

## Some Education Responses to Te Tiriti o Waitangi

Model	Govt Response to Te Tiriti	Govt policy during	Explanation
<b>Assimilation</b>	Ignore Te Tiriti	1840s to 1950s	Assimilation means to become absorbed, blended, amalgamated into Pakeha culture, with complete loss of Maori culture.
<b>Integration</b>	Ignore Maori Text – give token recognition to Maori culture and English Version of the Treaty	1960s on	Integration aimed to combine the Maori and Pakeha to form one nation. Teachers chose aspects of Maori culture eg art and craft to include. To Maori it seemed the same as assimilation (shark and the kahawai). Later multiculturalism became the vogue. This aimed to respect different cultures but still everything was done the Pakeha way.
<b>Separate Development/Self Determination</b>	Make a commitment to tino rangatiratanga	1982 on	A Maori initiative provided separate education in kohanga reo, immersing children in Maori language and values
<b>Reform</b>	Make small changes, one step at a time.	1980s on	Work for changes at ground level but without changing the power base. (NB this will end up like integration unless the changes are clearly a progression towards an ultimate goal.
<b>Partnership/Biculturalism</b>	Share power? Understand cultural heritage of both Treaty partners?	1985 on	Meaning unclear – could mean 50:50 partnership and teachers competent in both cultures; <u>or</u> it could mean that Tauwiwi teachers need have only cultural awareness or cultural sensitivity.
<b>Honour Te Tiriti</b>	Take the Articles of Te Tiriti literally	1990s on	Honour the promises made in each of the Articles of Te Tiriti

1. Which model best describes your own schooling?
2. In what ways do primary and secondary schools today fit these models?
3. Which model best fits the place where you work now?
4. Which model would you like to see adopted?