

Teaching about the Treaty — Discussing the *Tangata Tiriti – Treaty People* kit approach to Treaty education for migrants

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Marisa is a Pākehā of English and Scottish descent. She co-wrote the kit, drawing on her background as both an ESOL tutor and Treaty educator.

This workshop consisted of facilitated discussion of various parts of the *Tangata Tiriti - Treaty People* resource. Some points from the discussion are recorded below.

Why attend a Treaty workshop? Differences between migrants and Pākehā .

Migrants The words ‘Treaty of Waitangi’ are on a lot of legal documents for New Zealand. As a new migrant you encounter them very often and feel you should know about them.

Pākehā It could be current issues like the Foreshore and Seabed debate motivating you to take an interest, or to understand in order to help make up for Pākehā ignorance of the past and to help contribute to a better world in future.

Māori words associated with the Treaty (p. 19) – matching with English equivalents:

The idea in presenting this page was to raise the issue of language and how it might be important in Treaty education; also the methodology to get participants to share what they know about these words, thus providing relief from just listening to the Treaty educator speak in English out the front. One participant noted how ‘tauīwi’ is used to mean ‘heathen’ in the Māori bible, so is not a term well received by Anglicans.

A summary of the articles in plain English (p. 43):

Migrants When comparing the plain English version with the Treaty version, it is not surprising if many migrants don’t understand the language of the Treaty. What Māori people say to the Queen is that she could have government for her people, but not for Māori, so that the governor is responsible for Pākehā, not for Māori.

Pākehā The second sentence of the Introduction about making a government “for her people who are now in New Zealand and for those who will come in the future” is interpreted as controlling Māori, but perhaps many migrants don’t see it that way.

Discussion of monocultural, bicultural, multicultural, pp. 103-105

Participants were asked if they felt comfortable or uncomfortable with the explanations given.

Migrants Bicultural is such a misunderstood term. Multicultural is sometimes abused and used by people who do not (yet) understand bicultural. The question and comment (by Pākehā) “How long have you been here?” (answer) “Oh, you are a Kiwi now” imply that “We welcome you as long as you adopt our values”.

Pākehā The second sentence under ‘Bilateral and multicultural’ on p. 103 is very helpful for awareness, noting that it is an agreement about *power*, not culture.

Migrants’ relationship to the Treaty:

Migrants We ask the question ‘Where is our place in the Treaty?’. We are authorised to stay in this country indefinitely by the Crown. We don’t get the sense that it is about Māori and Pākehā, but on the other hand we have been authorised by Pākehā to migrate here.

Marisa concluded the workshop by observing that various migrant communities are building their own relationships with Māori. In terms of the relationships, there is nothing to stop people from different migrant groups doing this, and thus coming to understand their own way of relating to Māori.

Notes by Peggy Haworth

Tangata Tiriti Treaty People: an interactive workbook on the Treaty of Waitangi

Treaty Education for Migrants Group ; [writers: Marisa Maclachlan and Sarah DeSouza ; foreword by Merimeri Penfold].

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Copies of *Tangata Tiriti - Treaty People* can be ordered online from the Treaty Resource Centre:

<http://www.trc.org.nz/resources>