEDED: Medium.

FACILITATION SKILLS NEEDED: Low - enthusiasm for role plays, theatre skills a bonus.

RESOURCES NEEDED: Script: The Signing of the Treaty role-play.

TECHNOLOGY NEEDED: Enough open space for actors and some chairs for 'audience'.

INSTRUCTIONS:

- The scene must be set first with the story of Hobson's arrival only eight days earlier and the process of drafting and, at the eleventh hour, translating.
- *To look at what actually happened at Waitangi when Hobson met with the rangatira we're going to re-enact the discussions. We are going to go back in time 170 years.* [Give everyone in the room a copy of the script].
- *We need 13 volunteers*. [Talk this part up, e.g. chance to show that you are a star in the making, etc.] *Now, who wants to be a narrator? Who wants to be Hobson? Who wants to be Hone Heke, etc?* [When the actors are organised, the narrator begins reading from the script].
- At the end when actors are re-settled and out of role: *Now, back to the present day — brilliant performances - how was that? That wasn't just for our entertainment: there are two very important questions to consider. The first one is, was anyone deceived at the Treaty signing (did anyone not fully understand the proceedings and what they put their signature to)? I'll give you a minute to talk the person/people closest to you about that.*
- *Now let's take a vote on it. Who do you think? Why?* [Use hands to count the votes. Someone will say 'Hobson', which is the correct answer. Then spend a few minutes on the clues and elaborate on the key issues e.g. he was speaking from the draft and the debate was in the Māori language.]
- *The second question is* [to the whole group], *what were the main concerns of the rangatira?* [List these, e.g, land, their authority, decision-making, freedom etc., somewhere on the whiteboard where they can be returned to later in the workshop.*] Let's keep these points in mind - we'll need them later.*

TEACHING TIPS: If the group is 25 or more, two or more 'productions' can take place simultaneously and they can be self-organising. If role selection and organising looks like it will take longer than a few minutes allocate the parts.

COMMONLY ASKED QUESTIONS: None.

VARIATIONS: Can use a fishbowl with two circles or split group in half and have two running concurrently. Facilitator moves between both encouraging (and directing if necessary).

SOURCES OF INFORMATION ABOUT CONTENT:

1. Moon, P. and Biggs, P. (2004). *The Treaty and its times: Tthe illustrated history*. Auckland, New Zealand: Resource Books.

2. Nauman, R., Harrison, L. & Winiata, T. (1990). *Te Tiriti o Waitangi:The living Treaty* (pp 24-29). Auckland, New Zealand: New House Publishers.

ACKNOWLEDGEMENTS: Original unknown: adapted by Deborah Radford for Level 3 Polytechnic classes and NZQA-assessed organisations.

First narrator Second narrator Captain William Hobson — Queen Victoria's representative Henry Williams, missionary William Colenso, missionary Rewa — Ngāi Tawake Te Ruki Kawiti — Ngāti Hine	Hakiro — Ngāi Tawake Tareha — Ngāti Rehia Te Kaingamata Moka — Ngāi Tawake Rawiri Taiwhanga — Ngāti Tautahi Hone Heke Pokai —Te Matarahurahu Te Kemara — Ngāti Kawa

The Signing of theTreaty of Waitangi

People (13)

Wednesday 5th February 1840	
First narrator	From early morning that day Māori groups had been arriving at Waitangi. The bay was alive with canoes, converging from all directions, each with thirty or more rowers keeping time to the stroke. Settlers' boats were joining the stream and ships had all their flags flying. The day was brilliantly fine - cicadas shrilled noisily. Outside Busby's grounds, stalls were being set up to sell refreshments - pork, cold roasts, pie, baskets of bread, and stout, ale, brandy, and rum. Special provisions were ready for Māori guests - a half-ton of flour, five tons of potatoes, thirty pigs and other goods. On the Waitangi lawn the officers of the Herald had erected an enormous marquee. About forty to fifty metres in length, it was made of ships' sails and was decorated with flags. Three or four Sydney mounted police, who had arrived on the Herald, paraded in their scarlet uniforms. Hundreds of Māori were sitting in their tribal groups, smoking and talking. Some had come long distances and carried guns. Little parties of Europeans were strolling up and down - the Herald's officers, missionaries, traders and sailors. The crowd buzzed with excitement.
Second narrator	At about nine o'clock Hobson stepped ashore on the Waitangi beach. With the captain of the Herald, Joseph Nias, he walked up the hill to Busby's home. He then went into the room with Busby and Henry Williams to look over the translated treaty. However, as Hobson did not know any Māori, he could not tell if the translation was accurate. Late in the morning the official party moved in procession from Busby's house to the marquee. On a raised platform at one end Hobson sat down at a table covered with the Union Jack. Others took up positions wherever they could. William Colenso, the printer at the nearby Paihia mission station, looked over the scene ...
Colenso	In front of the platform, in the foreground, were the principal chiefs of several tribes, some clothed with black and white striped dogskin mats, others in new woollen cloaks of crimson, blue, brown, and tartan, and indeed, of every shade of striking colour. Some were dressed in plain European clothes and some in common Native dresses; here and there a taiaha, a chief's staff of rank, was seen erected and adorned with the long flowing white hair of the tails of the New Zealand dog and crimson cloth and red feathers.

First narrator	A hush fell as Hobson began. He first spoke to the Europeans, telling them briefly what he was about to do. Then he turned to the Māori people to talk
Moka	That's good. That's as it should be. But we'll see what happens. Who will really listen to you? Who's going to obey you? The lands won't be returned. Can the Queen really control Pākehā purchases of our land?
Williams (turning to the Europeans)	All land sales before 1840 will be investigated.
First narrator	Hobson could see that the feeling of the meeting was running against him. Only a few chiefs had welcomed him. Rawiri Taiwhanga was one.
Rawiri	It's a good thing that you have come to be a governor for us. If you stay we will have peace.
Rewa	What do we want of a governor? We are not white or foreigners, we, the chiefs of this land of our ancestors. I will not say yes to the Governor's remaining. What! Is this land to become like Port Jackson and all the other lands the English have come to? No! Return! Governor, I, Rewa, say to you, go back.
The next day, Thursday 6th February	
Second narrator	The change of plan caught Hobson by surprise. He was summoned ashore late in the morning, arriving in plain clothes, having hastily snatched up his plumed hat. Several hundred Māori were waiting for him in the marquee and more stood around outside. Only Busby and a few Europeans had turned up, among them the Catholic Bishop Pompallier. Hobson was nervous and uneasy.
Hobson	I will only accept signatures today. I can't allow discussion because this morning hasn't been publicly announced.
First narrator	Then just as Heke was about to sign ...
Colenso	Your Excellency, do you think the chiefs really understand all aspects of the treaty?
Hobson	If they don't, it's not my fault. I've done all I can. Williams has read it to them in Māori.
Second narrator	The signing went ahead. Busby called each chief by name from a list he had. When each chief had signed, Hobson shook hands with him and said ...
Hobson	He iwi tahi tatou.

Sources:
Orange, Claudia (1987) The Story of a Treaty, Bridget Williams Books: Wellington
Orange, Claudia (1987) The Treaty of Waitangi, Allen and Unwin: Wellington

7. Looking at What the Articles Say

TOPIC: 5) The Treaty.

TYPE: Overview; review.

LENGTH: 5–8 minutes.

EXPLICIT PURPOSE/S: To get people to engage with what the articles actually say.

IMPLICIT PURPOSE/S: None.

GROUP SIZE: Any.

CHARACTERISTICS: Any.

FACILITATOR KNOWLEDGE NEEDED: Low.

FACILITATION SKILLS NEEDED: Low.

RESOURCES NEEDED:
- Looking at what the Treaty Articles Say;
- Treaty Article Answers.

TECHNOLOGY NEEDED: None.

INSTRUCTIONS:
- *We've been talking a lot about the Treaty, but what does it actually say?* [hand out the worksheet]. *It's quite a short document - depending on how you count, it's 3, 4 or 5 paragraphs. There is a preamble which some people don't count because in international law, preambles don't have legal force, they simply set the context. There are the three main articles plus a fourth article which we've included, but some people don't because it wasn't in the original document read out on the morning of February 5th; it was added later in discussion. Although it's not a very long document, it's still hard for people to get to grips with what it meant then, let alone with what it might mean today. Hopefully this activity will help.*
- *The first column is a translation of the Maori Text by Sir Hugh Kawharu; the only change is that Article 2 has been separated into two parts, so there are five sections in the column. The next column is a basic, plain English version of the Maori text. These articles are not in their correct order. Your task is to try to match these simple statements with the original ones in the first column. When you have finished we'll check the answers together.* [Allow a few minutes for any questions or clarifications.]

TEACHING TIPS: Remind people that meanings always change with translations.

COMMONLY ASKED QUESTIONS:
If the hapū ceded the right to govern, isn't that the same as ceding sovereignty?
Did Māori think the British would 'govern' Māori too or just the Europeans?
In Article 2, doesn't 'will sell' indicate that Māori would be required to sell their land?

VARIATIONS: See activities 11 and 12 for extensions of this basic matching activity.

SOURCES OF INFORMATION ABOUT CONTENT: None.

ACKNOWLEDGEMENTS: Christine Herzog.

Looking at what the Treaty Articles say

Māori Text (translated by Sir Hugh Kawharu)	Plain English Version - Tangata Tiriti* (articles not in correct order)
The Chiefs of the Confederation and all the Chiefs who have not joined that Confederation give absolutely to the Queen of England for ever the complete government over their land. (ARTICLE 1)	a) The Queen gives Māori people the same rights as English people. (ARTICLE _____)
The Queen of England agrees to protect the chiefs, the subtribes and all the people of New Zealand in the unqualified exercise of their chieftainship over their lands, villages and all their treasures. (ARTICLE 2, first part)	b) Māori give to the Queen the right to buy land, if they want to sell it. (ARTICLE _____)
But on the other hand the Chiefs of the Confederation and all the Chiefs will sell land to the Queen at a price agreed to by the person owning it and by the person buying it (the latter being) appointed by the Queen as her purchase agent. (ARTICLE 2, second part)	c) Māori give to the Queen of England the right to have a Governor in New Zealand. (ARTICLE _____)
For this agreed arrangement therefore concerning the Government of the Queen, the Queen of England will protect all the ordinary people of New Zealand[1] and will give them the same rights and duties of citizenship as the people of England. (ARTICLE 3)	d) The Queen agrees that Māori keep their independence and keep control over their lands and everything that is important to them. (ARTICLE _____)
The Governor says that the several faiths (beliefs) of England of the Wesleyans, of Rome and also Maori custom shall alike be protected by him. (ARTICLE 4; added on 5 Feb 1840)	e) The Governor promises to protect Māori customs and the different religions of New Zealand. (ARTICLE _____)

Treaty Articles Answers*

1. New arrangement?	2. If new, who benefits?	Plain English Version - Tangata Tiriti** (same order as in Treaty - not as on hand-out)	Key Responsibilities (same order as in Treaty - not as on hand-out)
Yes: mainly in relation to the British Crown controlling behaviour of Europeans in their interactions with Māori.	Everyone was supposed to benefit, enabling all to concentrate on the postives in the relationship.	c) Māori give to the Queen of England the right to have a Governor in New Zealand. (ARTICLE ____ ONE__)	v) The hapū must cooperate with the Government. (ARTICLE _____ONE__)
No: this had already been agreed to in the Declaration of Independence.	Already existed.	d) The Queen agrees that Māori keep their independence and keep control over their lands and everything that is important to them. (ARTICLE ___TWO__)	i) The Government must ensure that hapū retain control of all they value. (ARTICLE ____TWO__)
Yes: but Māori already had their own ways of managing land transfers amongst themselves.	This was meant to benefit mainly Europeans, so that they could be sure that when they did buy land it was really theirs.	b) Māori give to the Queen the right to buy land, if they want to sell it. (ARTICLE ___TWO__)	iv) The Government must ensure land sales are voluntary. The hapū must respect the land sale process set up by Government. (ARTICLE ____TWO__)
Yes: but Māori already had their own rights so it was really only relevant if they went to England.	This was a statement of good will, meant to benefit Māori, but didn't have much practical application to Māori as they had their own rights here.	a) The Queen gives Māori people the same rights as English people. (ARTICLE __THREE__)	iii) The Government must ensure Māori people have the same rights and protections as English people (ARTICLE ____THREE__)
Yes: it was new that Captain Hobson would protect Maori customs, but Māori were already protecting their own .	This was a response to Bishop Pompallier's concern about possible discrimination by Anglicans against Maori Catholic converts – but Māori could protect their own customs at that point in time as they were still the overwhelming majority of the population.	e) The Governor promises to protect Māori customs and the different religions of New Zealand. (ARTICLE FOUR)	ii) The Government must ensure that Māori customs are protected. (ARTICLE ___FOUR__)

* For the activities: What the Treaty Articles say; Thinking about Treaty Responsibilities; Implications of Treaty Articles 1840

**Treaty Educators for Migrants Group (2006) Tangata Tiriti - Treaty People. Auckland Workers Educational Association.

8. The Treaty is/was

TOPIC: 9) Other.

TYPE: Ice-breaker, energiser.

LENGTH: 1 minute/ person in group.

EXPLICIT PURPOSE/S: To connect the group to the overall subject and to allow people to engage without feeling exposed.

IMPLICIT PURPOSE/S: For facilitator to get a sense of people's knowledge, e.g. referring to Treaty as bicultural, and attitudes.

GROUP SIZE: Up to 30.

CHARACTERISTICS: Any.

FACILITATOR KNOWLEDGE NEEDED: None needed.

FACILITATION SKILLS NEEDED: Low.

RESOURCES NEEDED: None.

TECHNOLOGY NEEDED: None.

INSTRUCTIONS:

- *Here's a quick exercise to get us started. We'll introduce ourselves and say something about the Treaty as well.*
- Write these sentences on the whiteboard:
  My name is …
  My organisation / workplace / daytime activity/role is … (choose)
  The Treaty is / was …
- *After your name, just share whatever you'd like about [organisation, work...] and then the final part is a word association activity to get us thinking about the Treaty. Complete the sentence with the word or phrase that first pops into your head - not an essay. For example, 'the Treaty is controversial',' the Treaty is a mystery to me', 'the Treaty was important because it gave us a framework'. etc.*
- [Facilitator starts. Allow participants to pass if they are stuck on the Treaty statement.

TEACHING TIPS: Be sure to affirm all responses positively, especially those anti-Treaty. Note any potential issues, e.g. incorrect statements, to address later.

COMMONLY ASKED QUESTIONS: None.

VARIATIONS: It can be used at any point in the workshop as an energiser (fast round emphasising word association aspect).

SOURCES OF INFORMATION ABOUT CONTENT: None.

ACKNOWLEDGEMENTS: Christine Herzog

9. Thinking about the Implications of the Treaty Articles in 1840

TOPIC: 5) The Treaty.

TYPE: In depth.

LENGTH: 15 minutes.

EXPLICIT PURPOSE/S: To understand that the Treaty gave the British Crown significant rights they didn't have before, but did not provide substantive new rights for hapu.

IMPLICIT PURPOSE/S: To understand that the Treaty underlies government/tauiwi authority/rights more than it does hapu/Māori, i.e. it's not a 'be nice to Māori' thing).

GROUP SIZE: Any.

CHARACTERISTICS: Some critical skills.

FACILITATOR KNOWLEDGE NEEDED: High.

FACILITATION SKILLS NEEDED: Medium.

RESOURCES NEEDED:
- Implications of Treaty Articles in 1840;
- Treaty Articles Answers.

TECHNOLOGY NEEDED: None.

INSTRUCTIONS:
- First, complete the 'Implications of Treaty Articles in 1840' activity.
- *Now, let's compare the situation before and after the Treaty was signed with regards to what each article actually did. Looking at the column numbered 2, discuss with your neighbour the extent to which each article introduced new rights in 1840.*
- [Participants work in pairs and then the facilitator summarises with a brief discussion of the answers] OR [facilitator can ask the whole group]: *In relation to Article One, which gives the Crown the right to govern? Did they have that right before the signing or not? With Article Two, which says that the hapū keep their rangatiratanga, was that a new right for themor was that something that already existed? In the second part of Article Two (land sales being voluntary), did Māori have the choice to sell land before the signing of the Treaty, or not? What about the British right to manage land sales - was that new with the Treatyor already there? With Article 3 - Māori having the rights and duties of English people - was that something new or did it already exist? And Article Four - Māori customs will be protected by the British Crown - was this new or not?*
- *The aim of the final column is to consider who was meant to benefit from each article. Who benefits from the provision in Article One, etc?* [Give participants five minutes to work in pairs to discuss and fill in their answers. Facilitator leads the discussion on the 'answers' to these questions.]

TEACHING TIPS: Discussion of the questions in the final column in regard to benefits can become complex; it is better to use the variation than to attempt it unprepared.

COMMONLY ASKED QUESTIONS: None.

VARIATIONS: If time is short and/or you do not want to embark on complex discussion, let them think about the question in the final column in their own time.

SOURCES OF INFORMATION ABOUT CONTENT: None.

ACKNOWLEDGEMENTS: Christine Herzog.

Implications of the Treaty Articles in 1840

Plain English Version - Tangata Tiriti* (articles not in correct order)	Māori Text (translated by Sir Hugh Kawharu)	2 New arrangement? yes/no	3 If new, who benefits?
a) The Queen gives Māori people the same rights as English people. (ARTICLE _____)	The Chiefs of the Confederation and all the Chiefs who have not joined that Confederation give absolutely to the Queen of England for ever the complete government over their land. (ARTICLE 1)		
b) Māori give to the Queen the right to buy land, if they want to sell it. (ARTICLE _____)	The Queen of England agrees to protect the chiefs, the subtribes and all the people of New Zealand in the unqualified exercise of their chieftainship over their lands, villages and all their treasures. (ARTICLE 2, first part)		
c) Māori give to the Queen of England the right to have a Governor in New Zealand. (ARTICLE _____)	But on the other hand the Chiefs of the Confederation and all the Chiefs will sell land to the Queen at a price agreed to by the person owning it and by the person buying it (the latter being) appointed by the Queen as her purchase agent. (ARTICLE 2, second part)		
d) The Queen agrees that Māori keep their independence and keep control over their lands and everything that is important to them. (ARTICLE _____)	For this agreed arrangement therefore concerning the Government of the Queen, the Queen of England will protect all the ordinary people of New Zealand[1] and will give them the same rights and duties of citizenship as the people of England. (ARTICLE 3)		
e) The Governor promises to protect Māori customs and the different religions of New Zealand. (ARTICLE _____)	The Governor says that the several faiths (beliefs) of England of the Wesleyans, of Rome and also Māori custom shall alike be protected by him. (ARTICLE 4; added on 5 Feb 1840)		

Treaty Articles Answers

1. New arrangement?	2. If new, who benefits?	Plain English Version - Tangata Tiriti** (same order as in Treaty - not as on hand-out)	Key Responsibilities (same order as in Treaty - not as on hand-out)
Yes: mainly in relation to the British Crown controlling behaviour of Europeans in their interactions with Māori.	Everyone was supposed to benefit, enabling all to concentrate on the postives in the relationship.	c) Māori give to the Queen of England the right to have a Governor in New Zealand. (ARTICLE ____ ONE__)	v) The hapū must cooperate with the Government. (ARTICLE _____ONE__)
No: this had already been agreed to in the Declaration of Independence.	Already existed.	d) The Queen agrees that Māori keep their independence and keep control over their lands and everything that is important to them. (ARTICLE ___TWO__)	i) The Government must ensure that hapū retain control of all they value. (ARTICLE ____TWO__)
Yes: but Māori already had their own ways of managing land transfers amongst themselves.	This was meant to benefit mainly Europeans, so that they could be sure that when they did buy land it was really theirs.	b) Māori give to the Queen the right to buy land, if they want to sell it. (ARTICLE ___TWO__)	iv) The Government must ensure land sales are voluntary. The hapū must respect the land sale process set up by Government. (ARTICLE ____TWO__)
Yes: but Māori already had their own rights so it was really only relevant if they went to England.	This was a statement of good will, meant to benefit Māori, but didn't have much practical application to Māori as they had their own rights here.	a) The Queen gives Māori people the same rights as English people. (ARTICLE __THREE__)	iii) The Government must ensure Māori people have the same rights and protections as English people (ARTICLE ____THREE__)
Yes: it was new that Captain Hobson would protect Maori customs, but Māori were already protecting their own .	This was a response to Bishop Pompallier's concern about possible discrimination by Anglicans against Maori Catholic converts – but Māori could protect their own customs at that point in time as they were still the overwhelming majority of the population.	e) The Governor promises to protect Māori customs and the different religions of New Zealand. (ARTICLE FOUR)	ii) The Government must ensure that Māori customs are protected. (ARTICLE ___FOUR__)

**Treaty Educators for Migrants Group (2006) Tangata Tiriti - Treaty People. Auckland Workers Educational Association.

10. Thinking About Rights and Responsibilities

TOPIC: 5) The Treaty.

TYPE: In–depth.

LENGTH: 8–10 minutes.

EXPLICIT PURPOSE/S: To understand that Treaty application is about following through on responsibilities (rather than rights); exploring what they mean for people in organisations.

IMPLICIT PURPOSE/S: To review relationship between articles 1 and 2.

GROUP SIZE: Any.

CHARACTERISTICS: People who will be involved in Treaty application.

FACILITATOR KNOWLEDGE NEEDED: Medium.

FACILITATION SKILLS NEEDED: Medium.

RESOURCES NEEDED:
- Thinking about what the Treaty means in terms of responsibilities;
- Treaty Articles Answers.

TECHNOLOGY NEEDED: None.

INSTRUCTIONS:
- First, complete the 'Looking at What the Articles Say' activity. Second, move the emphasis to consideration of what responsibilities are implied by the Treaty for each of the parties.
- *The Treaty is written in terms of the rights of various parties: the hapū, the Crown, and, in Article ,3 Māori people, but rights usually relate to responsibilities. In any relationship you cannot exercise your rights unless the other party respects them and you usually are not able to exercise your rights unless you honour your responsibilities.*
- [Introduce the concept of rights and responsibilities with the familiar example of a house sale. Draw a house with a person inside and a second person standing further away] *What are the rights and responsibilities of each?* [If group doesn't respond, prompt] *The seller only has the right to be paid if they follow through on their responsibility to move out, and the buyer only has the right to move in if they make the payment. If you don't pay can you move in? If you don't move out can you still be paid*
- *Now, going back to look at the Treaty articles, in the third column write down the number of the article that you think the responsibility relates to.* [This can be done in pairs or individually; go over the answers and clarify any points that need clarifying.]
- *So even though the Treaty is written in terms of rights, we should be thinking about our responsibilities when it comes to application.*

TEACHING TIPS: Remind people that your ethnicity doesn't determine which side of the relationship you are on and that someone can be on different sides in different contexts, e.g. at work it is which side is the organisation on, which may be different from personal life.

COMMONLY ASKED QUESTIONS: Which side are community groups on (we are not part of the government)?

VARIATIONS: None.

SOURCES OF INFORMATION ABOUT CONTENT: None.

ACKNOWLEDGEMENTS: Christine Herzog.

Thinking about what the Treaty means in terms of responsibilities

Māori Text (translated by Sir Hugh Kawharu)	Plain English Version - Tangata Tiriti* (articles not in correct order)	Key Responsibilities (not in correct order)
The Chiefs of the Confederation and all the Chiefs who have not joined that Confederation give absolutely to the Queen of England for ever the complete government over their land. (ARTICLE 1)	a) The Queen gives Māori people the same rights as English people. (ARTICLE _____)	i) The Government must ensure that hapū retain control of all they value. (ARTICLE _____)
The Queen of England agrees to protect the chiefs, the subtribes and all the people of New Zealand in the unqualified exercise of their chieftainship over their lands, villages and all their treasures. (ARTICLE 2, first part)	b) Māori give to the Queen the right to buy land, if they want to sell it. (ARTICLE _____)	ii) The Government must ensure that Māori customs are protected. (ARTICLE _____)
But on the other hand the Chiefs of the Confederation and all the Chiefs will sell land to the Queen at a price agreed to by the person owning it and by the person buying it (the latter being) appointed by the Queen as her purchase agent. (ARTICLE 2, second part)	c) Māori give to the Queen of England the right to have a Governor in New Zealand. (ARTICLE _____)	iii) The Government must ensure Māori people have the same rights and protections as English people (ARTICLE _____)
For this agreed arrangement therefore concerning the Government of the Queen, the Queen of England will protect all the ordinary people of New Zealand[1] and will give them the same rights and duties of citizenship as the people of England. (ARTICLE 3)	d) The Queen agrees that Māori keep their independence and keep control over their lands and everything that is important to them. (ARTICLE _____)	iv) The Government must ensure land sales are voluntary. The hapū must respect the land sale process set up by Government. (ARTICLE _____)
The Governor says that the several faiths (beliefs) of England of the Wesleyans, of Rome and also Maori custom shall alike be protected by him. (ARTICLE 4; added on 5 Feb 1840)	e) The Governor promises to protect Māori customs and the different religions of New Zealand. (ARTICLE _____)	v) The hapū must cooperate with the Government. (ARTICLE _____)

Treaty Articles Answers

1. New arrangement?	2. If new, who benefits?	Plain English Version - Tangata Tiriti** (same order as in Treaty - not as on hand-out)	Key Responsibilities (same order as in Treaty - not as on hand-out)
Yes: mainly in relation to the British Crown controlling behaviour of Europeans in their interactions with Māori.	Everyone was supposed to benefit, enabling all to concentrate on the postives in the relationship.	c) Māori give to the Queen of England the right to have a Governor in New Zealand. (ARTICLE ____ ONE__)	v) The hapū must cooperate with the Government. (ARTICLE _____ONE__)
No: this had already been agreed to in the Declaration of Independence.	Already existed.	d) The Queen agrees that Māori keep their independence and keep control over their lands and everything that is important to them. (ARTICLE ___TWO__)	i) The Government must ensure that hapū retain control of all they value. (ARTICLE ____TWO__)
Yes: but Māori already had their own ways of managing land transfers amongst themselves.	This was meant to benefit mainly Europeans, so that they could be sure that when they did buy land it was really theirs.	b) Māori give to the Queen the right to buy land, if they want to sell it. (ARTICLE ___TWO__)	iv) The Government must ensure land sales are voluntary. The hapū must respect the land sale process set up by Government. (ARTICLE ____TWO__)
Yes: but Māori already had their own rights so it was really only relevant if they went to England.	This was a statement of good will, meant to benefit Māori, but didn't have much practical application to Māori as they had their own rights here.	a) The Queen gives Māori people the same rights as English people. (ARTICLE __THREE__)	iii) The Government must ensure Māori people have the same rights and protections as English people (ARTICLE ____THREE__)
Yes: it was new that Captain Hobson would protect Maori customs, but Māori were already protecting their own.	This was a response to Bishop Pompallier's concern about possible discrimination by Anglicans against Maori Catholic converts – but Māori could protect their own customs at that point in time as they were still the overwhelming majority of the population.	e) The Governor promises to protect Māori customs and the different religions of New Zealand. (ARTICLE ____FOUR__)	ii) The Government must ensure that Māori customs are protected. (ARTICLE ___FOUR__)

11. The Motis Test

TOPIC: 6) Colonisation.

TYPE: Inidepth .

LENGTH: 15 minutes.

EXPLICIT PURPOSE/S: To demonstrate how institutional racism works and to understand how practices can be unintentionally assimilationist.

IMPLICIT PURPOSE/S: To encourage people to question their assumptions about how the education system works in New Zealand and to show that advantages can be unfair as well as disadvantages.

GROUP SIZE: Any.

CHARACTERISTICS: Predominantly Pakeha groups (not appropriate for Māori); some critical skills.

FACILITATOR KNOWLEDGE NEEDED: High.

FACILITATION SKILLS NEEDED: High.

RESOURCES NEEDED:
- The Motis test;
- The Motis Test Answers.

TECHNOLOGY NEEDED: None.

INSTRUCTIONS:
- *Here's an activity that explores one aspect of how assimilation was built into education practices even though most people using it didn't intend it to be that way. We are going to have a small test here. It's an intelligence test but there is no need for anyone to be anxious about it because it's at the primary school level and surely, as adults, you are way beyond that. You may know that intelligence tests are timed - so by handing it out face down I'm making sure that everyone has a fair chance on this test. We wouldn't want the people on that side of the room to have more time than the people on this side. You do need to take it seriously because the results might affect your future employment opportunities. You can get two of the ten wrong and still pass — but you won't be eligible for promotions unless you pass. There are only ten questions and you have a full minute. When you do turn it over you'll see a lot of writing at the top — I suggest you don't waste time reading that because there are no answers to the questions there. The questions are multiple choice and you have four options for each. It's best to guess if you don't know because a blank is automatically wrong. When you're trying to choose the right answer, remember that there may be more than one possible right answer — you need to pick the best one to have it marked correct. Does anybody have any questions before we start? Right,you can turn your paper over now and start and I will warn you when there are twenty seconds to go. After one minute you have to stop even if you haven't finished them all.*

- [Call 20 seconds to go and at 60 seconds, stop] *Now, can I trust you to mark your own test? Now lets' just see what the correct answers are.* [Go through the answers with the group.*] How many people got eight or more correct, not including the example? How many people got seven right? Okay, we can come back to you … but the rest of you … well I just don't know. You don't even have a child's level of intelligence and here you are in all these responsible positions in adult life*. [Paraphrase the original article at this point] *Now what do you think this is about? This is a real article — it really was published as you can see from the citation. The authors wrote it to show the absurdity of assuming that because Māori didn't do well on tests based on US culture, such as the real OTIS test, they weren't intelligent.*

TEACHING TIPS: This calls for a bit of role playing of the 'traditional teacher', creating a short disorienting dilemma (a situation that challenges previous assumptions and requires critical reflection) for participants . Best to do in the contexts where a good relationship with participants has already been established.

COMMONLY ASKED QUESTIONS: But doesn't this disadvantage other groups too (not just Māori)?
But how can the schools assess students if they don't use tests?

VARIATIONS: Use only five of the questions.

SOURCES OF INFORMATION ABOUT CONTENT:

Codd, J., Harker, R., & Nash R. (eds). *TOSCA and the Politics of Intelligence Testing in Political Issues in New Zealand Education*. Palmerston North, New Zealand: Dunmore Press.

ACKNOWLEDGEMENTS: Christine Herzog adapted from the original publication.

Intelligence and the Pākehā Child[1]

D. Archer, R. S. Oppenheim, T. S. Karetu, R. St. George

This paper deals with the problem of Pākehā intelligence. The authors have developed a new test of intelligence, called the MOTIS [based on the OTIS intelligence test which was developed in the US and Australia] and are optimistic that their findings will revolutionise the processes of intelligence testing and secondary school streaming in New Zealand… the outdated OTIS suffers from an unfortunate cultural bias.

For example, Question twenty-six of Form C of the OTIS reads:
Which word makes the truest sentence? A youth is (?) wiser than his father: 1 never, 2 rarely, 3 much, 4 usually, 5 always.

The findings of our study are relatively dramatic and portentous… In brief, the MOTIS has demonstrated that the IQs of New Zealand students are not, in fact, what educators have thought them to be.

MĀORIS SCORE HIGHER

Māori students scored higher on the MOTIS test of intelligence than did their Pākehā peers… Thus the mean IQ of the Māori students tested was 102.94. The mean IQ of the Pākehā students, however, was only 67.26. Pending further testing, these figures may be provisionally accepted as the average IQs of both population groups.

These findings are, of course, rather distressing. They show the Pākehā child to be farther behind his Māori classmate than even the authors had suspected. More important, the findings justify the immediate implementation of corrective programmes to assist the handicapped Pākehā child in catching up.

The authors feel that it is necessary to view the MOTIS results in an appropriate perspective. Of course, the low performance of the Pākehā child does not, necessarily, mean that he is innately inferior; it may well be - and the authors would like to believe - that the Pākehā child has the same chance at birth to be as highly intelligent as the Māori child. If the Pākehā child's intelligence is inferior, his inferiority may be said to be cultural. In other words, the Pākehā child may be thought of as "culturally disadvantaged". This means that the Pākehā child has simply not grown up in a home as rich in cultural opportunities as the home of a Māori child. Of course, the authors feel that it would be wrong to shame the Pākehā child by telling him that his parents haven't given him the advantages given a Māori child. After all, the Pākehā's inferior intelligence is simply not his fault.

From another perspective, the MOTIS results are not without grounds for cautious optimism. The mean Pākehā IQ of 67.26 leads us to believe that the Pākehā child is at least trainable and perhaps educable as well… On the basis of the MOTIS data, the authors feel that the Pākehā child may well be best suited for curricula which do not overtax his limited resources. Shopwork, machining, home science, and perhaps even commercial courses may well be within the reach of the Pākehā child; and with adequate training, the Pākehā child could even become a rather terrific bulldozer operator.

Of course, there are drawbacks. If students are streamed on the basis of their MOTIS results, it will create an unfortunate racial stratification in the high schools. That is, the higher intelligence Māori pupils will tend to populate the highest academic levels, and the under achieving Pākehā child will tend to filter down into courses of low status. If this does occur, we must expect that the Pākehā child may come to think of himself as an inferior. He may think that Pākehās as a group, are not worth much in school, or elsewhere as well. He may not think much of himself, or expect much of himself, or aspire to achievement…

MOTIS Test - You have 1 minute to answer all 10 questions (any unanswered questions are automatically wrong). The first one is an example. Some questions have two correct answers – you must pick the best one. If you are not sure of the answer to any question, make a guess.

Example: Which of the following is not a fruit?

6 A fantail flying around inside your house is a sign of what?

[1] Excerpts from article in *National Education*, July 1971, 53, No.577, pp 258-60, edited by Treaty Resource Centre. www.trc.org.nz

The Motis Test

THE MOTIS TEST[2]: ANSWERS

Which of the following is not a fruit?
( ) peach ( ) apple (√) grass ( ) lemon

1 What is a waka?
( ) bird ( ) horse ( ) storm (√) canoe

2 The opposite of enemy is
( ) manu (√) hoa ( ) toru ( ) marae

3 When you leave a cemetery, what should you do first?
( ) have a meal ( ) tell jokes ( ) sing a song
(√) wash your hands

4 Which one of these four words is most unlike the others?
(√) puha ( ) pipi ( ) tuna ( ) kina

5 Where would it be bad manners to take food?
( ) store house ( ) dining hall (√) meeting house ( ) whare puni

6 A fantail flying around inside your house is a sign of what?
( ) good luck (√) bad luck ( ) stormy weather ( ) fine weather

7 What does whakahihi mean?
( ) to laugh ( ) to cry ( ) to talk (√) to skite

8 Which of the following is a name for the North Island:
(√) Te Ika a Maui ( ) Waipounamu ( ) Maunganui ( ) Aotearoa

9 What is a haurangi?
( ) speaker for his people ( ) man of great mana (√) a drunk ( ) farmer

10 What does this proverb mean? Kia u, kia mau ki to Maoritanga
(√) Hold on to your Maoritanga
( ) Maoritanga and the birds are of one wing
( ) The Maoritanga of old is not new
( ) Eating is the heart of Maoritanga

What was your score?

Is this a fair test of your ability?

More than 8 out of 10	You are a very intelligent person
7 out of 10	With a lot of extra tuition you might be able to succeed at NCEA Level 1
Less than 7 out of 10	Whoops! You are virtually ineducable. But never mind, a factory or building labouring jobs are still possible if you are prepared to work hard.

Treaty Resource Centre
He Puna Matauranga o Te Tiriti

[2] Excerpts from article in *National Education*, July. 1971, 53, No. 577, pp. 258-60; edited by Treaty Resource Centre, 2005; please acknowledge the source if copying.

12. The Native Land Court

TOPIC: 6) Colonisation.

TYPE: In-depth.

LENGTH: 15 minutes.

EXPLICIT PURPOSE/S: To understand how the Native Land Court operated, especially in relation to title being taken by the government.

IMPLICIT PURPOSE/S: To experience what this might have been like and to empathise with Māori frustration about how land was taken.

GROUP SIZE: Any.

CHARACTERISTICS: Any.

FACILITATOR KNOWLEDGE NEEDED: Low.

FACILITATION SKILLS NEEDED: Medium - it can raise strong feelings.

RESOURCES NEEDED:
- The Native Land Court Scenario;
- The Land Occupation Scenario Answers.

TECHNOLOGY NEEDED: None.

INSTRUCTIONS:
- *There are many ways we can look at what happened to the land, but they can be grouped into two broad categories: laws that directly affected Māori land rights and the operation of what was originally called the Native Land Court, now called the Māori Land Court. We're going to do a short activity to get a sense of how the Land Court worked.* [Give out the worksheet*] There is a scenario outlined in the first column, and I'll explain more about this when we've finished the activity. Work with one or two people near you, and for each part of the story make a short comment in the blank column about how you think a middle-of-the-road Pākehā family would feel if these things happened to them. Read through it quickly first to get a sense of the story then go back and write your thoughts in each space. You have about five minutes. If you have any questions, call me over.* [Check that groups are moving through at a reasonable pace and are not getting into too much detail.]
- *Overall, how do think a Pākehā family would feel about this? [Facilitate a short discussion.] Okay, it sounds you don't think that most Pākehā New Zealanders would think this was a very fair experience, so now I'll just give you the parallel story of what actually did happen and how the Māori land Court operated. We tried to find parallels today, for reversing what happened to Māori.* [Give out the Answer sheet and allow them a few minutes to look through.] *Are there any aspects about how the Māori Land Court did work that you want to check out?* [Usually there is no further discussion].

TEACHING TIPS: Emphasise before you start that this is a make-believe scenario and not meant to represent what could happen today. The parallels have been constructed to make a strong point about the historical injustices incurred by Māori through the Land Court. It is not meant to be real or to suggest that these events would ever occur.

COMMONLY ASKED QUESTIONS:
How did the government get away with doing this?
Why didn't Māori protest?
Why don't we learn about this at school?

VARIATIONS: If time is short, just hand out the answer sheet and let them think about it in their own time.

SOURCES OF INFORMATION ABOUT CONTENT:
1. Ward, A. (1999). The Native Land Acts. *An unsettled history: Treaty claims in New Zealand today* (pp. 125-128). Wellington, New Zealand: Bridget Williams Books.

2. Williams, D.V. (1999). *Te Kooti Tango Whenua: The native Land Court 1864-1909*. Wellington, New Zealand: Huia Publishing.

ACKNOWLEDGEMENTS: Christine Herzog.

Native Land Court Scenario

How do you think a typical Pākehā family would feel today if each of the following happened to them?

Scenario	Write your thoughts about why here.
1) Waking up one morning to find that Māori are occupying the household's section	
2) Upon complaining to the police, being told that Parliament had established a process for investigating title to land owned by Pākehā	
3) Parliament is comprised of only 6% Pākehā, although Pākehā are 40% of the population	
4) Under the process, Māori are allowed to claim any land they want	
5) Upon querying the process by which their land was returned to Māori, being told:	
a) they should have attended a hui at the marae	
b) which had been publicly notified on Te Karere;	
c) where they would have been required to employ a Māori consultant to present their case	
d) but they would have an opportunity to present evidence that their title was valid (Western concepts of title allowed but evidence required back to time when land was acquired from Māori)	
e) the homeowner would have to employ Māori experts to identify the property in terms of traditional Māori boundaries	
f) the household would have to remain at the marae throughout the hearings for all land in the immediate area	
g) the hospitality provided by the marae would be expected to be returned at a later date, in kind	
6) However, since the homeowner didn't appear at the hui, the government made the land available to Māori claimants upon their payment of price set by government; the Pākehā ex-owner will not receive any of the payment	
7) If the family had attended the hui and participated in the process appropriately, the chances are good that their title would have been found to be valid	
8) But, because the government agrees with the 'greenies' that individuals do not have the right to own the earth, land title will be recorded as owned and managed by the local council.	
9) Nothing can happen on the land without consensus agreement in the community; families will not have individual property rights.	

Land Occupation Scenario: The Events That Occurred

Land Occupation Scenario	Historical events relating to land
1) Waking up one morning to find that Māori are occupying the household's section	Hapū surprised to have Pākehā arrive to claim ownership of Māori land
2) Upon complaining to the police, being told that Parliament had established a process for investigating title to land owned by Pākehā	Māori told that Parliament had passed a law creating the Native Land Court to investigate title to land owned by hapū
3) Parliament is comprised of only 6% Pākehā, although Pākehā are 40% of the population	Maori Representation Act (1867) restricts Maori seats to 4 (approximately 6% of the total) although Maori at the time were over 40% of the population
4) Under the process, Māori are allowed to claim any land they believe to be wrongly taken from them	Court case would be triggered by any settler/s declaring to the court that they wanted to purchase the land, regardless of whether hapū had any interest in selling
5) Upon querying the process by which it was determined that the land had been wrongfully taken, being told:	Māori learned belatedly from other hapū that:
a) they should have attended a hui at the marae	the Native Land Court travelled around the country
b) which had been publicly notified on Te Karere;	notices were posted in English in the towns
c) they would have been required to employ a Māori consultant to present their case	hapū were required to use Western lawyers
d) but they would have an opportunity to present evidence that their title was valid (Western concepts of title allowed but evidence required back to time when land was acquired from Māori)	but they had the opportunity to present evidence that their title was valid (Māori concepts of title allowed but evidence required in relation to any competing claim)
e) the homeowner would have to employ Māori experts to identify the property in terms of traditional Māori boundaries	hapū were required to employ surveyors to locate the traditional boundaries on cadastral maps
f) the household would have to remain at the marae throughout the hearings for all land in the immediate area	if the hapū representatives were not present on the day their case was called, they forfeited title
g) the hospitality provided by the marae would be expected to be returned at a later date, in kind	the hapū members had to pay for food and accommodation; if they couldn't afford it, the debt was to be repaid by selling land
6) However, since the homeowner didn't appear at the hui, the government made the land available to Māori claimants upon their payment of price set by government; the Pākehā ex-owner will not receive any of the payment	Government sold the land to settlers and used the revenue to offset cost of running
7) If the family had attended the hui and participated in the process appropriately, the chances are good that their title would have been found to be valid	In virtually all cases, the hapū occupying the land were determined t to be the rightful owners
8) But, because the government agrees with the 'greenies' that individuals do not have the right to own the earth, land title will be recorded as owned and managed by the local council.	But, because the government didn't want land to be recorded as owned by the entire hapū (difficult for settlers to purchase when so many owners had to agree and administratively complicated to keep track of the names), the land was sub-divided into a maximum of ten sections and allocated to 10 members of the hapū.
9) Nothing can happen on the land without consensus agreement in the community; families will not have individual property rights.	In NZ law, these few owners now had the right to sell individually even though this fundamentally contradicted Māori concepts of community and land occupation.

13. The Wave is the Treaty

TOPIC: 9) Other.

TYPE: Setting context, icebreaker, review.

LENGTH: 15–30 minutes.

EXPLICIT PURPOSE/S: To encourage participation in all workshop activities and discussion.

IMPLICIT PURPOSE/S: To level the playing field for participants, e.g. everyone knows something; to make participants feel safer (they have a 'tool' for responding if they feel they are being attacked as 'wrong'); to support the facilitator to manage difficult situations and possible disagreement (as we agreed when looking at the wave, argument isn't going to be productive).

GROUP SIZE: Any.

CHARACTERISTICS: Beneficial for any group starting the subject.

FACILITATOR KNOWLEDGE NEEDED: Low regarding Treaty, but must be very familiar with the activity content.

FACILITATION SKILLS NEEDED: Medium - can generate wide-ranging discussion.

RESOURCES NEEDED: The Wave is the Treaty handout.

TECHNOLOGY NEEDED: OHP if using a transparency; projector for flash image.

INSTRUCTIONS:

- Familiarise yourself with the overall concept of the Wave activity (see Content for resources). To use it in a Treaty workshop, contextualise the 'research question' and 'quiz question' parts as below. After the first part, the research question:
  So, if we think of the Wave as the Treaty [write 'Treaty' next to the wave], this reminds us that there are many sources of information about it; today I'm presenting from the point of view of someone who is [locate yourself] *but it's good if you can get information from other sources too.* [This can provide good lead in to sharing a resource list, suggesting, for example, comparing Walker/Māori perspective and Orange/Pākehā.]
- After part two, the quiz question:
  Again, if we think of the Treaty as the wave,
  - *there are people who are excited about it, although some days it feels too wet/cold/hard* [surfer];
  - *some people are frightened by it — I won't have the 'right' answer for my job or course application — or worried* [I make it specific: '*Tame Iti might camp in my front yard' - invite him to have a cup of tea, he's very sociable*'; or you could leave it generic – '*activists might claim my property'], or the opposite: I'm frightened because Treaty is not being implemented - we are handing a worse mess on to our children* [people in boat] .
  - *For some it is part of the job (income to feed self)* [link to the group if in a workplace], *which is increasingly the case for both occupations (librarians, early childhood, planning, law, health, social services, local government) and some employers;* [collecting seafood]
  - *some see it as one of many issues — there is also the environment, poverty, the economy, etc;* [top of hill]
  - *most New Zealanders are behind the hill — we hear the noise about it but are not sure what it looks like, and as a result some want to run away and others are inclined to climb the hill to see what it's all about;* [behind hill]
  - *tourists visiting often become very knowledgeable while here but forget after a few years of living elsewhere;* [airplane]
  - *the rest of the world has never heard of it but can make links through racism, colonisation, working cross-culturally* [by blowhole; good to give the examples in that order so get the strong ones in but end on 'safe' one]

- [Then go on to the general points of people moving all the time, why two in boat, etc.]
- *So if we get into arguments or people have trouble understanding the behaviour of different parties involved with the Treaty, I'll be reminding us about 'the wave', and it's good if you remind us all too.*

TEACHING TIPS: Be sure to ask the question 'how big does the wave look?, not 'how big is the wave?'; the latter is much more likely to provoke a philosophical debate which takes too much time.

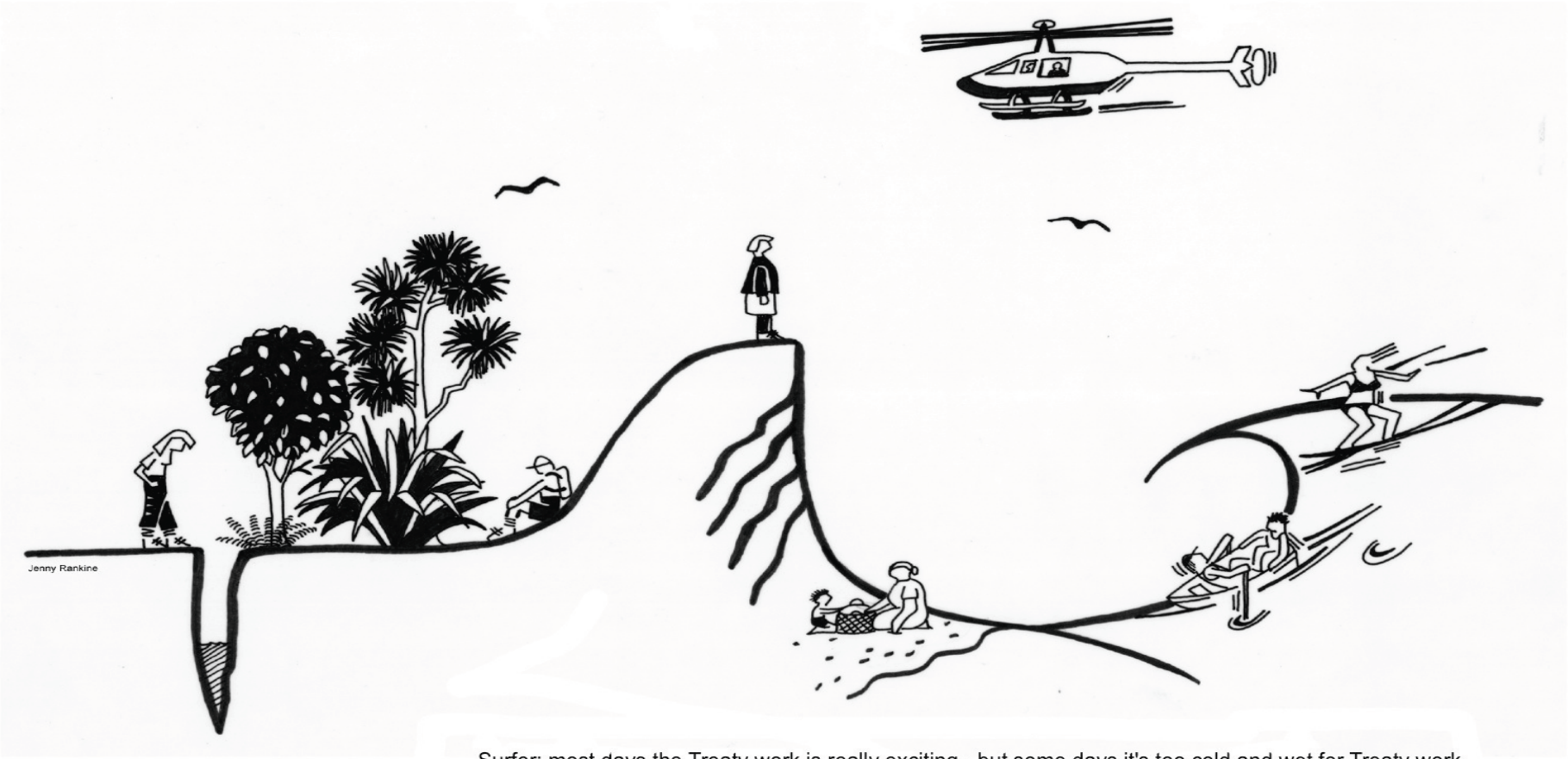
COMMONLY ASKED QUESTIONS: Does this mean there's no right or wrong?

VARIATIONS: As an icebreaker, can be used in round of introductions to have people place themselves in the picture.
As review, can have a round of where people are later in the session and/or with regard to a specific issue, e.g. Foreshore and Seabed.

SOURCES OF INFORMATION ABOUT CONTENT:

Auckland Workers' Educational Association (2010). *Generic background to the wave*. Retrieved from: http://awea.org.nz/waveintro.

ACKNOWLEDGEMENTS: Christine Herzog developed this activity in the 1980s from an original idea used by Philippe Fanchette in Structural Analysis workshops in the mid-1980s.



The Wave is the Treaty

Surfer: most days the Treaty work is really exciting - but some days it's too cold and wet for Treaty work
Boaties: the Treaty is really scary - we get asked questions about it at job interviews and don't know what to say
On the beach: knowing about the Treaty is part of our occupation, how we earn our living to feed ourselves
On the hill: I can see that the Treaty is a big issue but so are unemployment and climate change
Behind the hill: I can hear a lot of noise about the Treaty but I don't know what it is all about
Flying over: as tourists we've learned a lot about the Treaty, but probably won't remember it next year
By the blowhole: overseas we've never heard of it, but we do know about racism, colonisation, working interculturally

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14. True - False Quiz

TOPIC: 1) General.

TYPE: Setting context (for course), review (of course).

LENGTH: 10–30 minutes. Longer if other learning opportunities arise - often a time of high interest and energy for the topic.

EXPLICIT PURPOSE/S: To set the context for later content; to identify what participants know and what problematic issues may arise; to create a degree of openness to learning by exposing incorrect knowledge; to establish that the facilitator is the expert.

IMPLICIT PURPOSE/S: To show that much of what people think they know about the Treaty and NZ history is not 'true'; history of four Māori seats (how so many 'bad' laws were passed; democracy has not been the Māori experience, injustices have continued through late 20th century).

GROUP SIZE: Any.

CHARACTERISTICS: Not particularly good with migrants (they don't know about the Treaty).

FACILITATOR KNOWLEDGE NEEDED: High - because some of the explanations are complicated and because the activity often generates other questions/issues not in the quiz.

FACILITATION SKILLS NEEDED: High - because you need to take care in managing people's feelings about being 'wrong', 'ignorant'.

RESOURCES NEEDED: Te Triti o Waitangi: Quiz.

TECHNOLOGY NEEDED: None.

INSTRUCTIONS:

- *Now I've been talking a lot so it's time for an activity – here's a little true/false quiz. I know I said in the beginning that we are not going to assess this course but this isn't scary because I'm not going to collect it.* [Give out the worksheet].
- *It's just a true/false quiz with 21 statements about things relating to the Treaty in the past and present. Go down the list and tick an answer for each statement. If you don't know the answer then it's fine to guess. You'll notice that we don't have a 'Don't know' column so pick one or the other and the worst that can happen is that it is the other one. If anything in the sentence is false, the whole statement is false. You have 5 to 8 minutes. If you have any questions call me over and I'll look at it but we are going to talk about the answers afterwards. Now start.*
- [After about 5 minutes] *Does anybody need more time? [When they are finished] Now, look down the 'false' column and count how many you marked 'false'. We are not going to share answers or record scores — we just want an overall indication.*
- [Allow a couple of minutes.] *How many people got fewer than 10 false? How many people got 10 to 15 false? 16 to 20 false? How many people have 21 False? [raise your hand as you say this] From where I'm standing they all look false.*
- *I know we've talked about how there aren't any right or wrong answers* [see The Wave is the Treaty activity] *but at this point in New Zealand today, and I've used this quiz many times before, most people agree, after explanation, that the statements are all false. If we go through all the questions you'll probably agree too. The one exception may be that you have read the question differently from how we thought we wrote it.* [For example: Pākehā don't have a culture could be true if someone points out that Pākehā could be said to have many cultures… the point being that there are people who believe that Pākehā don't have a culture at all.]
- [Give an indication of how much time, if any, you are going to spend in discussing the points] *Who has a statement that they would like explained? Or know more about? Or are puzzled by?* [take 2 or 3 questions and explain why those statements are false. If no-one asks about the 4 Māori seats then try to do that one as well, or use that as your first example.]

TEACHING TIPS: Choose the most common statements to explain, or choose ones that may have a particular bearing on what is to be emphasised later in the workshop, or any prevalent myths that need to be

corrected. If participants do not choose one quickly, say, how about … the Māori seats in parliament? Can you all explain that?

COMMONLY ASKED QUESTIONS:
Anything and everything:
Why didn't we learn about this at school?
Are kids today learning more than we did?

VARIATIONS:
- If some people need more time suggest that those who have finished might like to compare their answers with a partner and think about what they have answered differently and why.
- Questions can be selected from the 21 according to time available or the nature of the group; and fewer questions (10-15) for shorter workshops.
- To use as a review, ask people to reword the statements so that they are true.

SOURCES OF INFORMATION ABOUT CONTENT:

1. Treaty Resource Centre. *True-False Quiz Answers*. Background to the answers to questions 1, 2, 3, 5, 7, 8, 11, 13, 15, 16, 20 and 21 can be retrieved from http://www.trc.org.nz/quiz_answers.

2. Treaty Resource Centre. Background to the answers to questions 4, 10, 14, 17, 18 and 19 are available from Network Waitangi (2008): The Treaty of Waitangi Questions and Answers which can be ordered from http://www.trc.org.nz.

ACKNOWLEDGEMENTS: Christine Herzog developed this activity in the 1980s in response to a passing comment that the public had more mis-information about the Treaty than information.

Te Tiriti o Waitangi: Quiz

Please indicate whether you think each of the following is true or false; if anything in the statement is false, tick the 'false' box.

		TRUE	***FALSE***
1	The Treaty of Waitangi is generally recognised as law in NZ Courts		
2	The Māori Affairs Department was set up to give assistance to Māori people in 1953		
3	The first education system here was set up by European missionaries		
4	The cost of Treaty settlements is undermining the economy		
5	A Māori person wrote the Māori Text of the Treaty and a missionary wrote the English version		
6	Discrimination against Māori people has never been legal in New Zealand		
7	Most of the land taken from Māori people was confiscated by the Government as a result of the land wars		
8	Abel Tasman discovered this place		
9	The Waitangi Tribunal makes final decisions about grievances under the Treaty of Waitangi		
10	The four Māori electoral seats were set up to ensure that Māori people would always be represented in Parliament		
11	Māori protest over land and other justice issues started about 40 years ago		
12	If everyone is treated identically, then everyone has an equal chance to succeed		
13	Past injustices have nothing to do with the present because we didn't do those things and we can't change history		
14	Some people advocate separate development for Māori people - that's the same as the apartheid policy in South Africa		
15	The Māori King, Te Arikinui Tutheitia, speaks for all Māori people		
16	Pākehā don't have a culture		
17	Government policy is to provide full recompense to Māori for land unjustly taken		
18	The British government decided to act in 1840 to prevent the French government from colonising New Zealand		
19	The British government never recognised the sovereignty of Māori		
20	Moriori people were here before Māori people		
21	The Treaty is an agreement between Māori and Pākehā		

Further reading:

Walker, Ranginui. (2004) 2nd ed. Ka Whawhai Tonu Matou: Struggle without end. Auckland: Penguin Books

Orange, Claudia. (1987) The Treaty of Waitangi. Wellington NZ: Allen & Unwin

Orange, Claudia. (1989) The Story of a Treaty. Wellington NZ: Allen & Unwin

15. Matching Treaty Terms

TOPIC: 4) Engagement with the British; 5) The Treaty.

TYPE: Review.

LENGTH: 15 minutes.

EXPLICIT PURPOSE/S: To clarify understanding of terms used in the Treaty of Waitangi.

IMPLICIT PURPOSE/S: To reinforce the connection between the Declaration of Independence and Te Tiriti o Waitangi; to emphasise sovereignty of hapū.

GROUP SIZE: Any.

CHARACTERISTICS: Any.

FACILITATOR KNOWLEDGE NEEDED: Low.

FACILITATION SKILLS NEEDED: Low.

RESOURCES NEEDED:
- The Declaration of Independence;
- Te Tiriti o Waitangi;
- Matching Treaty Terms Worksheet;
- Matching Treaty Terms Answers.

TECHNOLOGY NEEDED: None.

INSTRUCTIONS:
- Give out the worksheet before discussing the Treaty articles. *Because some key terms are used in both the Declaration and the Treaty, it is useful to compare the translations in both documents. Draw a line from each word in the first list on the left with whichever meaning seems to fit best in the second list.*

- The facilitator can highlight the main points or develop them through group discussion:

  1) if Williams, who was also involved in translating the Declaration, had wanted to make clear to Māori that in the Treaty the British were requesting that the hapū cede sovereignty to the Crown, he could have used 'kingitanga'

  2) 'rangatiratanga' as independence is much greater authority than simply controlling some specific 'treasures'

TEACHING TIPS: None.

COMMONLY ASKED QUESTIONS: Regarding the Declaration of Independence: Doesn't reference to the King as the 'parent' indicate that he would be the sovereign of the hapū?

VARIATIONS: Hand out with Declaration of Independence and do first section then have them complete the second section when the copy of the Treaty is handed out later.

SOURCES OF INFORMATION ABOUT CONTENT:

1. Waitangi Tribunal (2010). T*ranslation of the Māori text of the Treaty by former Tribunal member Professor Sir Hugh Kawharu.* Retrieved from: http://www.waitangi-tribunal.govt.nz/treaty/kawharutranslation.asp.

2. Moon, P., & Fenton, S. (Mar 2002). Bound into a Fateful Union: Henry Williams' Translation of the Treaty of Waitangi into Māori in February 1840. *Journal of the Polynesian Society*, *111*(1), 51-63.

ACKNOWLEDGEMENTS: Adapted from an earlier activity developed by Glenys Daley.

He Wakaputanga o Te Rangatiratanga o Nu Tireni

1. *KO MATOU, ko nga Tino Rangatira o nga iwi o Nu Tireni i raro mai o Hauraki kua oti nei te huihui i Waitangi i Tokerau i te ra 28 o Oketopa 1835, ka wakaputa i te Rangatiratanga o to matou wenua a ka meatia ka wakaputaia e matou he Wenua Rangatira, kia huaina, Ko te Wakaminenga o nga Hapu o Nu Tireni.*

2. *Ko te Kingitanga ko te mana i te wenua o te wakaminenga o Nu Tireni ka meatia nei kei nga Tino Rangatira anake i to matou huihuinga, a ka mea hoki e kore e tukua e matou te wakarite ture ki te tahi hunga ke atu, me te tahi Kawanatanga hoki kia meatia i te wenua o te wakawakarite ana ki te ritenga o o matou ture e meatia nei matou i to matou huihuinga.*

3. *Ko matou ko nga tino Rangatira ka mea nei kia kia huihui ki te runanga ki Waitangi a te Ngahuru i tenei tau i tenei tau ki te wakarite ture kia tika te hokohoko, a ka mea ki nga tauiwi o runga, kia wakarerea te wawai, kia mahara ai ki te wakaoranga o to matou wenua, a kia uru ratou ki te wakaminenga o Nu Tireni.*

4. *Ka mea matou kia tuhituhia he pukapuka ki te ritenga o tenei o to matou wakaputanga nei ki te Kingi o Ingarani hei kawe atu i to matou aroha nana hoki i wakaae ki te Kara mo matou. A no te mea ka atawai matou, ka tiaki i nga pakeha e noho nei i uta, e rere mai ana i te hokohoko, koia ka mea ai matou ki te Kingi kia waiho hei matua ki a matou i to matou Tamarikitanga kei wakakahoretia to matou Rangatiratanga.*

Declaration of Independence of New Zealand

1. We, the hereditary chiefs and heads of the tribes of the Northern parts of New Zealand, being assembled at Waitangi in the Bay of Islands on this 28th day of October 1835, declare the Independence of our country, which is hereby constituted and declared to be an Independent State, under the designation of the United Tribes of New Zealand.

2. All sovereign power and authority within the territories of the United Tribes of New Zealand is hereby declared to reside entirely and exclusively in the hereditary chiefs and heads of tribes in their collective capacity, who also declare that they will not permit any legislative authority separate from themselves in their collective capacity to exist, nor any function of government to be exercised within the said territories, unless by persons appointed by them, and acting under the authority of laws regularly enacted by them in Congress assembled.

3. The hereditary chiefs and heads of tribes agree to meet in Congress at Waitangi in the autumn of each year, for the purpose of framing laws for the dispensation of justice, the preservation of peace and good order, and the regulation of trade; and they cordially invite the Southern tribes to lay aside their private animosities and to consult the safety and welfare of our common country, by joining the Confederation of the United Tribes.

4. They also agree to send a copy of this Declaration to His Majesty the King of England, to thank him for his acknowledgement of their flag; and in return for the friendship and protection they have shown, and are prepared to show, to such of his subjects as have settled in their country, or resorted to its shores for the purposes of trade, they entreat that he will continue to be the parent of their infant State, and that he will become its Protector from all attempts upon its independence.

Agreed to unanimously on this 28th day of October, 1835, in the presence of His Britannic Majesty's Resident.

I certify that the above is a correct copy of the Declaration of the Chiefs, according to the translation of Missionaries who have resided ten years and upwards in the country; and it is transmitted to His Most Gracious Majesty the King of England, at the unanimous request of the chiefs.

(Signed) JAMES BUSBY
British Resident of New Zealand
English witnesses:
(Signed) Henry Williams, Missionary CMS
George Clarke, CMS
James Clendon, Merchant
Gilbert Mair, Merchant

(Signed) 35 chiefs, from North Cape to the Hauraki Gulf.

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He Puna Matauranga o Te Tiriti

TE TIRITI O WAITANGI

HE KUPU WHAKATAKI

Ko Wikitoria te Kuini o Ingarani i tana mahara atawai ki nga rangatira me nga hapu o Nu Tirani i tana hiahia hoki kia tohungia ki a ratou o ratou rangatiratanga me to ratou wenua a kia mau tonu hoki te rongo ki a ratou me te Atanoho hoki kua wakaaro ia he mea tika kia tukua mai tetahi rangatira hei kai wakarite ki nga Tangata Maori o Nu Tirani kia wakaaetia e nga rangatira Maori te Kawanatanga o te Kuini ki nga wahikatoa o te wenua nei me nga motu – na te mea hoki he tokomaha ke nga tangata o tona iwi kua noho ki tenei wenua a e haere mai nei.

Na ko te Kuini e hiahia ana kia wakaritea te Kawanatanga kia kaua ai nga kino e puta mai ki te tangata Maori ki te Pakeha e noho kore ana.

Na kua pai te Kuini kia tukua ahua a Wiremu Hopihono he Kapitana i te Roiara Nawi he Kawana mo nga wahi katoa o Nu Tirani i tukua aianei a mua atu ki te Kuini e mea atu ana ia ki nga rangatira o te wakaminenga o nga hapu o Nu Tirani me era rangatira atu enei ture ka Korerotia nei.

KO TE TUATAHI

Ko nga rangatira o te Wakaminenga me nga rangatira katoa hoki, kihai i uru ki taua Wakaminenga, ka tuku rawa atu ki te Kuini o Ingarangi ake tonu atu te Kawanatanga katoa o o ratou wenua.

KO TE TUARUA

Ko te Kuini o Ingarangi ka wakarite ka wakaae ki nga rangatira, ki nga hapu, ki nga tangata katoa o Nu Tirani, te tino rangatiratanga o ratou wenua o ratou kainga me o ratou taonga katoa. Otiia ko nga rangatira o te Wakaminenga me nga rangatira katoa atu, ka tuku ki te Kuini te hokonga o era wahi wenua e pai ai te tanga nona te wenua, ki te ritenga o te utu e whakaritea ai e ratou ko te kaihoko e meatia nei e te Kuini hei kaihoko mona

KO TE TUATORU

Hei whakaritenga mai hoki tenei mo te wakaaetanga ki te Kawanatanga o te Kuini. Ka tiakina e te Kuini o Ingarangi nga tangata Maori katoa o Nu Tirani. Ka tukua ki a ratou nga tikanga katoa rite tahi ke ana mea ki nga tangata o Ingarangi.

Na, ko matou nga rangatira e te Wakaminenga o nga hapu o Nu Tirani ka huihui nei ki Waitangi ko matou hoki ko nga rangatira o Nu Tirani ka kite nei i te ritenga o enei kupu. Ka tangohia ka wakaaetia katoatia e matou. Koia ka tohungia ai o matou ingoa o matou tohu.

Ka meatia tenei ki Waitangi i te ono o nga ra o Pepueri i te tau kotahi mano, e waru rau e wa te kau o to tatou Ariki.

Signed at Waitangi February 1840 and afterwards by about 500 chiefs

A LITERAL ENGLISH TRANSLATION *by Professor Sir Hugh Kawharu 1987*

VICTORIA, the Queen of England, in her concern to protect the chiefs and subtribes of New Zealand and in her desire to preserve their chieftainship and their lands to them and to maintain peace and good order considers it just to appoint an administrator one who will negotiate with the people of New Zealand to the end that their chiefs will agree to the Queen's Government being established over all parts of this land and (adjoining) islands and also because there are many of her subjects already living on this land and others yet to come.

So the Queen desires to establish a government so that no evil will come to Maori and European living in a state of lawlessness. So the Queen has appointed me, William Hobson, a Captain in the Royal Navy to be Governor for all parts of New Zealand (both those) shortly to be received by the Queen and (those) to be received hereafter and presents to the chiefs of the Confederation chiefs of the subtribes of New Zealand and other chiefs these laws set out here.

THIS IS THE FIRST

The Chiefs of the Confederation and all the Chiefs who have not joined that Confederation give absolutely to the Queen of England for ever the complete Government (Kawanatanga) over their lands.

THIS IS THE SECOND

The Queen of England agrees to protect the Chiefs, the subtribes and all the people of New Zealand in the unqualified exercise of their chieftainship (rangatiratanga) over their lands, villages and all their treasures (taonga).

But on the other hand the Chiefs of the Confederation and all the Chiefs will sell land to the Queen at a price agreed to by the person owning it and by the person buying it (the latter being) appointed by the Queen as her purchase agent.

THIS IS THE THIRD

For this agreed arrangement therefore concerning the Government of the Queen, the Queen of England will protect all the ordinary people of New Zealand and will give them the same rights and duties of citizenship as the people of England.

(signed) WILLIAM HOBSON
Consul and Lieutenant-Governor

So we, the Chiefs of the Confederation and of the Subtribes of New Zealand meeting here at Waitangi having seen the shape of these words which we accept and agree to record our names and our marks thus. Was done at Waitangi on the sixth of February in the year of our Lord 1840.

THE FOURTH ARTICLE

Two churchmen, the Catholic Bishop Pompallier and the Anglican Missionary William Colenso recorded a discussion on what we would call religious freedom and customary law. In answer to a direct question form Pompallier, Hobson agreed to the following statement. It was read to the meeting before any of the chiefs had signed the Treaty.

E mea ana te Kawana ko nga whakapono katoa o Ingarani, o nga Weteriana, o Roma, me te ritenga Maori hoki e tiakina ngatahitia e ia.

Matching Treaty Terms

How terms are used in the Declaration of Independence

Term	**Meaning**
rangatira	power, authority, prestige
hapū	Confederation
mana	chiefs: leader(s) of hapū, primarily determined by descent but also assent
kawanatanga	transliteration* of New Zealand
rangatiratanga	the basic political unit of Māori society made up of a number of related whānau
kingitanga	sovereignty
Nu Tireni	government
Wakaminenga	Independence

How terms are used in the Treaty of Waitangi

Term	**Meaning**
kawana	ordinary people
rangatira	transliteration* of New Zealand
taonga	Confederation
hokonga	government
hapū	chieftainship
kawanatanga	buy and sell
rangatiratanga	the basic political unit of Māori society made up of a number of related whānau
tangata Māori	transliteration* of the English word ‘governor’
Nu Tireni	chiefs: leader(s) of hapū, primarily determined by descent but also assent
Wakaminenga	treasures: all dimensions of a tribal group's estate, material and non-material

* the spelling of a word in one language with the alphabet of another language; the practice of transcribing a word or text written in one writing system into another writing system.

Answers: Matching Treaty Terms

How terms are used in the Declaration of Independence

Term	Meaning
rangatira	chiefs: leader(s) of hapū, primarily determined by descent but also assent
hapū	the basic political unit of Māori society made up of a number of related whānau
mana	power, authority, prestige
kawanatanga	government
rangatiratanga	Independence
kingitanga	sovereignty (supremacy of authority or rule – this doesn't necessarily mean that one has the power to exercise that authority or rule)
Nu Tireni	transliteration* of New Zealand
Wakaminenga	Confederation

How terms are used in the Treaty of Waitangi

Term	Meaning
kawana	transliteration* of the English word 'governor'.
rangatira	chiefs: leader(s) of hapū, primarily determined by descent but also assent
taonga	treasures: all dimensions of a tribal group's estate, material and non-material
hokonga	buy and sell
hapū	the basic political unit of Māori society made up of a number of related whānau
kawanatanga	government
rangatiratanga	chieftainship; unqualified exercise of chieftainship
tangata Māori	ordinary people (the British Crown and its officials used the term New Zealanders when referring to Māori. 'Tangata maori' in Article 3 literally translates as 'ordinary people' — but then, as now, meant Māori).
Nu Tireni	transliteration* of New Zealand
Wakaminenga	Confederation

* the spelling of a word in one language with the alphabet of another language; the practice of transcribing a word or text written in one writing system into another writing system.

16. The Significance of the Declaration of Independence

TOPIC: 4) Engagement with the British.

TYPE: In–depth.

LENGTH: 15 minutes.

EXPLICIT PURPOSE/S: To clarify understanding of how the Declaration of Independence set the context for the Treaty.

IMPLICIT PURPOSE/S: To reinforce understanding of the independence and authority of the hapū.

GROUP SIZE: Any

CHARACTERISTICS: Any

FACILITATOR KNOWLEDGE NEEDED: Low.

FACILITATION SKILLS NEEDED: Low.

RESOURCES NEEDED:
- The Declaration of Independence;
- Understanding the Declaration of Independence;
- Understanding the Declaration of Independence Answers.

TECHNOLOGY NEEDED: None.

INSTRUCTIONS: Participants work in small groups on the worksheet to find the answers in the copy of the Declaration.

TEACHING TIPS: None.

COMMONLY ASKED QUESTIONS: None.

VARIATIONS: None.

SOURCES OF INFORMATION ABOUT CONTENT:

Mutu, M. (2004). The Humpty Dumpty Principle at Work. In S. Fenton (ed.), *For better or worse: Translation as a tool for change in the South Pacific (pp 12-33)).* Northampton, MA: St. Jerome Publishers.

ACKNOWLEDGEMENTS: Christine Herzog.

He Wakaputanga o Te Rangatiratanga o Nu Tireni

1. *KO MATOU, ko nga Tino Rangatira o nga iwi o Nu Tireni i raro mai o Hauraki kua oti nei te huihui i Waitangi i Tokerau i te ra 28 o Oketopa 1835, ka wakaputa i te Rangatiratanga o to matou wenua a ka meatia ka wakaputaia e matou he Wenua Rangatira, kia huaina, Ko te Wakaminenga o nga Hapu o Nu Tireni.*

2. *Ko te Kingitanga ko te mana i te wenua o te wakaminenga o Nu Tireni ka meatia nei kei nga Tino Rangatira anake i to matou huihuinga, a ka mea hoki e kore e tukua e matou te wakarite ture ki te tahi hunga ke atu, me te tahi Kawanatanga hoki kia meatia i te wenua o te wakawakarite ana ki te ritenga o o matou ture e meatia nei matou i to matou huihuinga.*

3. *Ko matou ko nga tino Rangatira ka mea nei kia kia huihui ki te runanga ki Waitangi a te Ngahuru i tenei tau i tenei tau ki te wakarite ture kia tika te hokohoko, a ka mea ki nga tauiwi o runga, kia wakarerea te wawai, kia mahara ai ki te wakaoranga o to matou wenua, a kia uru ratou ki te wakaminenga o Nu Tireni.*

4. *Ka mea matou kia tuhituhia he pukapuka ki te ritenga o tenei o to matou wakaputanga nei ki te Kingi o Ingarani hei kawe atu i to matou aroha nana hoki i wakaae ki te Kara mo matou. A no te mea ka atawai matou, ka tiaki i nga pakeha e noho nei i uta, e rere mai ana i te hokohoko, koia ka mea ai matou ki te Kingi kia waiho hei matua ki a matou i to matou Tamarikitanga kei wakakahoretia to matou Rangatiratanga.*

Declaration of Independence of New Zealand

1. We, the hereditary chiefs and heads of the tribes of the Northern parts of New Zealand, being assembled at Waitangi in the Bay of Islands on this 28th day of October 1835, declare the Independence of our country, which is hereby constituted and declared to be an Independent State, under the designation of the United Tribes of New Zealand.

2. All sovereign power and authority within the territories of the United Tribes of New Zealand is hereby declared to reside entirely and exclusively in the hereditary chiefs and heads of tribes in their collective capacity, who also declare that they will not permit any legislative authority separate from themselves in their collective capacity to exist, nor any function of government to be exercised within the said territories, unless by persons appointed by them, and acting under the authority of laws regularly enacted by them in Congress assembled.

3. The hereditary chiefs and heads of tribes agree to meet in Congress at Waitangi in the autumn of each year, for the purpose of framing laws for the dispensation of justice, the preservation of peace and good order, and the regulation of trade; and they cordially invite the Southern tribes to lay aside their private animosities and to consult the safety and welfare of our common country, by joining the Confederation of the United Tribes.

4. They also agree to send a copy of this Declaration to His Majesty the King of England, to thank him for his acknowledgement of their flag; and in return for the friendship and protection they have shown, and are prepared to show, to such of his subjects as have settled in their country, or resorted to its shores for the purposes of trade, they entreat that he will continue to be the parent of their infant State, and that he will become its Protector from all attempts upon its independence.

Agreed to unanimously on this 28th day of October, 1835, in the presence of His Britannic Majesty's Resident.

I certify that the above is a correct copy of the Declaration of the Chiefs, according to the translation of Missionaries who have resided ten years and upwards in the country; and it is transmitted to His Most Gracious Majesty the King of England, at the unanimous request of the chiefs.

(Signed) JAMES BUSBY
British Resident of New Zealand
English witnesses:
(Signed) Henry Williams, Missionary CMS
George Clarke, CMS
James Clendon, Merchant
Gilbert Mair, Merchant

(Signed) 35 chiefs, from North Cape to the Hauraki Gulf.

Treaty Resource Centre
He Puna Matauranga o Te Tiriti

Understanding the Declaration of Independence and its significance

Part 1:

Plain English summary	*Article number*
Which article states that hapū have the right to make laws?	
Which article contains the proposal that the King protects hapū from colonisation and in exchange hapū protect his subjects living in their communities?	
Which article states hapū have sovereignty?	
Which article states hapū are independent?	

Part 2:

Most of the people involved in writing it were also involved in writing the Treaty; so they would have had the same ideas about the meanings of terms. Fortunately, the translations in the Declaration are not so controversial; so it is useful to consider how some key terms were used.

- Looking at the title, or Article 1, what English word was used for 'rangatiratanga'?

b) Looking at Article 2, what word in te reo was used for 'sovereignty'?

Part 3:

Because in international law treaties are between sovereign parties, it is helpful that there was no disagreement that the hapū were sovereign.

c) How do we know that the British/English recognised this assertion of sovereignty?

Part 4:

Another reason that the Declaration is important is that it developed a special relationship with the British.

d) What did the hapū agree to do to contribute to this relationship?

e) What did the King agree to do to contribute to this relationship?

Answers: Understanding the Declaration of Independence and its significance

Part 1:

Plain English summary	*Article number*
Which article states that hapū have the right to make laws?	3
Which article contains the proposal that the King protects hapū from colonisation and in exchange hapū protect his subjects living in their communities?	4
Which article states hapū have sovereignty?	2
Which article states hapū are independent?	1

Part 2:

Most of the people involved in writing it were also involved in writing the Treaty; so they would have had the same ideas about the meanings of terms. Fortunately, the translations in the Declaration are not so controversial; so it is useful to consider how some key terms were used.

- Looking at the title, or Article 1, what English word was used for 'rangatiratanga'? Independence
- Looking at Article 2, what word in te reo was used for 'sovereignty'? Kingitanga

Part 3:

Because in international law treaties are between sovereign parties, it is helpful that there was no disagreement that the hapū were sovereign.

c) How do we know that the British/English recognised this assertion of sovereignty?
It was signed by the king, William IV.

Part 4:

Another reason that the Declaration is important is that it developed a special relationship with the British.

d) What did the hapū agree to do to contribute to this relationship?
They will show friendship and protection to the King's subjects already in New Zealand; that is, protect them locally.

e) What did the King agree to do to contribute to this relationship?
He will protect the hapū internationally from colonisation.

17. Lord Normanby's Instructions

TOPIC: 4) Engagement with the British; 5) The Treaty.

TYPE: In–depth.

LENGTH: 10-20 minutes.

EXPLICIT PURPOSE/S: To clarify the position of the British Colonial Office on negotiating a treaty with hapū.

IMPLICIT PURPOSE/S: To address the widely-held assumption that the British government's intentions for colonisation here were similar to elsewhere; to reinforce the point that the Crown recognised hapū sovereignty and land title.

GROUP SIZE: Any.

CHARACTERISTICS: Any.

FACILITATOR KNOWLEDGE NEEDED: Medium.

FACILITATION SKILLS NEEDED: Low.

RESOURCES NEEDED:
- Lord Normanby's Instructions to Hobson;
- Answers: Lord Normanby's Instructions to Hobson.

TECHNOLOGY NEEDED: None.

INSTRUCTIONS:
- Warn participants: *On the one hand this may be the most interesting of all the handouts you will receive in this workshop, but on the other it's probably the hardest to read because it is written in 19th Century formal English. It is an extract of a much longer document, but if you try to answer the questions relating to the parts that are marked in bold you might be surprised by the guidelines Lord Normanby gave Captain Hobson.* [Hand out the worksheet allowing 5 minutes to answer the questions.]
- Then: *What did you think? Was this what you expected to hear from the head of the British Colonial Office sending Hobson off to colonise New Zealand? How was this different from what you expected?* [After general discussion go over the answers to each question – popcorn answers.]
- Optional point for discussion: *Does it matter that the intentions were good, given what happened later*?

TEACHING TIPS: The language is very difficult so encourage them to focus on the words in bold.
NB: the answer to the question of when sovereignty was recognised is not actually in the selection

COMMONLY ASKED QUESTIONS:
Why was the approach to colonising so different here from elsewhere (especially compared to Australia)? Was it really a different attitude or just words to make it sound good?

VARIATIONS: You can put 'plain English' meanings of the most difficult terms on the board and/or brainstorm with the group the meanings of the most difficult words.

SOURCES OF INFORMATION ABOUT CONTENT:

1. Moon, P. (2002). *Te Ara kī Te Tiriti: The path to the Treaty of Waitangi* (ch 4). Auckland, New Zealand: David Ling Publishing.

2. Moon, P., & Biggs, P. (2004). *The Treaty and its times: The illustrated history* (ch 7). Auckland, New Zealand: Resource Books. Includes full text of instructions.

ACKNOWLEDGEMENTS: Deborah Radford.

Lord Normanby's Instructions to William Hobson

Parts of Lord Normanby's Instructions to Hobson	*Answer the questions that relate to the sections in bold type.*
...the increase in national wealth and power, promised by the acquisition of New Zealand, would be a most inadequate compensation for the injury which must be inflicted on this kingdom itself by embarking in a measure essentially unjust, and too certainly fraught with calamity to a numerous and inoffensive people whose title to the soil and to the sovereignty of New Zealand is indisputable ... (p 71)	Who are the 'numerous and inoffensive people'? What is Lord Normanby saying that the British government recognises that these people have?
The necessity for the interposition of the Government has, however, become too evident to admit of further inaction.... it can be no longer doubted that an extensive settlement of British subjects will be rapidly established in New Zealand, and that unless protected and restrained by necessary laws and institutions they will repeat unchecked in that quarter of the globe the same process of war and spoliation under which uncivilised tribes have almost invariably disappeared as often as they have been brought into the immediate vicinity of emigrants from the nations of Christendom. To mitigate, and if possible, avert, these disasters, and to rescue the emigrants themselves from the evils of a lawless state of society, it has been resolved to adopt the most effective measures for establishing amongst them a settled form of civil Government. To accomplish this design is the principal object of your mission. (pp 71-72)	What does the British government believe is going to happen in the near future? When did the British government recognise sovereignty of the people who were here before the Europeans?
I have already stated that we acknowledge New Zealand as a sovereign and independent state so far at least as it is possible to make that acknowledgement in favour of a people composed of numerous dispersed and petty tribes, who possess few political relations to each other, and are incompetent to act or even deliberate in concert. But the admission of their rights, though inevitably qualified by the consideration, is binding on the faith of the British Crown. The Queen, in common with Her Majesty's predecessor, disclaims for herself and her subjects every pretension to seize on the Islands of New Zealand, or to govern them as a part of the Dominions of Great Britain unless the free intelligent consent of the natives, expressed according to their established usage's, shall first be obtained. Believing, however, that their own welfare would, under the circumstances I have mentioned, be best promoted by the surrender to Her Majesty of a right now so precarious, and little more than nominal, and persuaded that the benefits of British protection and laws administered by British judges would far more compensate for the sacrifice by the natives of a national independence which they are no longer able to maintain, Her Majesty's government have resolved to authorise you to treat with the aborigines of New Zealand for the recognition of Her Majesty's sovereign authority over the whole or any part of those Islands which they may be willing to place under Her Majesty's dominion..... (p 72)	What is Hobson expected to obtain first? What was Hobson told he should negotiate for?
All dealings with the natives for their lands must be conducted on the same principles of sincerity, justice and good faith as must govern your transactions with them for the recognition of Her Majesty's sovereignty in the Islands. Nor is this all: they must not be permitted to enter into any contracts in which they might be the ignorant and unintentional authors of injuries to themselves. (p 75)	What was Hobson told to make sure of?

Answers: Lord Normanbv's Instructions to William Hobson

Parts of Lord Normanby's Instructions to Hobson	*Answer the questions that relate to the sections in bold type.*
...the increase in national wealth and power, promised by the acquisition of New Zealand, would be a most inadequate compensation for the injury which must be inflicted on this kingdom itself by embarking in a measure essentially unjust, and too certainly fraught with calamity to a numerous and inoffensive people whose title to the soil and to the sovereignty of New Zealand is indisputable ... (p 71)	Who are the 'numerous and inoffensive people'? Hapū (Māori) What is Lord Normanby saying that the British government recognises that these people have? **a) ownership of the land** **b) authority over everything**
The necessity for the interposition of the Government has, however, become too evident to admit of further inaction.... it can be no longer doubted that an extensive settlement of British subjects will be rapidly established in New Zealand, and that unless protected and restrained by necessary laws and institutions they will repeat unchecked in that quarter of the globe the same process of war and spoiliation under which uncivilised tribes have almost invariably disappeared as often as they have been brought into the immediate vicinity of emigrants from the nations of Christendom. To mitigate, and if possible, avert, these disasters, and to rescue the emigrants themselves from the evils of a lawless state of society, it has been resolved to adopt the most effective measures for establishing amongst them a settled form of civil Government. To accomplish this design is the principal object of your mission. (pp 71-72)	What does the British government believe is going to happen in the near future? Settlers are going to be arriving in increasing numbers
I have already stated that we acknowledge New Zealand as a sovereign and independent state so far at least as it is possible to make that acknowledgement in favour of a people composed of numerous dispersed and petty tribes, who possess few political relations to each other, and are incompetent to act or even deliberate in concert. But the admission of their rights, though inevitably qualified by the consideration, is binding on the faith of the British Crown. The Queen, in common with Her Majesty's predecessor, disclaims for herself and her subjects every pretension to seize on the Islands of New Zealand, or to govern them as a part of the Dominions of Great Britain unless the free intelligent consent of the natives, expressed according to their established usage's, shall first be obtained. Believing, however, that their own welfare would, under the circumstances I have mentioned, be best promoted by the surrender to Her Majesty of a right now so precarious, and little more than nominal, and persuaded that the benefits of British protection and laws administered by British judges would far more compensate for the sacrifice by the natives of a national independence which they are no longer able to maintain, Her Majesty's government have resolved to authorise you to treat with the aborigines of New Zealand for the recognition of Her Majesty's sovereign authority over the whole or any part of those Islands which they may be willing to place under Her Majesty's dominion..... (p 72)	When did the British government recognise sovereignty of the people who were here before the Europeans? In the Declaration of Independence 1835 What is Hobson expected to obtain first? Full informed consent by Maori What was Hobson told he should negotiate for? Sovereignty (authority) given to the Crown over any parts of the land which Hapū agree to the Crown having authority over.
All dealings with the natives for their lands must be conducted on the same principles of sincerity, justice and good faith as must govern your transactions with them for the recognition of Her Majesty's sovereignty in the Islands. Nor is this all: they must not be permitted to enter into any contracts in which they might be the ignorant and unintentional authors of injuries to themselves. (p 75)	What was Hobson told to make sure of? That rangatira do not sign a treaty which they don't understand or that might be harmful to them.

18. Who had authority

TOPIC: 5) The Treaty.

TYPE: Review.

LENGTH: 10 to 20 minutes.

EXPLICIT PURPOSE/S: To clarify shifts in authority and power over time in relation to the topics addressed in the Māori text.

IMPLICIT PURPOSE/S: To emphasise that the authority of the hapū was not given away but assumed by the Crown.

GROUP SIZE: Any.

CHARACTERISTICS: Any.

FACILITATOR KNOWLEDGE NEEDED: Low.

FACILITATION SKILLS NEEDED: Low.

RESOURCES NEEDED:
- Who had authority?;
- Answers: Who had authority.

TECHNOLOGY NEEDED: None.

INSTRUCTIONS: The worksheet is given out after whatever description is given of the Pre-European context, with a reminder to bring the handout to subsequent sessions. At each relevant stage of the workshop (after each new development on the worksheet has been discussed) participants fill it in as a reflection on what did, or did not, change as a result of each new development. They fill in the answers individually or in groups and discuss the changes.

TEACHING TIPS: It is useful to have previously introduced the distinction between having rights (authority, legitimacy, sovereignty, etc.) and having the power to exercise rights.

COMMONLY ASKED QUESTIONS: None.

VARIATIONS: Can be used at the end of the workshop as an overall reflection.
This activity can be extended by discussing how the New Zealand Constitution Act transferred authority from the British Crown to the New Zealand Government. See Orange, C. (1987) The Treaty of Waitangi. Wellington: BWB pp136-141.
Also, Waitangi Tribunal Māori Option: http://preview.tinyurl.com/wai-trib-Māori-option.

SOURCES OF INFORMATION ABOUT CONTENT:

Walker, R. (2004) (2nd ed.). *Ka whawhai tonu matou: Struggle without end* (ch 5-6). Auckland, New Zealand: Penguin Books.

ACKNOWLEDGEMENTS: Christine Herzog.

Who had authority for what, and when, in relation to the Treaty of Waitangi

When?	Before Europeans arrived here	Early Europeans here: pre-1835	Declaration of Independence: 1835	Maori Text of Treaty of Waitangi: 1840	British Crown expectations (i.e., English Version): 1840	Today
who has sovereignty*/ chieftainship?						
who exercises government?						
who manages land transactions?						
who protects Maori culture?						

*Sovereignty: supremacy of authority or rule – this does not necessarily mean that one has the power to exercise the authority or rule

hapū	British/English Crown
NZ Government	other

Who had authority for what, and when, in relation to the Treaty of Waitangi

When?	Before Europeans arrived here	Early Europeans here: pre-1835	Declaration of Independence: 1835	Maori Text of Treaty of Waitangi: 1840	British Crown expectations (i.e., English Version): 1840	Today
who has sovereignty*/ chieftainship?	hapū	hapū	hapū	hapū	British/English Crown	NZ Government says it does - hapū say they do
who exercises government?	hapū	hapū	hapū	British/English Crown	British/English Crown	NZ Government
who manages land transactions?	hapū	hapū	hapū	British/English Crown	British/English Crown	NZ Government
who protects Maori culture?	hapū	hapū	hapū	hapū British/English Crown	NA	hapū and NZ Government

*Sovereignty: supremacy of authority or rule – this does not necessarily mean that one has the power to exercise that authority or rule

Choose the words to insert in the spaces from this list:

hapū	British/English Crown
NZ Government	other

19. Treaty organisational audit: equity

TOPIC: 8) Application.

TYPE: In-depth.

LENGTH: 10-30 minutes.

EXPLICIT PURPOSE/S: To identify organisational priorities for promoting equity for Māori.

IMPLICIT PURPOSE/S: To develop understanding of the difference between equity and equality.

GROUP SIZE: Any.

CHARACTERISTICS: Any.

FACILITATOR KNOWLEDGE NEEDED: High.

FACILITATION SKILLS NEEDED: Low.

RESOURCES NEEDED:
- Equity (and Equality);
- Where are we now in relation to the model?

TECHNOLOGY NEEDED: None.

INSTRUCTIONS:
Break into small groups to discuss how the questions apply to their own organisations. Check whether they think any important questions are missing. Ask them to share thoughts with the whole group on which two or three questions would be the priority for their organisation.

If several participants are not certain about the meaning of 'equity', start with the worksheet 'Equity (and Equality)'.

TEACHING TIPS: Emphasise that different people in the organisation will identify different priorities - it is more value judgement than science.

COMMONLY ASKED QUESTIONS: What about equity for other groups?

VARIATIONS: None.

SOURCES OF INFORMATION ABOUT CONTENT:
EEO Trust (n.d.). *Making a difference: Why and how to employ and work effectively with Māori*. Retrieved from:
www.eeotrust.org.nz/content/docs/guidelines/makingadifference.pdf

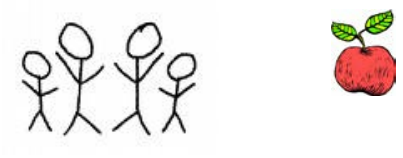
ACKNOWLEDGEMENTS: Christine Herzog.

EQUITY (and EQUALITY)

"Both the English words equity and equality derive from the Latin aequus, meaning fair and even, but they have assumed distinct meanings … [however], what is fair is not necessarily equal, and what is equal is not necessarily fair".

1a) How would you share one apple amongst 4 people equally?

1b) How would you share one apple amongst 4 people equitably?



2a) Mindmap the similarities and differences between 'equity' and 'equality', using the words below (use the back of your sheet).

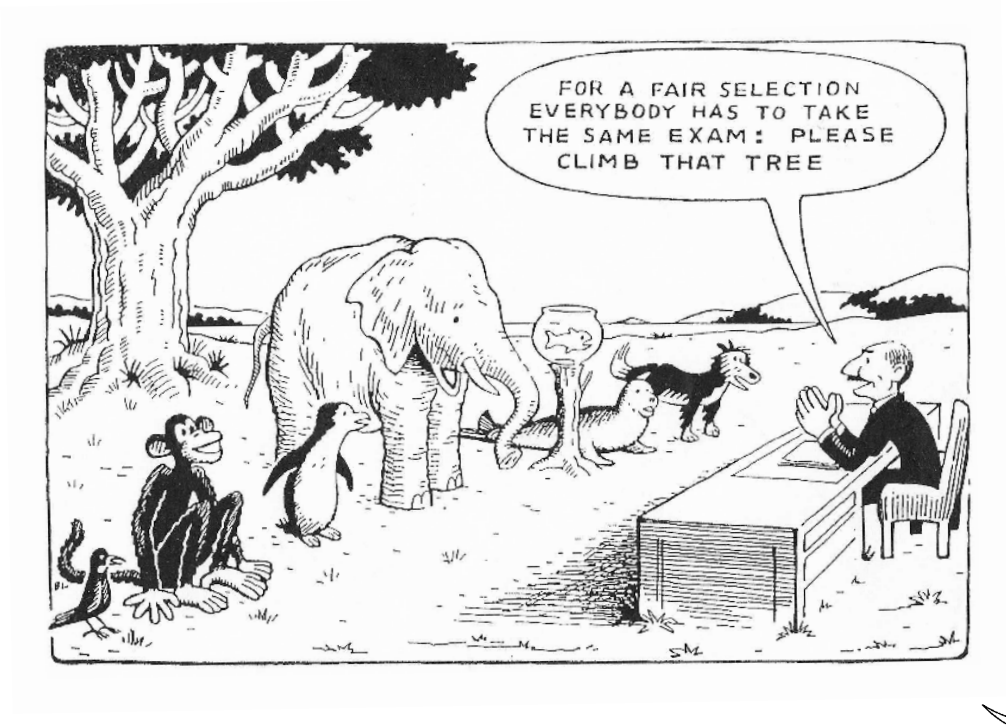
OR

2b) Write a few sentences describing the similarities and differences between 'equity' and 'equality', using the words below

(NB: you may want to add other words, omit words, use words more than once)

difference cultural safety EEO fairness justice comparable

equivalent identical same similar inputs outcomes



WHERE ARE WE NOW IN RELATION TO THE MODEL?

Preparing ourselves for Treaty Relationship/s		yes	partially	not sure	no	priority : 0 = none, 3 = highest
1	are we clear about what is meant by equity?					
2	do we have a policy about equity (generally and/or for Maori)?					
3	do we know what the equity issues are for Maori staff?					
4	have we achieved equity for Maori staff?					
5	do we have indicators for monitoring equity for Maori staff?					
6	do we know what the equity issues are for Maori clients?					
7	have we achieved equity for Maori clients?					
8	do we have indicators for monitoring equity for Maori clients?					
9	do we know what the equity issues are for other Maori stakeholders?					
10	have we achieved equity for other Maori stakeholders?					
11	do we have indicators for monitoring equity for other Maori stakeholders?					

20. Quotes about the Treaty of Waitangi

TOPIC: 9) Other.

TYPE: Icebreaker; setting the context in relation to a specific aspect; in-depth in relation to a specific topic.

LENGTH: 15-30 minutes.

EXPLICIT PURPOSE/S: To provide an opportunity for participants to engage with a range of views on the Treaty.

IMPLICIT PURPOSE/S: To encourage participants to develop their own views.

GROUP SIZE: Any.

CHARACTERISTICS: Any.

FACILITATOR KNOWLEDGE NEEDED: Low if only used as a warm-up to the topic; medium-high if the comments will be used in relation to course content.

FACILITATION SKILLS NEEDED: Medium because this can generate wide-ranging discussion.

RESOURCES NEEDED: Quotes about the Treaty of Waitangi (relevant to the question to be discussed). It is optional whether a copy of all the quotes to be discussed are given to each participant.

TECHNOLOGY NEEDED: None.

INSTRUCTIONS:
- Choose some quotes that are relevant to the aspect or topic that you want the group to discuss.
- Put each quote you chose in large letters onto a sheet of A4 or enlarge onto A3. Scatter these on tables around the room (or fix to the walls).
- After giving people time to consider all the quotes, ask them to go to the one that most interests them and discuss it with the others who chose the same one. Participants share with the whole group, in one or two sentences, why it interested them.

TEACHING TIPS: If used at an early stage of a Treaty workshop, keep discussions brief to avoid entrenching uninformed views.

COMMONLY ASKED QUESTIONS: Depends on the quotes used.

VARIATIONS:
1) Choose the same number of quotes as approximately the number of people that will be in each small group. Give each small group the same list of quotes and ask that each person picks one quote to comment on.

2) Give a copy of all the quotes to small groups and have them discuss what they do or do not agree with in each. This variation may be used to encourage a group to develop its own position on a topic by merging the points they agree with into one statement of their own.

SOURCES OF INFORMATION ABOUT CONTENT:
Quotes can be selected from a wide range of sources:
- Parliamentary speeches and press releases;
- editorials and opinions from newspapers and blog sites;
- Pākehā State of the Nation speeches (http://www.trc.org.nz/state), etc.

Please add any new quotes to ‘Comments’ on the relevant page in http://www.treatyeducators.org.nz.

ACKNOWLEDGEMENTS: Laura Hillstrom.

Quotes about the Treaty of Waitangi

"When what is not Māori is Pākehā and what is not Pākehā is Māori, I occupy the gap between the two, that black hole in which nothing can be seen and from which nothing can be heard."
Annamarie Jagose, academic and writer

"The key to asserting migrant rights to belong in New Zealand is for all newcomers to see their presence as an 'entry by Treaty'. Once through that quasi-constitutional pledge of allegiance, as it were, to the Treaty of Waitangi ... we will belong to this place, and no-one will be able challenge our right to be here."
Writer Tze Ming Mok, paraphrasing Chi Phung, 2004

"We believe that we should sit down and invite who we want in the country, both on need, but also, like, our Pacific neighbours and people like that. Now, once you invite them here, you must embrace them, otherwise, what are you doing? We've gotta go forward as a country."
Pita Sharples, Co-leader of the Māori Party (Live leaders debate, TV One, 8 Sept 2005)

"The reduction of the Māori to a position of one of many minorities negates their status as the people of the land and enables the government to neutralise their claims for justice more effectively than it does now."
Ranginui Walker, Professor, (Auckland University 1995)

"Over the last 20 years, the Treaty has become the plaything of those who would divide New Zealanders from one another, not unite us ... The Treaty did not create a partnership: fundamentally, it was the launching pad for the creation of one sovereign nation ... We are all New Zealanders."
Don Brash, National Party Leader (Address to the Orewa Rotary Club, 27 January 2004)

"I think the Treaty of Waitangi is bunk. It should cease to have any influence over the conduct of public affairs. Indeed it entraps New Zealand. It seeks to impose 1840 solutions upon a country that is now well into the twenty-first century."
Michael Laws, Mayor of Whanganui (Laws, column 2 May 2004)

" If the Treaty has de facto become a constitutional document, then the citizens of ethnic (non-white, Asian and other) communities should have access to it to the same extent that the Māori and the general (white, Euro-centric) communities have access to it as a constitutional document."
Steven Young, Editor and Publisher of the website Chinese in New Zealand (Address given at the Human Rights Commission, 26 Oct 2004)

"As Pākehā, we need to take responsibility for tilling that ground in our families, communities and institutions where we have power. As the make up of Tauiwi changes we also need to come to grips with what it will mean for Pākehā to become a minority and reach out to newer arrivals."
Jane Kelsey, Law Professor (State of the Nation Speech at Te Tii Marae, Waitangi, 6 February 2006)

"It is complicated beyond belief to bring justice to bear in the situation of one people's wealth being built in part on another's stolen resource but that does not mean it does not need to be attempted openly and properly. It is unbelievable that Pākehā, so recently exposed to what happened in the past can have so quickly grown tired of the claims against them, rewarding themselves with the right of a backlash. This is the argument of a man beating a woman who when dragged off her by others complains that everyone is against him."
Glenn Colquhoun, poet (State of the Nation Speech at Te Tii Marae, Waitangi, 6 February 2007)

"Perhaps if as Pākehā we were more secure in our myths and stories of beginning as well as in our shared spirituality we would not be so threatened by what Māori have a right to ask from us. Our discomfort with Māori demands should make us look at ourselves, not Māori. Sometimes I think we are like an unsure teenager turning the wheels of our speeding car to the right as the boot slides out to the left. To keep going in a straight line we should, of course, be turning them to the left."
Glenn Colquhoun, poet (State of the Nation Speech at Te Tii Marae, Waitangi, 6 February 2007)

"A fine starting point would be a government apology for the second great dishonouring of the Treaty – the harm done to Māori without consultation in the 1980s and 90s by arrogant decision-makers. And then a huge speeding-up of investment in Māori self-management — together with a pledge from both major political parties to behave with more respect towards each other, towards Māori, and towards all people, in future."
Charmaine Pountney, educator (State of the Nation Speech at Te Tii Marae, Waitangi, 6 February 2007)

"People in Māori/ Pākehā families say it's not easy to either marry someone from another culture or to be the children of such a union. But most enjoy being able to walk between cultures with comfort and the chance to understand life from different perspectives. I feel excited about it because they're doing the groundwork to help us understand who we're becoming as a nation."
Carol Archie, journalist (State of the Nation Speech at Te Tii Marae, Waitangi, 6 February 2008)

"So when I'm talking to other Pākehā journalists I'm able to encourage them to have a go at reporting on matters that concern Māori, to overcome awkwardness and visit a marae, to learn some history, to feel the sense of place that Māori culture can open up, to encounter the wisdom and humility of Māori elders, and for those journalists to stop and analyse what perspective they're coming from when they write their stories."
Carol Archie, journalist (State of the Nation Speech at Te Tii Marae, Waitangi, 6 February 2008)

"If we had more dialogue on tino rangatiratanga then Pākehā would better understand the desire of many Māori to have more control over their own affairs. If the relationship was better, there would be no way that Māori movements which date back to the nineteenth century could be associated in anyone's mind with terrorism."
Carol Archie, journalist (State of the Nation Speech at Te Tii Marae, Waitangi, 6 February 2008)

21. Personal responses to the Treaty

TOPIC: 8) Application.

TYPE: In.depth.

LENGTH: 15-30 minutes.

EXPLICIT PURPOSE/S: To identify actions that individuals can take to contribute to the Treaty relationship and to encourage them to begin carrying out those actions.

IMPLICIT PURPOSE/S: To increase the likelihood of participants applying the Treaty by taking first steps within the group; if there is time for a round in which they share what they will do first, this increases the likelihood of later action.

GROUP SIZE: Any.

CHARACTERISTICS: Any.

FACILITATOR KNOWLEDGE NEEDED: Medium.

FACILITATION SKILLS NEEDED: Low.

RESOURCES NEEDED: Personal treaty-related responses.

TECHNOLOGY NEEDED: None.

INSTRUCTIONS: Ask participants to look through the list, tick the actions that are relevant to them and star the ones that they are most likely to try. Then ask the group if they have any questions about how to undertake any of the suggestions. Have them talk in groups of 2-3 for five minutes about how each would proceed with the ones they have prioritised. It is even better if there is time to have a round of the whole group together in which each person identifies the strategy they are most likely to try.

TEACHING TIPS: The worksheet can be used as a hand-out, to be addressed by participants in their own time, but it is preferable to work through this activity in class so that they seriously think about making a commitment to action. The more participants are able to talk through how to proceed with an action, and the more publicly they do it, the more likely they are to follow through.

COMMONLY ASKED QUESTIONS:
What about the dialect differences? How do I know which I'm supposed to use?
Don't people get told off by Māori if they try to pronounce Māori words correctly but get it wrong?

VARIATIONS: This activity can be used to focus on application in the workplace instead of, or as well as, in personal life.

SOURCES OF INFORMATION ABOUT CONTENT: Establish your own bank of local information, contacts and examples about how to begin with the various suggestions.

ACKNOWLEDGEMENTS: Christine Herzog.

PERSONAL TREATY-RELATED RESPONSES

RESPONSE	NOTES	Personal interest	Relevant to work
learn more about Te Tiriti generally and current issues in particular	reading list, websites, workshops		
be sure you are aware of a range of viewpoints, especially re current affairs	compare Māori radio (e.g. Waatea on 603 am in Tamaki), TV, print (e.g. Mana magazine) with other		
find out more about the history of the geographic areas where you live/work, with regard to Te Tiriti	who is tangata whenua, their history, what happened re land ownership		
find out more about Māori culture • develop cultural sensitivity (action based on awareness)	library, internet, courses		
encourage others to attend Treaty workshops	listed on www.trc.org.nz		
share new knowledge about Treaty and tikanga	be sure to consider validity of the information you are passing on		
ask questions, raise issues for discussion – at home, in community groups, at work, on radio talk-back	you don't have to go on offensive or be defensive		
write a letter to the editor/reporter supporting good Treaty-related articles or challenging inappropriate commentary			
check whether your local schools use IQ tests, e.g. TOSCA, and what for	no IQ tests work cross-culturally (MOTIS activity)		
ask to see Treaty policies of your local schools and how being implemented	e.g. in Charter		
check whether/how your local school includes Treaty in the curriculum			
be a critical consumer of ideas, of stereotypes, 'common sense' assumptions	who is speaking, what are their interests, what alternative information can I find		
be a critical consumer of products and services; respect intellectual property rights	check whether 'Māori' art is sanctioned by Māori		
provide $ support to Māori projects and organisations	support Māori enterprises		
support Treaty work (participating yourself, donating $)	e.g. rallies, hui (Tamaki Treaty Workers meet monthly in Auckland)		
find out about Māori initiatives in your organisations and other groups and support them	work, church, community groups, arts, sports, education		
check out the Treaty policy of the political parties/candidates you are considering voting for			
compare Treaty practice with policy in groups which have Treaty policy			
check out whether you are pronouncing te reo properly • encourage others to learn correct pronunciation	audio-tapes are in most libraries		
encourage bilingual signage; use te reo in communication e.g. greetings, Māori placenames	be sure the use of te reo is approved by those with authority and knowledge		
consider learning te reo, at least basic phrases; encourage your children to learn te reo in school	there are reasons for and against tauiwi using te reo – check them out		

22. Review Questions

TOPIC: 9) Other.

TYPE: Review.

LENGTH: 1 minute/person in group.

EXPLICIT PURPOSE/S: To reconnect participants to the topic.

IMPLICIT PURPOSE/S: To give the facilitator a sense of where people are in relation to the topic - anything that needs to be reviewed.

GROUP SIZE: Up to 30.

CHARACTERISTICS: Any.

FACILITATOR KNOWLEDGE NEEDED: None needed.

FACILITATION SKILLS NEEDED: Low.

RESOURCES NEEDED: None.

TECHNOLOGY NEEDED: None.

INSTRUCTIONS: Suggestions of topics for a review round at the end or beginning of a session:

1) what is one thing that you have learned today?

2) what is one thing that you remember from the last session?

3) if you were going to a dinner party where the Treaty was going to be the main topic of discussion, who would you like to invite to be there (from past, present, future; someone anonymous, famous, infamous, from your personal life)so that you could question them, hear their views?)

4) what do you think about Waitangi Day as a national holiday? Should we keep it, change it, abandon it?

TEACHING TIPS: Give people time to think of their response before the round starts so that they listen to each other and can present their own view concisely. Take care to go back to any significant points of misunderstanding later, without making the speaker feel 'bad'.

COMMONLY ASKED QUESTIONS: None.

VARIATIONS: None.

SOURCES OF INFORMATION ABOUT CONTENT: None.

ACKNOWLEDGEMENTS: Christine Herzog.

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23. Thinking about relationships 1

TOPIC: 8) Application.

TYPE: In–depth.

LENGTH: 10-20 minutes.

EXPLICIT PURPOSE/S: To provide a structure to enable people to use their own knowledge about relationships to apply to Treaty relationships.

IMPLICIT PURPOSE/S: Make the application of the Treaty accessible to all.

GROUP SIZE: Any.

CHARACTERISTICS: Any.

FACILITATOR KNOWLEDGE NEEDED: Low.

FACILITATION SKILLS NEEDED: Low.

RESOURCES NEEDED: Thinking about Relationships 1 (to be used with variation).

TECHNOLOGY NEEDED: None.

INSTRUCTIONS:
Before thinking about the Treaty relationship itself, let's think about relationships in general.

On the whiteboard (or newsprint if you want to save the content) brainstorm each of the following questions. To focus on the concept of 'relationships', if needed:

1. What kinds of relationships do we have, e.g. family, business, employer/employee, neighbours, friends?
2. Why do we have them? What purposes do they fulfil? What do we want out of them?

Central questions:

a) What contributes to having a good relationship, e.g. trust, good communication, fairness?
b) What undermines relationships (anything that is not just the opposite of what is already listed, for example, there is no point adding 'lack of trust', poor communication)?
c) Discuss implications of colonisation for Treaty relationships [in relation to a) and b) above].
d) broadly identify what is lacking today in order to have 'good' Treaty relationships [in relation to what is in a) above].
e) optional: content of d) may be used to lead into a discussion of strategies to improve Treaty relationships today.

TEACHING TIPS: None.

COMMONLY ASKED QUESTIONS: None.

VARIATIONS: Provide worksheet for small group activity or to record notes from discussions.

SOURCES OF INFORMATION ABOUT CONTENT:

Treaty Resource Centre. *Waitangi Day State of the Nation Speeches*: *David James (2006),Carol Archie (2008)*. Retrieved from http://www.trc.org.nz/state.

ACKNOWLEDGEMENTS: Christine Herzog.

THINKING ABOUT RELATIONSHIPS

1) Why do we have relationships? what do we want from relationships?

2) What are common kinds of relationships, e.g. family?

3) Thinking about some good relationships that you have/had: what has made them better than other relationships? What contributes to having good relationships?

4) Thinking about some poor relationships that you have/had: what has made them worse than other relationships? What undermines relationships?

24. Thinking about relationships 2

TOPIC: 8) Application.

TYPE: In-depth.

LENGTH: 15-30 minutes.

EXPLICIT PURPOSE/S: To provide a context that enables people to use their own knowledge about relationships to apply to Treaty relationships.

IMPLICIT PURPOSE/S: To provide a safe context for tauiwi to consider the on-going consequences of the colonisation process - it is not just the material things that have been taken and mind-set change needs to be fundamental.

GROUP SIZE: Any.

CHARACTERISTICS: Any.

FACILITATOR KNOWLEDGE NEEDED: Medium.

FACILITATION SKILLS NEEDED: High.

RESOURCES NEEDED: Relationship Role Play.

TECHNOLOGY NEEDED: None.

INSTRUCTIONS:

- Identify one person in the group who might be willing to be the other character in the role play; they must be the opposite gender to the facilitator (it does not seem to have the same effect otherwise). Tell them that he (or she) will be the centre of attention for about five minutes. The individual does not need to respond, only to be willing to be the focus of attention while the facilitator speaks. Act the script; you may want to make a shorter version of the script to hold to remind you as you go through the steps.
- Move out of role at the end; thank your 'partner', check that she or he is okay and say to group:
  You meet ... on his way down the street. You express surprise, because you haven't seen him outside in daylight for so long, and ask what's happened.
- She or he tells you the story and asks you what you think they should do. Discuss the following questions in small groups or in the whole group:

  1) In the scenario just acted:

     a) What would need to happen before the parties re/consider making a commitment to a life-long, deep and meaningful relationship?

     b) Assuming they decide to try to continue in a relationship, what needs to happen to move from the exploitative relationship to a non-exploitative relationship?

     If it isn't obvious from discussion at that point, clarify different things that each party has to do – separately, e.g. 'brain' needs to develop self-awareness; 'money' to develop assertiveness skills.

  2) Discuss parallels with colonisation process and current 'Treaty' relationships.

TEACHING TIPS: Good to make it fast, snappy and light so people engage easily.

COMMONLY ASKED QUESTIONS: What if Māori decide they don't want to continue in relationship?

VARIATIONS: None.

SOURCES OF INFORMATION ABOUT CONTENT:

1. Human Rights Commission (n.d.). *Working relationships: Examples of Crown - Tangata Whenua engagement.* Retrieved from: http://www.hrc.co.nz/home/hrc/humanrightsandthetreatyofwaitangi/crown-tangatawhenuaengagement/crown-tangatawhenuaengagement.php

2. Royal, C. (2008). *Some Thoughts about the Treaty of Waitangi in the New Zealand of tomorrow*. Retrieved from www.charles-royal.com/assets/tepapapaper.pdf.

ACKNOWLEDGEMENTS: Christine Herzog.

RELATIONSHIP ROLE PLAY

The rest of you may not realise this, but [name of participant] and I met 15 years ago.	
I vividly recall it because I am a person of many brilliant ideas but I had little $	Wakefield
When I heard how rich you are (a multi-millionaire!!) and not even spending it	66 m acres of 'unused' land
I made it a point of getting to know you and	
suggested that my ideas plus your $ would make a great enterprise for us both	
You agreed, we made a contract, and were in business	The Treaty is signed
Unfortunately you realised pretty quickly that you should have checked me out a bit more before signing	
I thought my brains were the only really important contribution to the business	
(Any one could contribute money and you didn't even earn yours, you inherited it)	
so I relegated you to the packing room with little pay	
because I needed to spend all the money on me to create a positive image for the business (flash clothes, car, trips overseas, etc)	
You tried to get things on a more even keel but I wouldn't listen	
Finally you went to your lawyer who informed you that the only way out was to abandon the whole business – but you wouldn't be able to take your money out with you	
That seemed too high a price so you continued, getting more and more desperate each year	
So, you were absolutely flabbergasted last Monday when I came to work with a totally different approach – I had been to a Relationships Workshop	a Treaty workshop
I realised how unfair I have been to you – and that's been bad for me and for the business too	
I've totally changed – want to address the past	Treaty claims
At a minimum I realised that you need some money too; the business can't afford too much at the moment but here is $15,000 at least to be going on with	
And you know – I really am serious about changing: I want us to be doing things together in the future but really wouldn't do either of us any good if you go out in public with me dressed as you are; so, on my way in to work today I stopped at Hugh Wrights and picked out a whole new wardrobe for you – costing just under the $15,000 I gave you! It's really better for me to pick it out because you haven't had much experience of contemporary fashion and I assure you I have the very best taste, but I wasn't really sure about your size so maybe you could just nip down there and check it out	Māori need to get education (in the Pākehā system)
[A few days later] I'm so excited about how much better our relationship is now and how wonderful the future will be – I think we should celebrate by rewriting our agreement: let's get married	
Now, I've been thinking and planning all weekend: Here's the guest list. You can tell how I've changed – I'm aware you don't have any names to put on it, but don't feel badly: I realise that's all my fault for keeping you tied up in the business and I'm very happy to share mine with you – they're really nice people and I and I'm sure you'll like them. Now I've put all of the instructions on the list above: which stationers to go to and the wording for the invitation and everything – I don't think that even you can get it wrong. And here's the menu for the caterers (note I've included name, address, prices, so don't worry, you couldn't get it wrong). I've had lots of experience of catering so even though I don't know what food you like, I'm sure I've got a menu that will suit all the guests, especially since they're all my friends. And here's the flower list (ditto above)	Pākehā marginalised Māori but now take that as given
Now, I feel really badly about this but I'm afraid you'll have to hurry and get this done in your break. We've got a really big order in and you'll have to supervise getting it out. Of course I realise that I should help you but I really wouldn't be any use and I've got and important appointment tomorrow so need my beauty sleep...	
But it really will be different from now on!!! I'm so excited	
(Move out of role: say to group – "You meet ... on his way down the street. You express surprise because you haven't seen him outside in daylight for so long and ask what's happened. He tells you the story and asks you what you think he should do")	