

Tangata Tiriti - Treaty People

An interactive workbook on the Treaty of Waitangi

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An interactive workbook on the Treaty of Waitangi

Treaty Education for Migrants Group

*awe*a

Published by Auckland Workers Educational Association

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We have credited all sources of information used in this document as fully as possible; if we have neglected any, please contact us so that they may be included in future editions. Please note that in a resource of this length many ideas and issues have had to be simplified; every effort has been made to retain accuracy.

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Foreword

Tangata Tiriti

*E ngā mana, e ngā reo, e ngā waka, tēnā koutou katoa.
E ngā manuhiri tūārangi, haere mai ki Aotearoa.*

The Treaty of Waitangi/Te Tiriti o Waitangi is important to all peoples of Aotearoa/New Zealand regardless of when they arrived, or their country of origin. It is important because it is an agreement reached at Waitangi in 1840 to protect the interests of tangata whenua (people of the land) and provide for the lawful migration and settlement of all other New Zealanders.

When I think about that agreement I think about the rangatira who represented the nations that were parties to the Treaty, Great Britain and Aotearoa, and the mana they brought to the signing, Te Mana i Waitangi. The Treaty carries that mana which flowed from those rangatira. They spent hours debating the merits of having a Treaty, until reaching agreement on:

- Māori giving to the Crown the right to govern (kāwanatanga);
- The Crown agreeing to protect the existing right to self-determination (rangatiratanga) for hapū and Māori; and
- The Crown giving to Māori the same rights as other citizens (rite tahi).

Many things have changed since 1840. The New Zealand government now replaces the role of the British Crown. The traditional Māori institutions of whānau, hapū, marae and iwi are not as strong as they were. Our immigration programmes have extended the Crown party to include people from all over the world. Breaches of the Treaty are being settled in courts, tribunals and through direct negotiations with the government. The effect of the Treaty in today's society is being promoted through the media as an historic agreement that divides New Zealanders.

However, more recently, many New Zealanders are working to restore respect for the Treaty and to have 'Te Mana i Waitangi' revitalised. They see the Treaty, in the words of Bishop Manu Bennett, 'not as an instrument to divide the nation but a way of partnership.... rather more of a spiritual than a legal document, so the idea of it being a covenant is central. A covenant is an agreement based on the promises of two people to take the best possible care they can of each other.'

I welcome this resource, designed as it is to include migrants in the debate on the significance of Te Tiriti o Waitangi to this country. I value the contribution it will make to restoring 'Te Mana i Waitangi' to the agreement made by rangatira on our behalf in 1840.

E mihi nui ana ki a koutou katoa.

Merimeri Penfold

Introducing the kit

This kit is intended to provide simple, accurate information about the Treaty of Waitangi. It aims to introduce new migrants to Aotearoa/New Zealand to the contemporary debate around Treaty issues in order to help them reflect on their place in this debate. In addition, the activities and materials may prove helpful not only for these 'newer' settlers but for all Treaty people, that is all migrants who have come to this country since the signing of the Treaty of Waitangi, including Pākehā and other 'older' settler groups.

To help develop this resource a steering group was drawn from those who attended *Treaty Conference 2000: Taiwi communities come together to affirm the Treaty of Waitangi and explore the future of Aotearoa*. They were responding to calls from Dr Rasalingam, Refugee Council of New Zealand, that 'We, the new immigrants, want to be educated about the Treaty' (Rasalingam, 2000, p37) and from Shanti Patel, New Zealand Federation of Ethnic Councils, that we 'respect and honour tangata whenua, their language, customs and culture in our daily lives' (Patel, 2000, p38).

Our greatest responsibility, as New Zealanders, old and new, is that we should not let the Māori language and culture die or be marginalised in any way. We should know and treat the history of New Zealand and people who settled here before us with dignity and humility, and celebrate the opportunity to share this beautiful country, which we all call 'home' (Patel, 2000, p38).

The steering group:

Dr. Nagalingam Rasalingam, Refugee Council of New Zealand.

Farida Sultana, Shakti Migrant Services Trust.

Jennifer Margaret, Tamaki Treaty Workers.

Ingrid Huygens, Tamaki Treaty Workers.

Bobby Newson, Kaiwhakarite, Human Rights Commission.

Rohan Jaduram, Project Coordinator, Race and Ethnic Relations Team, Human Rights Commission.

The kit writers:

At the time of publication Marisa Maclachlan was employed as a workplace literacy tutor in manufacturing companies. She trained as an ESOL teacher and previously worked with international students in Auckland. She was born in Wellington and is Pākehā of English and Scottish decent. Marisa lived for a year in Perú and has a strong interest in languages. She is fluent in Spanish and has attempted to learn te reo, Mandarin Chinese and Portuguese. She is a member of the Tamaki Treaty Workers network.

At the time of writing Sarah DeSouza (BSW, MANZASW) was a Social Work Advanced Practitioner at Auckland Hospital. She is originally from Goa, India, was born in Kenya, East Africa, and migrated to Aotearoa/New Zealand with her family in 1975. Sarah lived in Tonga for two years as a teenager. She has practised social work in Aotearoa/New Zealand and the United Kingdom, working with ethnically diverse communities. In 2001 she took part in a social work exchange programme in India. Sarah has a keen interest in the ongoing dialogue about where migrants stand in relation to the Treaty of Waitangi and New Zealand society. As an experienced social worker she is also committed to principles of social justice, equality and empowerment.

How to use this kit

Who is the resource for?

This resource is aimed at new migrants to Aotearoa/New Zealand for whom English is a relatively new language. The language used is of an elementary to intermediate level. The materials may also prove useful for all non-Māori New Zealanders, young and old, who seek a basic understanding of the Treaty of Waitangi, its history and its implications. Because Māori experience of the Treaty is very different from other New Zealanders', different activities generally are more appropriate.

Important Note: If Māori people are likely to be participants in a workshop, the facilitator should consult with a Treaty educator who has worked with mixed groups. Language and ideas in some activities would need to be modified as well.

Where and how might it be used?

Tangata Tiriti – Treaty People is a book of activities for community groups and ESOL classes. It is based on English teaching and workshop-type methodology. The kit is not prescriptive in terms of what migrants' relationships to the Treaty might be. Rather, it is a tool for exploring thoughts and feelings and having open dialogue. The activities are designed to be interactive and provoke discussion and are therefore best used with a group. Some of the activities can be adapted for one-on-one tutoring situations.

The activities can be carried out by a trained facilitator of Treaty workshops, by teachers, by facilitators within migrant communities, by migrant service workers or by ESOL teachers and tutors. Facilitators who are not trained in Treaty education can familiarise themselves with the list of common questions and answers about the Treaty of Waitangi prepared by Network Waitangi, available at <http://aotearoa.wellington.net.nz/back/project.htm>. Extracts are provided in Appendix 3.

What does each chapter cover?

- **Introduction:** Acts as a lead-in to the content of the kit and brings members of the group together.
- **The World of the Treaty:** Covers some key terms and concepts necessary for a discussion of the Treaty and places the Treaty in its historical context.
- **Te Tiriti o Waitangi:** Covers the events surrounding the signing of the Treaty, the contents of the Treaty document and the main differences between Te Tiriti and the English version.
- **From then 'til now:** Looks at some of the ways that the Treaty has been breached and the effects of this on Māori society, offering some explanation as to why Treaty issues are still current today.
- **Culture matters:** Gives participants the chance to explore issues surrounding being a minority culture and to empathise with Māori experiences.
- **From suitcase to kete:** Outlines activities for discussing the relationship of people of many cultures with the Treaty, covers the debate between biculturalism and multiculturalism, and deals with some of the transitional and adjustment issues affecting new migrants today.

What the kit does not include

This resource does not attempt to inform participants about Māori culture. Groups wanting to learn more should contact local tangata whenua as customs will vary from area to area. See the handout, *Next Steps for Treaty People*, on page 112 for suggestions on learning more about Māori culture.

Format

Easy to follow instructions and notes for facilitators and teachers are given before each activity, indicated along the edge of the page by:

facilitator's notes

All worksheets, OHTs, handouts or activity cards are photocopyable and can likewise be identified by the writing in grey along the edge of each page, for example:

tangata tiriti – photocopyable worksheet, activity 6.

Choosing Activities

Tangata Tiriti – Treaty People contains approximately 18 hours of activities. The kit is designed so that you can dip in and pick out individual activities or, for groups wanting to achieve a good understanding of the Treaty and related issues, you can use the kit as a basis for a workshop or short course.

Note to all users

1. When starting, it is important to give participants a reason why learning about the Treaty of Waitangi is relevant for them today. You may wish to take five minutes at the beginning to do Activity 1 on page 10.
2. Before carrying out the activities in the chapter *From suitcase to kete*, it is recommended that participants have an understanding of the content of the Treaty and have done at least one of the activities in the *From then 'til now* chapter.

Using individual activities

Take a look at the learning objectives for each chapter in the table on the following page. Choose activities which meet the objectives of your group and the amount of time you have available. Approximate times for all the activities in the kit are listed in the facilitator's notes.

Conducting a workshop or short course

Choose at least one activity from each chapter. The activities listed in the third column of the table below are recommended as a minimum of what is needed to cover each objective.

Sample workshop outline: 8 hours

These times are approximate only. How long an activity takes will depend on the group, their willingness to enter into discussion and their level of English ability.

Chapter	Objectives	Activities	Times	Page
Introduction	<ul style="list-style-type: none"> To enable participants to share where they are from, their reasons for migrating and To establish what participants already know about the Treaty 	Activity 3: Where we are from	1 hour	12
		Activity 4: The wave		14
The world of the Treaty	<ul style="list-style-type: none"> To enable participants to understand the context in which the Treaty was signed and To enable participants to understand the motivations of the parties who signed 	Activity 10: Trading cards	40 mins	36
Te Tiriti o Waitangi	<ul style="list-style-type: none"> To enable participants to understand what the Treaty says To enable participants to understand the key differences between the two documents 	Activity 12: Te Tiriti o Waitangi	1½ hours	39
		Activity 13: The language of the Treaty		44
From then 'til now	<ul style="list-style-type: none"> To enable participants to understand how the Treaty was breached, the effects on Māori society and To reflect on the impact of this today To explore similarities and differences in the experience of colonisation in Aotearoa/New Zealand and elsewhere and To develop an understanding of what makes the experiences of Māori unique 	Activity 16: Laws attack Māori society	1¼ to 1½ hours	66
		Activity 18: Exploring common ground	30 to 45 mins	84
Culture matters	<ul style="list-style-type: none"> To enable participants to explore issues of being in a minority culture in Aotearoa/New Zealand To enable participants to explore the effects of assimilation and the difficulties of maintaining a culture different from the dominant group 	Activity 22: Exploring New Zealand culture	1½ hours	92
		Activity 24: Maintaining our cultures		98
From suitcase to kete	<ul style="list-style-type: none"> To provide participants with the opportunities to explore their place in Aotearoa/New Zealand in the context of the Treaty To enable participants to focus on the positive contributions that they make to the Treaty relationship 	Activity 26: Negotiating our place	1 to 1½ hours	107
		Activity 29: From suitcase to kete		114

Introduction

Treaty people

The purpose of this activity is to provide participants with an essential personal link to the Treaty, and to introduce the relevance of the Treaty for all immigrants to Aotearoa/New Zealand.

Activity 1

Time: 5 – 10 minutes.

Materials: Use page 11 as an overhead transparency (OHT) or copy it as a handout for each participant. Whiteboard and pen.

1. Ask participants to think about when they arrived in Aotearoa/New Zealand. Who stamped their passport? (If you have a group of ESOL students they may well be carrying their passports with them. Ask those who are to take it out and open it up.)

- The stamp would have been given by the New Zealand Immigration Service, a part of the New Zealand Government. The Government gives people the right to live here in this country. In return, we are expected to follow the laws of this country and to respect the other people who live here.
- In a similar way, one aspect of the Treaty of Waitangi is that it is an agreement about immigration. The Treaty of Waitangi has, in recent years, been referred to as our first immigration document. It gave immigrants the right to come and live here and share this country. Māori who signed the Treaty agreed to share their country with new

people but there were also 'laws' or guarantees that they expected immigrants to follow.

- The Treaty of Waitangi is the founding document for the establishment of non-Māori settlement in Aotearoa/New Zealand.
2. This link between immigration and the Treaty applies not only to those whose passports were stamped recently by the Immigration Service but also to the majority of New Zealanders.

Ask the group for a show of hands: Is there anyone here whose ancestors were in Aotearoa/New Zealand before 1840?

Because the pre-Treaty population was mostly Māori you are unlikely to find anyone who can answer 'yes'. Even the ancestors of those Pākehā whose families have been here for many generations will most likely have arrived after the Treaty was signed.

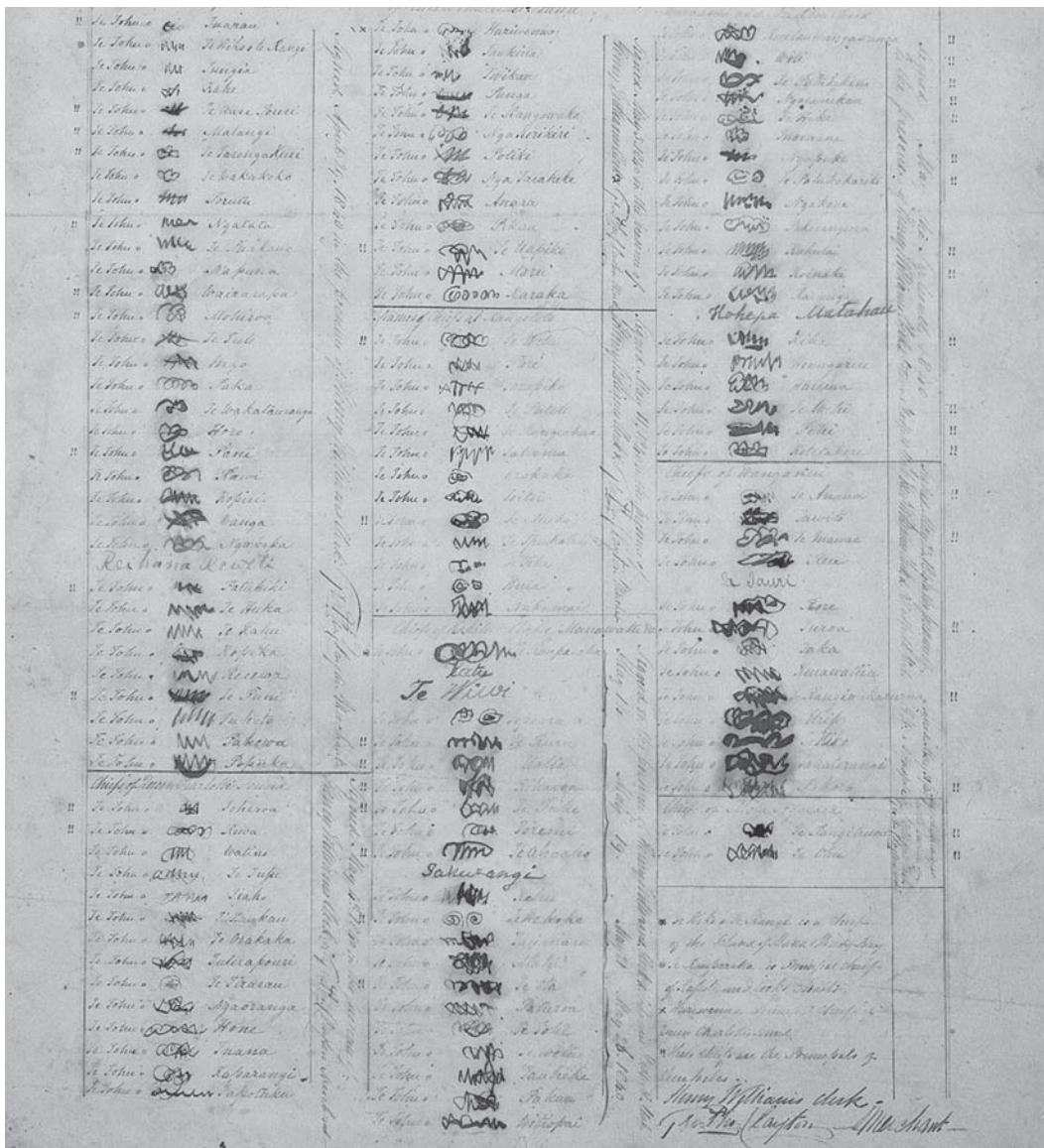
3. Show overhead transparency or give a copy to each participant as a handout.

The Treaty of Waitangi is not only important in history; it is still an important issue in Aotearoa/New Zealand today. The Treaty is at the heart of the discussion about what it means to be a New Zealander and who we are as a nation. We all need to have a knowledge of the Treaty to be able to share in those discussions and to understand what is in the news, on TV and in the newspapers.

The Treaty of Waitangi is important for all New Zealanders.

Māori who signed the Treaty agreed to share their country with the people who would come here later.

Treaty people, tangata tiriti. That's us and that's why we need to know about and respect the Treaty.



Archives New Zealand / Te Rua Mahara o te Kāwanatanga, Wellington Office
[Archives Reference: IA 9/9]

Where we are from

The purpose of these two activities is for participants in the group to share where they are from, their reasons for migration and what they or their families knew about the Treaty of Waitangi before coming to Aotearoa/New Zealand.

Activity 2

Time: 30 minutes.

Materials: World Map (may be downloaded from sites such as www.enchantedlearning.com/geography/continents/outlinemap/). Pieces of different coloured string and pins.

1. Have a world map on the wall.
2. Invite participants to put a coloured string on the map with a pin to show where they are from, and a pin linking to Aotearoa/New Zealand.

Debrief

The facilitator can acknowledge the diversity in the room and the journeys people have made, some of which would have been made in difficult circumstances. The facilitator can ask participants what it feels like to map out their journey in this way – what does it feel like to see the other end of one's string perhaps so far away from Aotearoa/New Zealand?

Activity 3

Time: 30 – 40 minutes.

Materials: Overhead transparency (OHT), page 13. Large rolls of paper, blue tack and marker pens. Overhead projector.

1. Participants get into pairs and spend 5 minutes each telling their partner (use OHT page 13):
 - their name
 - when they or their family came to Aotearoa/New Zealand
 - the reasons for migrating
 - what they knew about the Treaty of Waitangi before coming to Aotearoa/New Zealand.
2. Pairs come back to the group and introduce each other, sharing their answers to the above questions.
3. The facilitator may wish to note reasons for migrating and what was known about the Treaty on large pieces of paper and put them up on the wall.

Debrief

The facilitator will have to create a safe space for this exercise as it may be emotional or distressing.

Notes:

-
- Your name.
-
- When you or your family came to Aotearoa/New Zealand.
-
- Why you or your family came to Aotearoa/New Zealand.
-
- What you or your family knew about the Treaty of Waitangi before coming here.

The wave: where we stand in relation to the Treaty of Waitangi

The purpose of this activity is to enable participants to think about where they stand in relation to the Treaty of Waitangi and to understand that people have different perspectives on the Treaty.

Activity 4

Time: 20 minutes.

Materials: Whiteboard, or overhead transparency (OHT) on page 15 and projector; or space in the room large enough for the group to spread out. Copies of page 15 may be used as a handout.

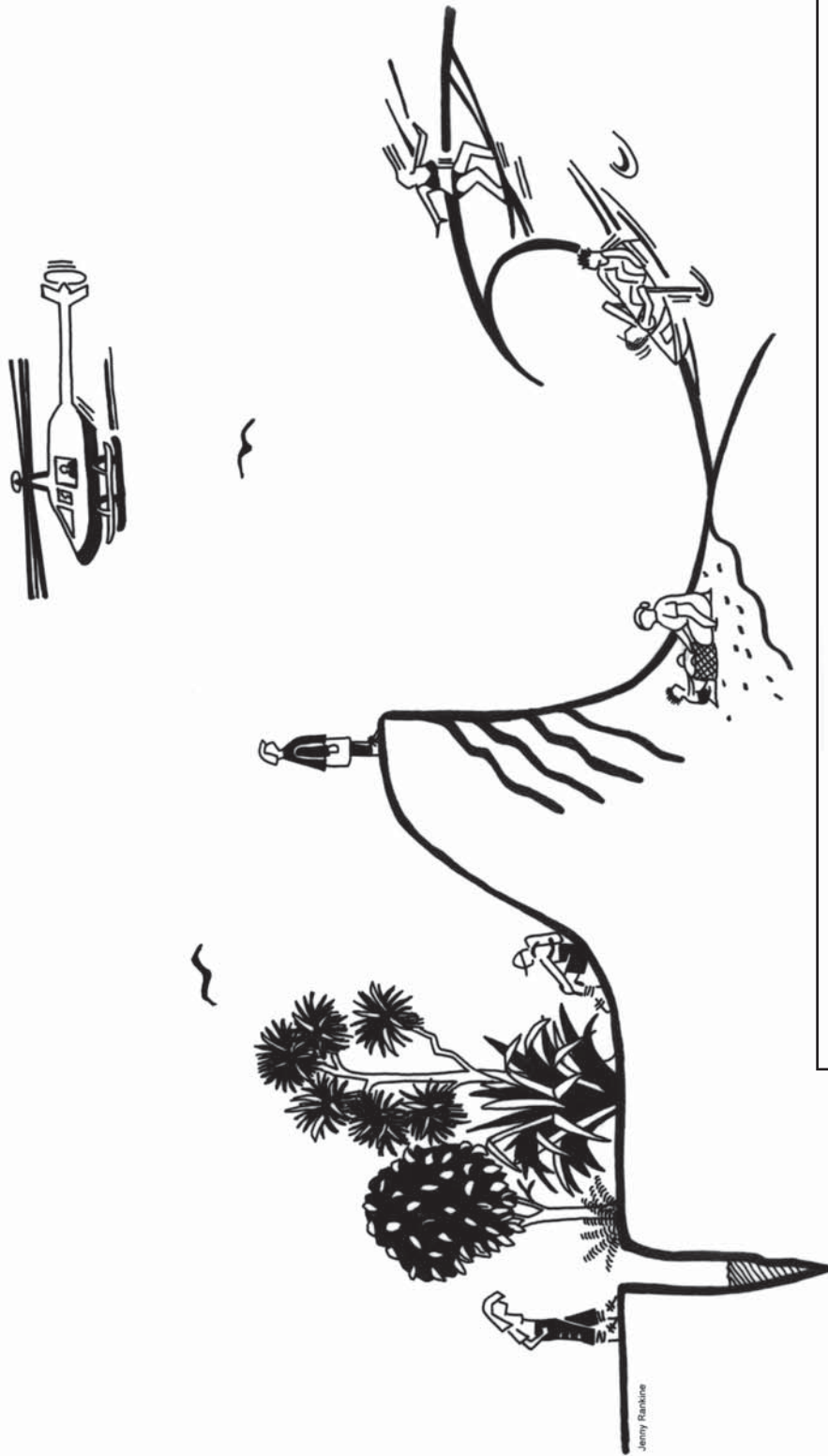
This activity can be done very effectively in a short time, or more time can be allowed for people to discuss their choices of position in more depth.

1. The facilitator draws the picture of the wave on a whiteboard or uses the wave OHT and/or designates spaces in the room as the seven different positions of the people in the wave picture.
2. The facilitator describes each position in relation to the wave.
3. The facilitator asks the group – “If you wanted all the information you could get about the wave, who would you talk to in the picture?” See the box below the picture for examples of different information.
4. The facilitator asks the group to think about how big the wave looks to each person. Ask – “Would the people on the beach describe it as big, medium or small? What would the people in the helicopter say? Who is right?” Each person will have different view of the wave and different information about it according to where they are standing; the wave will appear to be a different size from each position. Explain that there is no ‘right’ or ‘better’ position.
5. The facilitator explains that these positions can provide some ideas about where people are standing in relation to an issue at any one point in time, and that the issue today is the Treaty. The facilitator asks participants to place themselves according to where they see themselves in relation to the ‘Treaty wave’ – (for example, on the surfboard – where it is exciting, etc.) and to think about why they are standing where they are and/or about what that place means to them. Allow time for participants to discuss this with the person closest to them.
6. The facilitator engages the participants in further discussion, perhaps asking where different groups (Māori, Pākehā and migrant groups who have been in Aotearoa/New Zealand a long time) might place themselves in relation to the ‘Treaty wave’ and why.
7. Participants can also record their positions on a photocopy of the wave handout so that they can compare their choices at the beginning and end of the workshop.

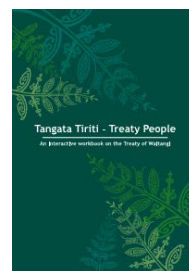
Notes

We stand in different places for various reasons; for some people at any one time the Treaty may be a big issue in their lives while for others it may be very small. This activity is repeated at the end of the kit to allow the participants and the facilitator to reflect on their learning. (See *Activity 27, Where we stand*, page 111.)

The wave



Surfie: The bigger it is, the more exciting.
Boatie: The bigger it is, the more scary.
Collecting pipsis: Who cares how big it is as long as I don't get wet.
Clifftop: The wave is only one of many things to look at.
Sitting trampler: I can't see what you are talking about.
Standing woman: I don't know about waves, but let me tell you about this water I can see.
Helicopter: Which wave are you talking about?



For remaining activities, please purchase the full kit and CD.

The *Tangata Tiriti - Treaty People* kit offers simple, accurate information in 'plain English' about the Treaty of Waitangi. It is aimed at new settlers and 'older' settlers who have come to Aotearoa New Zealand since the signing of the Treaty of Waitangi. The kit is suitable for use with adults and high school students, in groups, classrooms, home tutor & workshop settings.

The kit has 29 activities with notes for facilitators, handouts, worksheets, cards & slides. Activities are visual, interactive & discussion-based. A companion CD supports planning, designing slideshows and easy printing of activity resources.

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CONTACT:

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