

# *Te Whare The House*

A film and educational  
resource about the  
Treaty of Waitangi

Richard Green and the  
Treaty Resource Centre



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*The House*

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the Treaty of Waitangi

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*Te Whare, The House*, was filmed in Grey Lynn, Auckland, in December 2007.

For copies of this resource and for further information and support in its use, contact the publisher:

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## Introduction

The film of *Te Whare, The House*, shown on Māori Television (MTS) on February 6, 2008, was written as an historical parable to engage people with te Tiriti o Waitangi, the Treaty of Waitangi. It is the story of three young men who share a house in the city, getting on with their lives, doing well, when one of their friends turns up one day and stays ...

If you have ever shared a flat with others you may recognise some of the situations in this story: the guest has a bit of a party on a week night; doesn't clean up; doesn't follow the house rules; and invites mates to stay ...

The purpose of this educational resource is to help people increase their knowledge and understanding of the Treaty of Waitangi through the medium of drama. Engaging with the characters and responding to the incidents that occur in the story can help people clarify their thoughts about Treaty issues and encourage them to participate more confidently in discussions about the Treaty and colonisation in Aotearoa/New Zealand.

This resource is for use with adult New Zealanders, including young people from the age of about 15. Although it was made primarily for New Zealand audiences in relation to the Treaty of Waitangi it may be relevant to other relationships between indigenous peoples and their governments. Prior knowledge of the Treaty of Waitangi is not required.

We welcome feedback on this DVD and accompanying resource booklet. We hope to continue developing the prompts for discussion—if you have ideas that you think could be useful to others they can be incorporated into future editions of this resource booklet.

Please send your suggestions and feedback to:

Treaty Resource Centre

P O Box 78 338

Grey Lynn

Tāmaki Makau-rau

## How to use this DVD

This booklet has been designed to guide discussion after watching the DVD. Discussing the story can help clarify perspectives and provide opportunities for sharing knowledge. Eight incidents, with accompanying photographs, have been selected to remind you of what happens in different parts of the story. You can:

- watch this DVD on your own or arrange a group viewing
- use it with a group of up to 25 people in an educational setting
- review the scenes in any order and move on if the discussion gets stuck
- use the questions as a starting point
- adapt the questions or develop your own.

If this resource is being used with a group it may be advisable to begin by allowing plenty of time to make sense of the story and to process emotional reactions. You may want to start the discussion with more general questions such as:

- What did you see happening in the story?
- What sense did you make of it?
- What incidents stood out for you?
- How did you react?
- What would you have done in those situations?

Questions which explore the similarities and differences between this story and historical events are on page 14. Questions which help to focus on understanding the Treaty as a relationship can be found on page 15.

You may become aware of some historical parallels and find yourself making connections to events in the history of Aotearoa/ New Zealand as the story has been told to mirror some events in the colonisation process. For that reason a brief overview of the historical parallel to this story can be found on pages 12 and 13, and a list of resources about the Treaty and colonisation can be found on pages 16 and 17.

Film duration: 32 minutes

## Scene one



***Richard comes to stay and meets Hone's flatmates***

What happens early on in the story that suggests that there is potential for good future relationships?

How did the behaviour of the different people towards each other develop?

## Scene two



### *Hone and Reese come out the next morning*

What happens in this scene that undermines what started out as a good relationship?

What could have been done at this point to improve the situation?



## Scene three



***Richard and Hone discuss the situation***

What happens in this scene that could help the relationship regain its early positive potential?

What factors work for and against this happening?

## Scene four



### ***Hone signs the flatting agreement***

In what ways might the flatting agreement help restore the earlier potential for positive relationships in Hone's house?

Was this the only response possible to the situation that had developed? What other alternatives might there have been?

To what extent can written agreements help address future problems in relationships?

## Scene five



### ***Hone finds his things moved***

What potential is there for positive relationships to be restored at this time?

What could the characters in the story have done differently to achieve this?

## Scene six



***The flatmates have a meeting***

What happens in this scene that affects relationships in the house?

What actions could be taken to restore the earlier potential for a positive relationship?

## Scene seven



### ***Hone loses his job and new flatmates move in***

What potential is there for the positive relationships be restored at this stage of the story?

In what ways could the different characters act to bring this about?

## Scene eight



### ***Hone goes back into his room***

How might the positive potential of the relationship be restored at this point?

What steps could the characters in the story take to help bring this about?

## Relationships

In this resource we have focused on relationships as a way of thinking about New Zealand history. The diagram below shows how relationships have changed over time, and emphasises the difference between the good relationship intended by the Treaty of Waitangi and the colonisation process that occurred despite it.

Historical relationships		
Early contact between Māori and Europeans	→	generally good mutually beneficial relationship
↓		
Treaty intention	→	very good long-term relationship
↓		
Colonisation	→	generally poor relationship

The question today is — how can we restore the earlier mutually beneficial relationship?

## Background to the story

The events in this story mirror some actual events in New Zealand history. If you feel confident in your knowledge of the Treaty story go to page 14 to consider some parallels to events in the DVD.

Relationships were relatively good before 1840. Just as Richard was welcomed into Hone's house, Europeans were shown hospitality by tangata whenua (people of the land). Generally, these early relationships were mutually beneficial: European traders were keen to have new markets; missionaries were pleased to find new converts; and settlers relied on tangata whenua for survival as they established new homes for themselves. Tangata whenua valued new material resources such as iron tools and wool, and were interested in European ideas such as a written language. At that time Europeans comprised just 1% of the population.

As in any relationships there were some difficulties. There were cross-cultural misunderstandings and problems caused by European lawlessness which had an impact on land dealings. At that time tangata whenua raised their concerns with missionaries and traders.

Just as Richard's agreement stating that he would be responsible for the behaviour of his friends was intended to create more harmonious relationships in Hone's house, so the Treaty of Waitangi was intended to create a unique relationship between the government and the hapū (sovereign nations) in Aotearoa/New Zealand.

The Treaty relationship, as envisioned by the Crown in 1840, contained some significant aspects:

- The British recognised hapū sovereignty, and
- ownership of land.
- It was a voluntary arrangement.
- It was intended to enhance relationships for mutual benefit.
- The coloniser had good intentions.
- The British were taking responsibility for misbehaving Europeans.

Afterwards, large numbers of Europeans began to arrive who did not know of, or care about the Treaty, and problems escalated dramatically. Differences of understanding about what the Treaty



said created friction. As in the story of *Te Whare*, the new arrivals had not been in positions of dependence on Māori for survival and therefore did not particularly value relationships with hapū.

By 1852, when the NZ Parliament was established, a process of colonisation was well under way as Britain exercised power through a series of governors. This was on the assumption that the many hapū now constituted one country. Then, when Māori were unwilling to sell any more land, acquisition by the Crown was accelerated through Acts of Parliament and confiscations following the land wars. Legislation, including the individualisation of land titles and the establishment of schools to teach Māori children in the English language, was passed to speed up the assimilation of Māori into British culture. By 1862 Māori made up 40% of the population, and were actively seeking to reverse this decline within the terms of the Treaty relationship. Because Māori had no representation in Parliament, social dislocation and economic decline continued. By 1901 Māori numbers had declined to 5%.

During the 19<sup>th</sup> century Māori resistance took a number of forms. Some responses were political, including the setting up of Kingitanga and the Kotahitanga movement, and the formation of the Young Māori Party in the early 20<sup>th</sup> century. The prophets Te Whiti and Tohu led a movement at Parihaka based on principles of non-violence. Tuhoe pursued autonomy at Maungapohatu. Other spiritual leaders established alternative faiths, such as Ringatu and Pai Mārire. There were direct appeals to Queen Victoria, her successors and other representatives of the British Crown through letters and deputations. Greater urbanisation from the 1950s led to new forms of protest and initiatives to stem loss of land, culture and language.

In the 1980s, for the first time, the government was proactive in considering how the Treaty might be incorporated into the future of New Zealand. The 1990s saw the emergence of a 'settlement' process to address the injustice of land taken from Māori.

The beginning of the 21<sup>st</sup> century has been characterised by a slowing down, and in some cases a reversal, of previous progress as the government has responded to perceived public dissatisfaction with Treaty-identified strategies. Protests by Māori and others are the result.

## The Treaty Relationship: parallels in the story

What are some similarities and differences between events in this story and events in New Zealand history?

Scene	Incident in story
One	<i>Richard arrives as a visitor.</i> To what extent did Europeans see themselves initially as visitors?
Two	<i>The visitors behave badly.</i> To what extent did this happen early on in the history of tangata whenua and European relationships?
Three	<i>Hone tries to deal with the situation.</i> To what extent did tangata whenua try to deal with misbehaving Europeans?
Four	<i>Richard proposes a written agreement.</i> As most New Zealanders know, it was the British who proposed the Treaty of Waitangi.
Five	<i>Hone's things are moved.</i> What is the equivalent of this in New Zealand history?
Six	<i>The flatmates have a meeting.</i> How is this process similar or different to the ways the NZ Parliament acted to address emerging problems in the 19 <sup>th</sup> century?
Seven	<i>More people move in.</i> To what extent do you think that tangata whenua felt overwhelmed by settlers moving to NZ in the 19 <sup>th</sup> century?
Eight	<i>Hone reoccupies his room.</i> This is one possible scenario envisioned by the film maker. Do you agree with this? Would you prefer a different scenario?

## Overall reflections

In some ways the Treaty is complex, but fundamentally it is about relationships. Our own experience of relationships can help us here — we are continually engaging in, and reflecting upon, different kinds of relationships with others in our lives.

Have you ever been in a situation similar to this? What happened to you? How did you deal with it?

What factors do you think make for good relationships?

When good relationships run into difficulties what are some ways to restore them?

What do you think can be learned about relationships from this story?

How do you think that the earlier harmonious relationships in Hone's house could be restored?

What might this story teach us about relationships in Aotearoa/New Zealand today?

## Resources: websites and CD Rom

Ecumenical Coalition for Justice, Aotearoa-New Zealand. *Church and Treaty Project, Theme 1.*

<http://www.socialjustice.org.nz/?sid=8>

Resources for looking at the early relationships between Māori communities and European families

New Zealand History online

<http://www.nzhistory.net.nz/category/tid/133>

Includes background, the Treaty itself, events following the signings and the Treaty today

Network Waitangi Otautahi (1997) *Legislative Violations of The Treaty of Waitangi*

[http://www.geocities.com/SouthBeach/Port/2470/Māori/treaty\\_violations.html](http://www.geocities.com/SouthBeach/Port/2470/Māori/treaty_violations.html)

A timeline with brief notations of legislation that violates the Treaty

Office of Treaty Settlements <http://www.ots.govt.nz/>

The negotiation process and settlement progress – latest reports

Project Waitangi. (1989) *The Treaty of Waitangi – questions and answers* <http://aotearoa.wellington.net.nz/back/project.htm>

Answers to the most commonly asked questions

Also links to other content

State Services Commission (2006). *The Treaty of Waitangi / Te Tiriti o Waitangi Educational CD ROM*. Available from

[coordinator@trc.org.nz](mailto:coordinator@trc.org.nz)

Attractively presented information that includes background history to the signing of the Treaty; the spirit and intentions of the Treaty; historical Treaty breaches and processes to address these breaches; and some thoughts about our future relationships

Treaty Resource Centre <http://www.trc.org.nz>

Resources about history and application of the Treaty today

## Resources: Books

Belich, J. (1988) *The New Zealand Wars and the Victorian interpretation of racial conflict*. Auckland, Penguin.

Introduction and conclusion include analysis of why wars occurred

Calman, R. (2003) *The Treaty of Waitangi*. Auckland. Reed.

A good introduction which is short and easy to read

King, M. (2003) *The Penguin History of New Zealand*. Auckland, Penguin.

An easy-to-read general history of New Zealand

Moon, P. (2002) *Te ara ki te Tiriti: The path to the Treaty of Waitangi*. Auckland, David Ling.

Documents British intentions leading to the formation of the Treaty

Moon, P. and Biggs, P. (2004) *The Treaty and its Times: the illustrated history*. Auckland, Resource Books.

A colourful and accessible history

Orange, C. (1989) *The story of a Treaty*. Wellington, Allen & Unwin.

The easiest-to-read introduction to the topic

Orange, C. (1991) *An illustrated history of the Treaty of Waitangi*. Wellington, Allen & Unwin.

More detail than the previous book

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

Provides simple, accurate information in plain English about the Treaty of Waitangi for recent migrants

Walker, R.J. (2004) *Ka Whawhai Tonu Matou: Struggle without End*. (2nd ed) Auckland, Penguin.

A history of Aotearoa/New Zealand, from creation and Polynesian migration through to the present

## Cast and crew

Hone

Richard

Wiremu

Reese

Michelle

Barry

Stephanie

Pat

Thomas

Kai Karanga

Music

Tainui Tukiwaho

Brad McCormick

Kaleb Cave

Logan Turner Sarah

Claire Van Beek

Matthew Donaldson

Serena Cotton

Rebecca Lowe

Richard Lowe

Jeila Te Ao Tahana-Reese

07 Central/Firstman, Alan Maru,

Roy Taoho, 0275-620-926

Katera Maihi [toituedesign@xtra.co.nz](mailto:toituedesign@xtra.co.nz)

Director

Editor

Line Producer

Camera

Camera Assistant

Sound

Screenplay

Script Supervisor

Art Department

Production Assistant

Executive Producers

Richard Green

Chris R L Allen

Lara Macgregor

Terere Koopu

Allan Li

Ande Schurr

Richard Green

Ruth Lysaght

Ayliss Ripley

Lindis Capper-Starr

Alex Wilson

Gael Haining-Ede

Geoff Emson

Helen Emson

Jacqueline Smart

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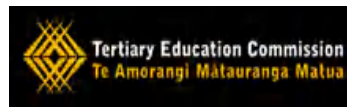




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THE TREATY OF WAITANGI  
Information Programme



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