

3698

**From:** <webmaster@ourconstitution.org.nz>  
**To:** <constitutionalreview@justice.govt.nz>  
**Date:** 19/07/2013 11:26 a.m.

Sent from The Constitution Conversation #link:<http://www.ourconstitution.org.nz/>.

Full Names: Robert Patrick Magill Organisation Name: Napier Pilot City Email:  
Phone: Postal AddressA: Postal  
AddressB: wesishore Postal City: Napier Postal Region: Hawkes Bay Postal Post Code:  
Postal Country: New Zealand Submission: Social Cohesion from "education" a wider  
understanding, with recognition, of our Tiriti O Waitangi is well overdue, especially from our  
leadership,(Politicians) and Media)

(Justices of the Peace should be "community appointed" not politically -At present too many J.Ps  
have a focus on "the punitive, punishment with ,incarceration")

Submitted on the 19 July 2013 at 11:25



21 August 2013

Constitutional Advisory Panel Secretariat  
C/- Ministry of Justice  
19 Aitken Street  
WELLINGTON

**Appendix to submission from:**

Ahuriri  
**Napier**  
Home Phone  
Fax  
Mobile:

Kia ora tatou

**Re: Treaty of Waitangi Education in Aotearoa/New Zealand**

The attached is an appendix to a submission made to the Constitutional Commission.  
It is a set of evaluations reflecting the benefits of Treaty Education in the Hawkes Bay.

of Waitangi Associates has been regularly delivering (2 day) Treaty of Waitangi Workshops (Public Workshops) in Napier since 2004. Attached is background material on Waitangi Associates and a range of typical evaluations completed by every participant at the conclusion of each workshop.

has been a full time Treaty educator since the mid-1980s and has delivered workshops in over 200 NZ organisations to nearly 50,000 New Zealanders (evaluations available). He is also the co-author of the best selling 'Healing Our History – The Challenge of the Treaty of Waitangi' Penguin 2001/2005/2012.

Yours sincerely,





## Profile

Waitangi Associates is now in its 22<sup>nd</sup> year delivering Treaty of Waitangi workshops throughout Aotearoa/New Zealand to over 200 community and organisational clients. The business is owned by Robert and Trish Consedine, Robert currently delivers all workshops and Trish is responsible for the administration. Over time there have been nine workshop leaders working on contract - six have moved to other careers and three are now deceased – Irihapeti Ramsden, John L'Estrange, Margot Hamblet. We honour their memory. Haere ra.

**No Government or institutional funding has been sought.** Although our policy is user pays, no client is refused on financial grounds. Organisational fees enable low-income community groups to be subsidised. Lack of capital may have limited expansion, however, the commitment of a national flax roots network of Maori and Pakeha continue this highly skilled work. Mutual accountability is paramount. Our initial course is a two day fourteen hour, accelerated, participatory process and our advanced course is a one day programme with the initial course a pre-requisite. Both are recommended for 16 - 20 participants. The workshops draw significantly on the existing knowledge of each participant.

**The basic aim of a workshop** is to provide an environment for people to address the Treaty and its implications in a safe, non-confrontational, participatory process. A framework is provided which will enable participants to understand the contemporary debate. Although primarily for Pakeha, the workshops are open to all wishing to attend. Historically, for cultural safety reasons we provided a parallel process.

**Each workshop** endeavours to provide participants with a global and domestic overview of colonialism and its consequences and addressing the Treaty issues which people bring into the group. Within this framework, general areas covered are cultural identity; honouring our stories; global colonisation; doctrine of discovery; terra nullius; British Empire; origins of New Zealand settlement; Moriori; pre-Treaty New Zealand history; declaration of independence; Hobson's instructions; Treaty of Waitangi; post-Treaty legislation; assimilation; common law rights; consequences of colonisation; sovereignty issues; principles of the Treaty; Waitangi Tribunal and settlements; fiscal envelope; Ngai Tahu; Tuho; Maori access to political power; Maori Party; contemporary Treaty issues/legislation/court rulings; self determination; parallel systems; professional implications; models for the future.

Each participant receives a; ***Treaty Workbook; Healing Our History – The Challenge of the Treaty of Waitangi Updated Edition 2012;*** and access to over 300 articles on a range of Treaty issues and further resources via the website [www.waitangi.co.nz](http://www.waitangi.co.nz).

The key to the successful evolution of this process is relevance. For this reason Treaty workshops have become specialized as a workshop process moves from the general to the particular. Teachers, scientist, politicians, tertiary lecturers, local Government, health professionals, trade unions, police and prison officers and NGOs all have their specialized issues.

The content of our workshops is grounded in academic literature. Every Treaty issue addressed in a workshop is multi-sourced for each participant. Waitangi Associates maintains a large resource base in Christchurch. Academic literature – global and domestic (over 2000 books & reports), DVD/video/audio clips (over 100).

In the mid-1990s Robert Consedine introduced the Treaty Workshop process to First Nations and European groups in Canada some of whom have adopted and adapted the Aotearoa process. In 2005 Robert was number 6 on the Maori party parliamentary list. In 2010 Robert introduced the process to Aboriginal and European groups in Perth.



## **Objectives of Treaty of Waitangi Workshops**

**That as a participant you will:**

- **Realize that the Treaty is the fundamental relationship between Maori and the Crown**
- **Realize that contemporary Treaty issues and Maori/Pakeha relationships cannot be understood outside the context of history**
- **Develop your own personal opinion; be aware of why you hold it; be open to developing insights**
- **Be able to approach issues emanating from the Treaty of Waitangi with confidence**
- **Understand the colonisation of New Zealand in a historical and global context and be able to use this as a framework for developing an informed perspective on Treaty issues**
- **Be able to make connections between contemporary Treaty issues and historical events – personal, national and international**
- **Deepen your understanding of the impact of the economy and policies on Treaty issues and personal well-being**
- **Develop a level of critical analysis of public debate, including assertions by politicians and the media, concerning the Treaty**
- **Be aware of the effect that culture and racism (personal, cultural and institutional) has on self and others**
- **Be open to exploring creative alternatives to current issues at both a personal and institutional level**
- **Be able to recognise that the Treaty debate is an enriching process for New Zealand with the potential to create a stronger, more mature, united society**
- **Nurture a Treaty consciousness into your ongoing journey through life in the context of an increasingly diverse population base – a multi-cultural society**
- **Be empowered to develop and maintain the Treaty relationship appropriate to your area of work**







# WAITANGI *associates*

Waitangi Associates Ltd

Christchurch /  
Aotearoa /New Zealand  
Phone  
Fax  
Email  
Website

## CLIENTS WAITANGI ASSOCIATES HAS WORKED WITH:

### EDUCATION AND RESEARCH

Association of University Staff  
Canterbury Primary Principals Association  
Canterbury University

Catholic Education Primary & Secondary Principals  
Christchurch College of Education  
Student Workshops in these programmes  
Christchurch Polytechnic Institute of Technology  
Student Workshops in these programmes

Library; Department of Psychology;  
School of Engineering; Department of Social Work  
Christchurch  
Council & Staff  
Primary Division; Early Childhood  
Council & Staff; Students Association Executive  
Applied Recreation; Broadcasting; Human Services;  
Interior Design; Nursing/Midwifery; Office Technology;  
Teacher Education; TESOL;

Impact College  
Lincoln University  
Southern Institute of Technology  
Schools *Secondary*

Council & Staff; Students - Resource Management  
Department of Nursing  
Ashburton Community College  
Avonside Girls High  
Baradene College Auckland  
Greymouth High School  
Rangiora High School  
Villa Maria College  
Waimate High School  
Holy Cross Henderson; St Patrick's Kaiapoi; Sumner  
Staff  
Council & Staff; Faculty of Business Studies  
Senior Management, New Plymouth  
Department of Nursing  
Auckland

*Primary*  
The Open Polytechnic of NZ  
UCOL (formerly Manawatu Polytechnic)  
Western Institute of Polytechnic  
Victoria University  
Gravitas

### HEALTH

Australasian Faculty of Public Health Medicine  
Canterbury Area Health Board  
Canterbury Health  
Christchurch School of Medicine  
Coast Care Trust  
Community & Public Health (formerly Crown Public Health)  
Healthlink South

Wellington; Auckland  
  
Burwood Hospital; Christchurch Womens  
  
Greymouth  
Canterbury  
Sunnyside Hospital; Templeton Centre;  
Queen Mary Hospital Hanmer  
Addiction Services Napier; Psych Services Hastings  
Wairoa Health Services; Community Health Napier  
National  
Auckland  
Nelson  
Christchurch  
Whangarei  
Christchurch  
National  
Wellington  
Christchurch  
Christchurch  
National  
Southland Hospital Mental Health  
Wellington  
Wellington  
Whangarei  
Masterton

Healthcare Hawkes Bay

Home of Compassion & St John of God  
Mercy Healthcare  
Nelson Marlborough District Health Board  
NCTD Department of Psychological Medicine  
Northland Health  
Nurse Maude  
NZ Aids Foundation  
NZ Nurses Organisation  
Occupational Therapy Board & NZ Association of Occupation Therapy  
Partnership Health Canterbury  
Princess Margaret Hospital Adult Specialty Services  
Southern Cross Healthcare  
Southern Health  
The Quit Group  
Wellington School of Medicine  
Whangarei Healthcare  
Wairarapa District Health Board



## GOVERNMENT SECTOR

Archives NZ	Wellington
Department of Conservation	Canterbury
Department of Corrections	Greymouth; Midland Region; New Plymouth Prison
Department of Courts	Christchurch; Dunedin
Department of Internal Affairs	Christchurch
Department of Justice	Christchurch
Department of Social Welfare	Sydenham; Papanui
Environmental Risk Management Authority	Wellington
ETSA	Christchurch
Foundation Research, Science & Technology	Wellington
Inland Revenue Department	Christchurch
NZ Transport Agency (Land Transport NZ)	National
Ministry of Agriculture & Forestry	Wellington; Auckland
Ministry of Education	Wellington
Ministry of Health	Wellington
Ministry of Research Science and Technology	Wellington
National Library	Wellington
NZ Historic Places Trust	Wellington
NZ Police	Christchurch
PSA	Christchurch
Specialist Education Services	Auckland Central; Canterbury; Central Palmerston North
	Hawkes Bay; Manukau; Wellington National Office
Statistics NZ	Christchurch
Transpower NZ	Wellington

## CROWN RESEARCH INSTITUTES

Landcare Research NZ Ltd	Manaaki Whenua	National
HortResearch	Horticulture & Food Research Institute of NZ	National
Crop and Food Research		National
Geological & Nuclear Sciences Ltd, Institute of (GNS)		National

## LOCAL GOVERNMENT

### Councils

	Canterbury Regional Council; Christchurch City Council
	Fairlie Resource Centre; Huruni District Council
Waimakariri District Council; Westland District Council; Northland Regional Council; Napier City Council;	
Far North District Council; Selwyn District Council	

### Libraries

Canterbury Public Library

### Museums/Art Galleries

Canterbury Museum; Otago Museum; Christchurch Art Gallery;  
Te Papa Tongarewa Wellington

## PUBLIC WORKSHOPS

Christchurch; Hawkes' Bay; Wellington

## COMMUNITY ORGANISATIONS

### Community

Canterbury Playcentre; Christchurch Parent Centre;  
Council for International Development; Guides NZ  
J R McKenzie Trust; Seabrook McKenzie Centre;  
PEETO - Pasefika Education and Employment Training Organisation  
REAP – Westland; Service & Food Workers Union;  
SkillWise; Trade Aid NZ Inc

### Community Church

Catholic Social Services; Presbyterian Support  
Diocesan Priests Christchurch; Christian Brothers  
Justice & Peace Hamilton ; Dunedin Diocese; Invercargill  
Parishes; Gore Parish; St Joseph the Worker Lyttelton;  
North East Christchurch Parish; Palmerston North Diocese;  
Sumner Parish;  
Sisters of Mercy –Auckland, Wellington, Christchurch

### Community Health

Alcohol Drug Association; Adards; ANZPA; CCS; Comcare;  
Hawksbury Trust & Mary Moodie Trust; Marralameda;  
Home Birth Pregnancy and Parenting;  
Home & Family Society; Foundation for Blind; MG Ashburton  
NTINLP Training; Schizophrenia Fellowship; Canterbury Step Ahead; STOP- Christchurch; ANZPA;  
Wakatipu Abuse Prevention Network





Upper Hutt

Dear

### **Extension of sentence upon appeal**

Thank you for your letter of 29 July 2013 querying whether the current justice system allows for sentences to be extended as a consequence of the appeal process.

#### *Appeal process*

The appeal process is a safeguard in the justice system that helps to ensure that penalties are appropriate. The Crown and offender have the option of appealing the sentence imposed by the Court if they consider that the sentence is inadequate or excessive. The Solicitor-General is responsible for deciding whether the Crown will appeal.

The Court must allow an appeal against conviction if it thinks that:

- the jury's verdict is unreasonable or cannot be supported on the evidence; or
- the judgment of the Court should be set aside on the ground of a wrong decision on a question of law; or
- on any ground there was a miscarriage of justice; or
- the trial was defective.

However, even if it would be decided in the defendant's favour, the Court may dismiss the appeal if it considers that no substantial miscarriage of justice has actually occurred.



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Declares War ... »**

*November 15, 2010*

The past few days has been one of those occasions when Hawke's Bay had almost *too much* on offer — a major conference on the relationship between Maori and local government, the Te Mata Peak clean-up, the 10th anniversary of the Hastings Farmers Market, the Hospice Holly Trail, Kai in the Bay: the Maori & Wild Food Festival, Central Hawke's Bay's A&P Show, and The Wildflower Sculpture Exhibition. And I'm sure I'll be offending someone by not mentioning more events that didn't cross my radar.

For my part, with nineteen others I spent two days in an intensive Treaty of Waitangi Workshop, conducted by Robert Consedine under the auspices of the Napier Pilot City Trust. Robert (with his daughter Joanna) is author of the acclaimed book, *Healing Our History*.

His knowledge of New Zealand history in general; the events, decisions, agendas and differing cultural perspectives that have shaped Pakeha/Maori relationships; and the external dynamics of colonization that provided the context for all that transpired, is truly remarkable. As was his ability, from years of conducting such workshops throughout New Zealand, to lead a very diverse group of twenty individuals through an interactive process that proved immensely revealing and valuable to each one of us.

With only six years under my belt of observing Maori and Pakeha relations — at interpersonal, local government and societal levels — I confess that I went to this workshop with two main, and overly simple, perceptions shaping my thinking.



First, a sense that an almost “academic” preoccupation with the distant past distracts vitally needed attention and energies from dealing with immediate and real problems of the present and future — especially indisputable economic, social, and health inequities.

Second, a sense that the “ceremonial” nods toward Maori language and culture in many public settings — a Maori prayer or haka before an event, singing the national anthem in two languages, a welcoming powhiri — disguise a more fundamental resistance to embracing aspects of Maori culture (and aspirations) that might represent more of a challenge to the “dominant” Pakeha culture (“dominant” only in political and economic terms, and population numbers, not in any intrinsic sense).

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Both of my perceptions were affected by the workshop.

Having now swum in the swirling waters of “Kawanatanga” versus “Rangitiratanga”, I am still resistant to the notion that arguments over who understood (and agreed to) what should drive New Zealand’s march into the 21st century.

However, I — and I would confidently say every other participant — was *stunned* by the tangible, undeniable record of what actually happened in terms of official government action after the Treaty was signed and the surge of colonial immigration into New Zealand began. Literally hundreds of laws were adopted — 560 between 1865 and 1909, and more than 100 thereafter — that were indisputably designed to methodically confiscate Maori land, get it into Pakeha hands, and eradicate Maori culture. There’s nothing academic at all about the gross injustices that were committed.

Were any of these laws to be proposed today, and applied equally, most New Zealanders would (one would hope) rise in revolt!

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So I come away from the workshop far more supportive of treaty settlements and the process underway to resolve them. And pleased to see it progressed by a Brash-less National Government.

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As for the degree of respectful co-existence between Maori and Pakeha cultures, now and going forward, it remains the reality that the “normal” or “mainstream” or “dominant” culture is the one with more power to choose — through myriad personal and official decisions — which aspects of any “minority’s” culture it will embrace ... and how quickly and deeply.

Not surprisingly, it would appear that the dominant culture accepts, on its own terms, the fewest, most innocuous and least threatening changes proffered by its minorities. On the other hand, the minority is expected to meekly accept the imposition of the most, the most disruptive, and the most important changes. “Get with the program” ... in other words ... “become like us.”

In this regard, the value of the workshop is that it brings to the surface more clearly “who is sacrificing what” in the present interplay between Maori and Pakeha culture, and it makes more transparent the ways in which the dominant culture shapes most policies and practices to reflect its predispositions and to sustain its own benefits.

Through workshops like this, as Pakeha become more aware of their advantages, more individuals might better understand the harm their cultural intolerance can do, and more willing to adapt themselves.

Unfortunately, only about 350 people in Hawke’s Bay have participated in one of Robert Consedine’s workshops. Very few elected officials, business leaders or media practitioners have. Certainly there are other “Maori education” programs ... and in some cases attendance is mandatory. However, numerous people in this weekend’s workshop commented that they have snoozed through uninspiring “sensitivity courses” in the past ... but that this one was something special ... a real awakening. That’s them talking, not me.

As for my own assessment, I’d say that Robert Consedine’s workshop should be “must attend” for anyone in a position of authority. In fact, participation would be immensely beneficial for *anyone* who wants to appreciate what the full potential of a truly integrated New Zealand might be.



**Tom Belford**

**P.S. Robert's workshops in this area are organized by Kerry  
Kitione, reached at [redacted] or you can email  
Robert Consedine at [redacted] his website is  
[www.waitangi.co.nz](http://www.waitangi.co.nz)**

**- See more at:**

**[http://www.baybuzz.co.nz/archives/4138/#sthash.lqxVdPot.d  
puf](http://www.baybuzz.co.nz/archives/4138/#sthash.lqxVdPot.dpuf)**

## Robert Consedine

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From:  
Sent: Monday, 7 May 2007 10:59 a.m.  
To: robert@waitangi.co.nz  
Subject: Treaty workshop in Napier

I hate the idea of filling in evaluation forms and did not do so when we concluded our session on Saturday. But, I do like to write a note (these days e-mail) of thanks and appreciation and that is what I am now doing.

I thought it was an excellent two days, well organised and extremely well-conducted and your way of dealing with the subject was greatly appreciated - certainly by me and I think by all.

I have written the words below for the ESOL Newsletter so hope they give you a sense of my appreciation.

Best wishes

Research Fellow  
International Policy Institute  
King's College London

Napier

ESOL Home Tutors in Hawkes's Bay were extremely fortunate to obtain funding for several tutors to attend Treaty of Waitangi Workshops organised by Napier Pilot City Trust and led by one of New Zealand's true experts on the subject, Robert Consedine. I was asked if I would like to attend and accepted with alacrity because it is a subject constantly in the news, yet one about which I know quite little. However, the first question that came into my mind was "what will this do to help me when my main interests are international and the people that I am helping with their English are from Asian or European countries?" The two day course soon answered that question, and, of course, many more relating to the history of our country.

The twenty or so people who turned up at the Greenmeadows East Community Hall at 9.00 am on Friday morning looked around the room to see who else was there and, in my case at least, how they were going to fit into the group over the next two days. Robert Consedine took a wonderfully informal approach to the programme, drawing out from the participants their background and experience and made the subject seem truly relevant to each of us. He had us looking at the Treaty of Waitangi as a living document – an ever-evolving relationship between Maori and Pakeha – a basis upon which the relationships between the communities in New Zealand can be conducted in a fair and reasonable way in the 21<sup>st</sup> Century. Many present recognised injustices of the past and most, probably all, of us left wanting to find ways in which our society can proceed in a more fair and equitable way.





So how is this relevant to ESOL and our work with incomers to New Zealand? They are, in effect, the third dimension moving the country from bi-cultural to multi-cultural as they seek to fit in to their new lives. If we understand how our present society reached its present position we should be better able to plan for an even better one in the future. Through this newsletter I encourage anyone who can to approach Heather Brown as soon as possible to express your interest in attending the next course which is being held in November.



**EVALUATION COMMENTS TREATY WORKSHOP**  
**Community Workshop - Napier**  
**2 & 3 September 2004 Leader:**

***WHAT I LEARNT IN THE WORKSHOP IS:***

- Much! – from very little to, well remains to be seen but the two treaties and their differences. Issues of sovereignty now the core issue. General background to the whole debate
- Greater understanding of the history behind the signing of the Treaty. The different understandings of what sovereignty meant for Maori and Pakeha. How little we as a group know about the Treaty
- I have been ignorant for too long. Media has been my main source of info and we know how one eyed that is
- That there is still so much to learn! That without information, how can we have opinions? You cannot possibly explain Treaty issues to others without it being in the context of history
- There's always more!
- All the wrong doings that have occurred since the signing of the Treaty of Waitangi
- How we are as a nation (our beginning) and how patient Maori are
- The depth and complexity of Treaty issues compounded by years of dishonest and inaccurate 'interpretation' of it
- How little I knew. The "facts" as I knew them were based on misinformation. So much it's hard to explain – a "hell of a lot"
- Too much to put here! Above all, keep reading, talking, thinking, and educating others about the issues. 'Information dissolves prejudice'
- The massive depth of the unknown that we as pakeha live in regarding the Treaty and the formation of the nation
- A compact overview of the 'Treaty of Waitangi' – its' deficiencies, it's intentions. The results and consequences of departing from the 'agreement'
- How unfairly Maori have been treated since the 1830's. Lots about the legislation through the years
- A lot! The journey undertaken by people that have gone before us leading to where we are today. How past decisions influence today for good and bad
- Tolerance, acceptance. I learnt about myself, my attitudes and where they came from. There is always more to learn.....
- When the time runs out stop. There are many ways to do this work and they all work if the heart, head and belly remain connected

- There were many issues that lead to Maori signing the Treaty. A lot more injustices than I thought toward things Maori. Almost colonized by the French. Wow!! Not all signatures were from Maori chiefs
- Complexities of Treaty issues. Awareness of depth of feeling of injustice from Maori. Increased recognition that Maori are individuals and do not necessarily have a collective view. Awareness of imposition of state boundaries vs hapu. ?? of Iwi structures and therefore more understanding about their difficulties in 'representing' their area

### ***WHAT I STILL NEED TO LEARN MORE ABOUT IS:***

- Much more, none specifically but I have the book to help
  - Foreshore and Seabed. How to apply it (knowledge) in my job, life etc
  - How I can transfer new knowledge to my work and everyday thinking
  - How schools in particular can honour the Treaty. Keep up to date about current issues and learn to understand – foreshore and seabed
- 
- Recent legislation and the affects
  - Update myself with the wonderful books mentioned in the bibliography at the back of the manual. Familiarise myself with the manual
  - Our journey 'side by side'
  - Ways to bring reconciliation, restoration and healing
  - How we go forward – in what shape? Where we all fit – how, when, the effects
  - What I can do to make a difference
  - Just obtain the referred articles. When/how/ who will make Treaty stuff integrated in schools
  - How we can see these deficiencies met in the area of reparation – how we can see legislation bringing adjustments necessary to meet the Treaty of Waitangi's original obligations
  - Foreshore and Seabed issues – what will happen – where will it go from here? More in-depth through reading various books on our history
  - A lot! The effect of the decision on Maori. Maori culture and how this has evolved over time because of past decisions. Effective communication and partnerships with Maori
- 
- How to make the 'Government' and 'Crown' accountable. How to have a government that will work for the people and with the people especially in relationship to a Treaty partnership. And where do I personally fit into the big picture
  - Where do I start – key local statistics to go with local stories
  - History. Context of what happened in history and why. "Assimilation policy". Are there other successful models. Legislation changes to suit the needs of the majority/those in power



- Options for partnership. Dual house option common in health. Understanding of how this comes together (Maori – other). Ways to support increasing authority over decision making to improve health

***MY OVERALL FEELINGS ABOUT THE WORKSHOP ARE:***

- Very good! Why isn't everyone getting this?
- Lots to take in but it was fun and empowering
- More people should attend these, even my children
- Awesome – I feel I have begun to understand some of the issues Maori face
- Awesome thank you Robert & Suzanne & Trish ....
- Very good. Intense, sincere but most worthwhile. User friendly manual
- A workshop supported by facts
- Vital to understanding of the Treaty and issues relating to it
- Fantastic – empowering
- In overload! Mainly positive, hopeful, feelings and Maori seem to be so tolerant and forgiving
- Highly informative. Good substance. Masterfully communicated. Robert needs better visual technology 1 Data projector. 2 Better quality sound on videos and clearer. 3 Shift to laptop. Will enhance visual and audio communication
- Great – terrific and enlightening – valuable knowledge
- Very emotional and empathetic towards our indigenous people. Fantastic information and very good overview of our history
- I have learnt a lot I now need to digest what that means for me personally and professionally
- Tremendous, overwhelming, enlightening, inspiring, informative. An eye opener
- Loved it. Flexibly. Abundant resources
- AWESOME!!! Inspirationally. Want other staff to come to a workshop like this so that ignorant comments might cease
- Well paced with multiple ways to interact. Excellent references for further understanding. Positive refreshing presentation style. Enjoyed the stories

***IF I WERE ASKED BY A CLOSE FRIEND HOW I SAW THIS WORKSHOP I WOULD SAY:***

- Well, quite a revelation. My understanding is vastly improved and my viewpoint altered
- A necessity for all New Zealanders

- Enlightening
  - Informative, varied, humorous, enjoyable
  - Go to the next one!
  - A very good, thought provoking workshop
  - Tragic youth at school are not able to listen (for only 2 days). Our own story of belonging
  - A comprehensive and objective overview, open and honest
  - "Go to find out for yourself – it will change your life"
  - If you get the chance to attend a Treaty workshop, jump at it!
  - Invaluable
- 
- You need to do a workshop! Robert's if possible
  - A great place to learn the history of the Treaty
  - A must do. Thank you Robert for making such a 'touchy' topic so acceptable and enjoyable
  - There were an abundance of opportunities to put the issues of the day (personal, organisational and societal) into the context of our history (past, present and future). Tena koe Robert mo to wairua tino kaha, tino manawanui tino toa
  - ' as an encyclopedia of knowledge and is generous in sharing. You should see him"
  - I would recommend it to others. Develops connection to the issues with the Treaty without 'preaching' a particular point of view. Intelligent thoughtful approach to Treaty of Waitangi
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**EVALUATION COMMENTS TREATY WORKSHOP**  
**Community Workshop - Napier**  
**30 & 31 August 2004    Leader: Robert Consedine**

***WHAT I LEARNT IN THE WORKSHOP IS:***

- Maori are, and still, marginalised by the government. The Treaty is a binding document that will be a challenge for NZ to deal with in its nation building
- More in-depth knowledge of NZ history
- Conceptually different versions of Te Tiriti; what it means to be a minority
- Understanding what the treaty is all about
- Heaps
- That there were two Treaties. A lot of history (hope I can remember it in future). A lot about past laws used to confiscate Maori land
- Lots! A thorough historical and current snap-shot of New Zealand and the various issues/outcomes that have resulted since colonisation
- That my culture is valuable but that learning about others broadens my knowledge and tolerance
- NZ history relevant to signing of Treaty
- The legislation that came into place after the signing of the Treaty. Crown responsibility
- Clear and simple outline of the issues relating to the Treaty of Waitangi – very good!
- Legal positions of various groups in relation to their rights and Treaty of Waitangi
- Colonisation history. NZ history. Issues around Treaty document
- The overview big picture. How Maori have been badly treated
- Great exercise using Imperial Japanese invasion – to feel that powerlessness. Useful websites. Great use of video clips. Clarity of current debate – foreshore and seabed
- How much I didn't know about my history

***WHAT I STILL NEED TO LEARN MORE ABOUT IS:***

- More.....
- Where we go from here
- British/NZ legal system. Concepts of authority, sovereignty/legitimacy. NZ history
- Heaps

- New Zealand history
- Maori culture; and government findings
- Critical analysis of info available
- The expectation of different iwi relating to treaty settlements
- Everything
- Probably all issues related to the Treaty and NZ history
- Where do we go from here? What do Maori actually want?
- Working with Maori children/whānau in my work
- Always learning

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- 
- 
- Much greater depth and breadth of the historical issues which underpin today's debate

***MY OVERALL FEELINGS ABOUT THE WORKSHOP ARE:***

- Awesome!
- Informative and challenging of ones beliefs
- Well worthwhile. Challenging. Effective
- Excellent. The way the workshop has been presented has been very informative
- A great experience
- A lot was covered in a short time
- Comprehensive and eye opening
- That whilst it was good, it was a little repetitive and drawn out at times
- Informative
- Interesting, a worthwhile way to spend 2 days
- It was excellent, clear, non-threatening, well presented and constructed

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• **Positive**

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- Well presented
- Excellent
- Appreciative. Depth of knowledge awesome. Ability to make sense of it and make complex issues accessible



- That it was empowering / eye-opening and well organised

***IF I WERE ASKED BY A CLOSE FRIEND HOW I SAW THIS WORKSHOP I WOULD SAY:***

- If you want to know your history, NZ story do this course – open your eyes!
- Enlightening and self evaluating
- Well worthwhile. challenging, effective
- Understanding more about our heritage
- Great
- I learnt a lot of history but there are no real answers
- A must – highly recommended for all NZ residents and visitors
- Look at all your options
- Information gained to enable opinions to be formed
- It should be compulsory for all NZ'ers
- Well-worth while
- It's good to understand about the past but where does it leave us as NZ'ers – both Maori and non Maori
- More enjoyable than I was expecting
- Great/just do it!!
- Very informative, using a variety of learning styles – go for it, not to be missed. Thank you Robert
- As above [That it was empowering / eye-opening and well organised]



**EVALUATION COMMENTS TREATY WORKSHOP**  
**Hawke's Bay Public Workshop**  
**6 & 7 March 2006**                      **Leader: F**

***WHAT I LEARNT IN THE WORKSHOP IS:***

- The effects of assimilation
- A very great deal about N.Z history as it pertains to the Treaty of Waitangi, its' current and historical context; the laws and legal "underpinnings" of our society
- A wealth of background information I had previously not known in spite of having occupied myself for the last 18 years on and off with reading/study relating to the Treaty of Waitangi
- The background to formation of Treaty of Waitangi; the conflict inherent in the two different translations; foreshore & seabed issue. The various acts that were passed to cause loss of land
- Extends and confirms much of my initial understanding of the Treaty of Waitangi
- A greater understanding. I have a broader view. I can see from different view points the issues of the Treaty of Waitangi
- More in depth information regarding the Treaty and history information leading up to events
- A lot about NZ history and important events that have shaped Maori/Pakeha relations. Current issues related to the Treaty of Waitangi
- More New Zealand history following time line
- That like most things what you think you know is not necessarily right – that I know next to nothing – it's a classic the more I know the less I know or am sure of?!!
- Awesome, he gave me the feeling that I was part of that era the korero was very in-depth and at times I felt mamae
- Population stats. People still make judgments and still choose to be uninformed
- Reinforce my knowledge about colonisation and its long term consequences
- Treaty of Waitangi. Biculturalism – Maori/Everyone else – We are not multicultural
- How much Maori was denied
- How much I don't know
- The injustice of the Treaty in terms of the interpretation – Maori/English
- That it is a complex situation
- I had a sense of owning and being part of the information rather than being a recipient of didactical data. What I learnt I now know. Well done Robert

- History of NZ – Treaty of Waitangi. Declaration of Independence
- Valuable
- How much misinformation abounds about all issues relating to Maori enabling people to continue much covert and overt racism
- A better understanding of the Treaty and NZ history
- The process of persistent oppression and alienation of Maori rights since first contact by the passing of laws and Acts by a colonial government of ruling class settlers. That the proclamation of sovereignty was in spite of the Treaty signing

***WHAT I STILL NEED TO LEARN MORE ABOUT IS:***

- The areas of local bodies influenced by legislations
- How to understand this in the light of the new laws and movement for rights within N.Z. and the international context
- Details, dates, intentions behind events, reactions to events relating to the Treaty of Waitangi and all historic/current attempts at resolution
- All of the above [The background to formation of Treaty of Waitangi; the conflict inherent in the two different translations; foreshore & seabed issue. The various acts that were passed to cause loss of land]
- Land confiscation and the hundreds of laws passed which parted Maori from ownership of their land
- Where do I stand? Being a minority (as 9s) not being a Maori or Pakeha but a recent immigrant to NZ
- Anything enjoy history about different tribes and their journey regarding land
- History. Current status of Treaty issues. Would like to learn more about local concerns
- Anything and everything
- All of what we did. Would do it again because I think 2<sup>nd</sup> time round you would be able to build on the 1st time
- I would like to know everything about the Treaty, common law
- How Christianity caused huge disparity amongst whānau and pulled apart important aspects of whare/marae. Idols?!?! And yet Christianity is part of the karakia?!
- What damage our current laws and beliefs are doing to the next generations
- How to implement Treaty of Waitangi in my work
- Legislation



- More NZ history
  - The different impact of the 3 principles
  - How we can move forward as a bi-cultural nation
  - There are some philosophical 'world view' areas that I would like to explore, as well as anthropological. This would help me understand why one culture so easily dominated the other
  - How to apply Treaty to modern day issues
  - Ongoing
- 
- My thoughts and feelings regarding the new information I have been introduced to
  - Drive deeper into certain aspects of the info that was presented
  - How to create a pattern of culture that is inclusive of tangata whenua in present day institutions. How to encourage people interested in social and cultural justice issues to become involved in collective hui that could uplift the community profile to confront people who hold power and control

***MY OVERALL FEELINGS ABOUT THE WORKSHOP ARE:***

- I can see that by healing our history it is actually healing our country
- Very good. A thorough introduction. Wonderful resources and very helpful video clips
- Very well conducted; good overall participation, slightly cramped facility but sufficient; while invited to, the venue was not really conducive to 'walking round' etc. Result: bottom sore, back stiff, mind challenged
- Excellent. Bit slow 1<sup>st</sup> morning. The personal histories could have been a bit quicker I suppose. I was acquainted with concepts of assimilation/integration. Also we had heaps of questions we wrote down we wanted to answer and yet that was never realistic
- Well presented – makes one feel involved. Sure most NZ'ers would benefit from such a course. Many people I believe do not understand, are unaware or just don't want to know → too hard basket
- Excellent. Very informative, clear and well organized
- Thought provoking, very enjoyable which was taught very well by Robert
- Very positive experience. Much needed education for all present and such workshops would be attended by all, even those who do not have regular or (particularly those) interaction with Maori
- Excellent workshop delivered in a non threatening environment

- Fantastic – we need to make these workshops accessible to ALL people – especially our children – they are the leaders of tomorrow and I don't believe it is taught in mainstream schools
- I was blown away by this workshop
- Kapei rawa
- Learning about NZ history and how white men manipulate their .....to dispossess minorities and annihilate other cultures
- Enjoyed this very much. Feel motivated to begin working again. Would like to be involved more and speak out more for Maori and to support their quest to improve services for them
- It's good to know about I wished it was taught at school instead of learning about other countries I would have loved to learn about my own country first
- Enlightening, another day would be good but how can I take what I have learnt into my everyday
- Very positive. Need to learn more
- Very good quality of information sharing
- Very positive, very participative, rewarding, worthwhile
- Very well presented, most enjoyable
- Educational and informative
- Excellent. However a week would be better. So much left uncovered – not covered. We uncovered a lot for me
- We need to focus on some of the positive aspects of life in N.Z. since the Treaty was signed. N.Z is a great place to live, but a person who did not live here would think we are down-trodden country with massive racial problems
- I feel encouraged and have access to more resources that can serve to increase my understanding on my bi-cultural journey

***IF I WERE ASKED BY A CLOSE FRIEND HOW I SAW THIS WORKSHOP I WOULD SAY:***

- This is a university on its own with a user friendly environment conducive to addressing Treaty issues without putting anyone on the spot. Everyone should attend these workshops
- Robert was a great facilitator! Let's develop this process further friends → and let's deepen our understanding. When can we develop a Part Two programme? !
- Invaluable, everyone in NZ should attend; every official / MP etc should be obliged to attend once every 3 years
- Excellent. Very enthusiastic and lots of integrity

- Great. Open forum for questions & discussion with a knowledgeable good-humoured leader-Robert
  - Brilliant, I recommend it
  - Brilliant!!! Awesome!!! Should attend!!! ☺
  - Eye opener, opportunity for personal growth and important learning to help me better understand and be active in New Zealand
  - Was great to have workshop delivered by a natural presenter – non biased – resources great. I have had past workshops where presenters have imposed own attitudes and opinions into their delivery of information. Thanks Robert
- 
- You just need to go. Forget what you think you know, you probably don't – instead of just nodding and saying yes or rolling your eyes and banging on about Maori beliefs and values, it might make you angry or sad or feel guilty but it's the best thing (workshop) I have attended for ages
  - Brother, your awesome
  - Very informative, very knowledgeable, points justified
  - Good insight on NZ history. Need to understand the past to deal with present
  - You have to do one
  - It was awesome. I didn't get much out of it when we started but now I know something which is a start
  - It was great
  - Recommend attendance
  - Very good value. Information about our history which helps to move forward
  - Excellent. Highly recommended
  - Life changing experience
  - Go and attend one to see the truth
  - Attend on, learn, open your eyes and your heart
  - I understand better where I have come from in my relationship to other indigenous cultures





## EVALUATION COMMENTS TREATY WORKSHOP

### Hawke's Bay Public Workshop

25 & 26 August 2006

Leader:

#### ***WHAT I LEARNT IN THE WORKSHOP IS:***

- That there is still hope!! About the global situation. Some people will not change their minds regardless of the amount of info they have and others will definitely
- How complex the story is
- Maori were obviously cheated and the degree of current anger is so understandable. Unless there is system change I can see little hope
- Gosh – tricky question. It got me thinking about a host of issues especially re my home, indigenous people – thinking about issues from their perspective
- How overwhelming the colonisation process was and is and how much legislation enforced it! Esp through the Japanese idea what would you do if a Japanese was here?
- That I will always need to be learning and revising but I can walk my walk as part of this/our process
- How the different issues are related – assimilation, colonisation, global issues, Treaty etc
- History does not provide all the answers to the tragic mistakes of the past but its study empowers people with the knowledge to not repeat or prolong its disasters
- Too much to list or completely recall – but what stands out is the cast of major players involved. What resources are available and where to access them
- The commitment of the attendees to try and get things right
- How it really was – previously. I knew very little knowledge of the situation in 1840. I got a good understanding of how the Maori would have felt being treated as they were
- There is too much to comment on! From the group's stories, their origins, of NZ history, Treaty of Waitangi. Too much
- Pre 1840 history. The signing of the Treaty. The history of Maori prior to 'settlement' and now. Lots!!
- That my own culture is so much a part of my world view I can't possibly imagine what it is to be Maori. Details on Treaty of Waitangi I was unsure about the beginning of understanding why Maori are over represented in prison, poverty
- Learn to live with the questions. I have a part to play in the process of understanding the Treaty and to pass my understanding on
- Heaps! A lot about our uniqueness, our history, our identity. Empathy about how it must feel to be a minority – a feeling of powerlessness. To continue to talk about the Treaty with others its' implications, how I relate to it and to others, etc

- Deeper understanding of the Treaty issues and NZ history
- The opposite of what I have been taught
- Better clarity regarding NZ history and about Maori activities – especially the resistance and fight for rights so early after the signing of the Treaty

***WHAT I STILL NEED TO LEARN MORE ABOUT IS:***

- How to consolidate information and use in my work and personal situations to promote knowledge
  - How long is a piece of string?
  - What to do about the above i.e. solutions
  - Lots of things – I want to read more!
- 
- The Maori perspective of life in NZ. The impact of knowing your identity on your wellness
  - How to live with questions !!!
  - Dates, names of Acts etc! (This was covered very well but I have a sieve memory) I am looking forward to reading all the material provided and learning more in the weeks ahead
  - How effective is the fiscal part of the healing process
  - What exactly the Treaty means to me
  - What this discrete Pakeha culture is – so we can better understand the relationships
  - Mental Health and the Maori culture. I intend to read Mason Durie's books
  - The history of New Zealand, Treaty of Waitangi – so much more to learn!!
  - Need to consolidate what I've learned and expand understanding by reading more about Treaty issues
  - How long will the Treaty process go for? Should there be a cut off date! No. (I've learnt that). Will new issues keep getting discovered
  - Ongoing! Read more re Treaty. Implement the Treaty more in my work and my organisation, whānau, etc
- 
- More reading about NZ history
  - The health and wealth issues. I found just the small amount talked about just only touched on issues so relevant to today

- I need to not be afraid to inform myself or hear about it. My attitude before the workshop was tired and a bit given up that there will ever be resolution. Now I'll be more proactive to be informed

***MY OVERALL FEELINGS ABOUT THE WORKSHOP ARE:***

- Great. Thank you. An over-whelming amount of information two days, seemed long but I feel as though we have looked at the tip of the ice-berg
- Liked the non-judgmental/inclusive presentation and inclusion of poems and time to reflect. I wonder if there is not a parallel and related story struggling to emerge alongside it, of a 19<sup>th</sup> C British Government unusually humane for its time, European awareness and in some fields acceptance of Maori culture unusually early and the strange existence of an unprecedented Waitangi Tribunal
- Excellent, very thought provoking
- Very thought-provoking. Supportive environment to grapple with these issues
- Very good and interactive. I only drifted off a few times which is good! Power point really would help you know!?
- Grateful for the wonderful way the ebb and flow is allowed and constant acknowledgement of each input regardless where it comes from. Thank for including the expertise of our MP and historian
- Very positive. Keep up the wonderful work! Enjoyed scenario imagining if Japan colonized us how would we behave → I will share this with other people when they are negative about Maori people
- Very very well and sincerely conducted
- I loved it and found the use of video, whiteboard and various activities kept me tuned in
- Very good, I think the Foreshore and Seabed issue is a very important teaching tool but I believe it is presented in an out of date manner
- I'm so pleased I did it and I've learnt so much
- As ex white South African I share in a collective guilt about processes in South Africa pre 1996. At stages during the workshop I had memories about this. I had feelings of amazement to listen at how the land acts of NZ unfolded. And a feeling of hope that NZ is not heading in the wrong way
- I really enjoyed learning so much. Loved the way you get people to bring their personal journeys to the workshop. It has lit my fire to learn more
- A positive experience personally. Feel more comfortable in discussing Treaty issues and Maori/Pakeha relationships



- That it is such a valuable resource. Robert, you are a fantastic facilitator. You lead us gently into the quagmire through a journey of our own self-discovery and then a recognition of what it could feel like for Maori. Thank you
- Great! Lots of fun! Really enjoyed the group activities. Robert – sensitive, fun, non-threatening- keep it up!
- Excellent – personalizes the experience. Really like emphasis on the journey of us all. And the poetry! I also feel empowered to debate the issues more competently – hopefully to help make a difference
- Enlightening
- It was very enjoyable and informing. It challenged a lot of my poor historical knowledge but also affirmed a lot of things I knew

***IF I WERE ASKED BY A CLOSE FRIEND HOW I SAW THIS WORKSHOP I WOULD SAY:***

- As a Maori I struggled with the “double meaning” of the Imperial Japanese invasion. I wonder if as a positive vein it was empowering to see pennies dropping around the group
  - It is worthwhile reflective, and illuminating
  - The best I have been on about this issue. It has huge relevance to the wider societal problems. Maori health a goal state
  - The above [Very thought-provoking. Supportive environment to grapple with these issues]
  - I'd recommend it encouraging them to walk in another person's shoes. I love what you are doing which goes against the tide of suppression and denial of uncomfortable truth and so you help people to move towards freedom!
  - Well worth the effort. Brilliant way, that is experiential and inclusive. Expect to have your buttons pushed by many thanks and have many more questions than answers at the end. Tena koe Robert & Arohanui
  - That it doesn't matter what your views are on “Maori” issues are, you will learn something from this workshop, because Robert is very skilled at presenting information in a non-judgmental way and in dealing with people in a non-judgmental way
  - Essential for all citizens to attend
  - Very informing
- 
- Necessary to an understanding of what it means to be a New Zealander
- 
- Very informative, more NZ'ers should do it. We all need the facts
  - Excellent. A must to attend. Thank you



- Brilliantly presented! Eye and heart opening in a non-threatening atmosphere. Go for it!  
😊 You love what you do Robert and you are awesome at it!! Thank you
  - A pleasant surprise and a great experience
  - Rewarding, interesting, informative. Well worth doing for an understanding of the Treaty process and a belief that I have had a part in the discussion
  - Well worth it! Everyone needs to attend one!
  - You must attend. I plan to encourage participation by my workmates and I plan to write to the CEO encouraging support of this training throughout the organisation
  - Excellent and a must for all NZ'ers
- 
- Do the workshop don't ask me about it! 😊



**EVALUATION COMMENTS TREATY WORKSHOP**  
**Hawkes' Bay Public Workshop**  
**9 & 10 November 2007**                      **Leader:**

***WHAT I LEARNT IN THE WORKSHOP IS:***

- I knew about the Treaty of Wai8tangi and its process and cross cultural activities and fitted in diversity of people, chance to see meet other people due to new settlement in New Zealand
- That the disparity between Pakeha and Maori is based on a Treaty agreement based on assumptions and misunderstandings but that in spite of that, we need to learn from the past and use that knowledge to inform the future
- How complex and multilayered our history is! I learnt how the expression of dissatisfaction among NZ Maori is part of a bigger picture of indigenous people around the world reclaiming their own life, dignity, language etc. Also how globalisation and poverty issues are consequences of colonisation
- What sovereignty is. It's so important to know the real history. Realise how little I knew – educated in the 50's and 60's that there are important consequences to consider for the future
- Aspects of New Zealand history never taught in the school curriculum in the 1960's (we were presented a 'sanitised version')
- History, settlement, Treaty of Waitangi, influences at the time of signing. Differences in the two versions, subsequent legislation/process resulting in disempowerment of Maori, changes in legislation more recently & issues for the future – settlements/representation etc
- That both Maori and Pakeha cultures were affected by the signing of the Treaty. The consequences of 2 separate documents brought about distrust and disillusionment
- The history of NZ – how things have evolved over the years between Maori and white people
- A knowledge of the past is important in understanding current events. We cannot judge historical events by current values
- Being fairly new to NZ I learnt so much about the Treaty how it was devised, the discrepancies between the English and Maori versions and the implications of the Treaty which are ongoing
- Virtually everything was new to me and I have some knowledge now of the problems in New Zealand culture
- I had some information about the Treaty but got more detail. Understand more about where Maori are/why? Maori perspective → greater understanding
- I understand more about the differences in the translations of the Treaty. I didn't know about many aspects of the colonisation process
- A great refresher course. Reminded me made me think of ways forward

- Developed my knowledge and understanding about our history and put me in a better position to debate our future
- Better understanding of the Treaty and history of it up until today
- How important it is to know NZ history to understand what is happening now in NZ
- About the history of NZ/Aotearoa. How important this is now
- Filled in the gaps on different versions of the Treaty
- Treaty of Waitangi historical background
- We cannot change what has happened

### ***WHAT I STILL NEED TO LEARN MORE ABOUT IS:***

- This is very interesting to learn New Zealand history due to stay for future, read to more about legislations
- My own history and my country's history. What can be changed in my personal and occupational sphere of influence to share my new knowledge and to contribute to re-dressing the inequity
- All sorts of things! Especially understanding more deeply about Maori grievances. I think I feel 'colonised' in my own personality because of my age and education and feel I have more journeying to do to live more openly and with more understanding towards Maori people
- Am going to use the reference lists to read the books and articles on the Maori land wars
- Everything mentioned!
- At present not sure – would need to have a definite issues etc to consider it
- The principles of the Treaty and understand their intent
- I think this is part of history and life is one big journey. I will continue to source information on many aspects of life not only Maori
- I need to learn more detail about some of the major historical events in NZ's past. Knowledge may bring understanding
- I feel I now have a platform from which to learn more – through reading literature and getting to know more about NZ by living here
- Read the literature I have been given on the workshop and take in more details
- I now have basic knowledge and will research further using the tools provided
- Maori Tikanga + Te Reo + lots and lots more history



- I will read your book and look to read other related books on the true history of NZ
- Maori aspirations + culture + language
- The history of Aotearoa. I need to read Robert's book
- Maori language
- Different views
- The process that is happening now

***MY OVERALL FEELINGS ABOUT THE WORKSHOP ARE:***

- This is very good chance to know about more readings and see new people and to enhance my knowledge
- This was a clear and comprehensive picture of the context that resulted in the Treaty; and of the impacts that have followed in our society. I appreciated the balanced and fair treatment of what is essentially a very emotive subject
- Great first day – really felt it was helpful to tell our stories, stand in different places etc. Loved Robert's humour, down-to-earth, non threatening approach – appreciated the book (by him). 2<sup>nd</sup> day – overload by the afternoon – how could this be avoided? Maybe more directed group exercise work – learn in groups & clever directions, and leaning spent in reporting back
- It was excellent – very well-researched, pulled in all the necessary threads no mean feat, enlightening, informative
- Confirmation of a lot of beliefs instilled in me growing up in a bicultural heritage – it's all about relationships and the aspects of respect and informing yourself to another viewpoint and going forward
- Excellent – good at placing things in context, which helps explain what has/is happening
- Very interesting to hear the variety in questions and how the workshop was done
- The workshop is valuable to people who haven't learnt about NZ history. It has given me information that I can absorb however I feel I can still have my own opinions on matters
- Could be shorter – hard to remain focused for 2 days
- It has been a fantastic two days, very interesting and has taught me a lot about Maori perspective which are still relevant today. It was delivered in a way which made it easy to take all of the information in
- The information given is vast and I have gained insight by sharing experiences with others. I feel I have more to learn on this subject

- It was great. Feel a lot of my questions have been answered and feel more able to discuss the issues with others
- I am pleased to have been able to participate in this workshop and share thoughts and feeling with such a diverse group
- Very positive. How can more people have access to this knowledge
- Very good – I'd just be careful with the colonisation piece and the overlying assumption that is way a white vs brown thing. Colonisation has duress throughout history of many different races over others
- It has been a journey like a roller coaster ride, but an important one, which I have enjoyed
- Very valuable, non threatening informative
- Non-threatening, informative, fun, entertaining, lots of interaction

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• Very good

• Good approach

• Very well presented and informative

***IF I WERE ASKED BY A CLOSE FRIEND HOW I SAW THIS WORKSHOP I WOULD SAY:***

- This is very important for new settlers
- I'm glad I came to the workshop, which was an excellent refresher based on earlier learning's, and helped to consolidate my learning and enlighten me further
- Worthwhile, challenging, important but a bit too much information in 2 days (for me at least)
- Please ensure that you enroll – it's fun, interactive and necessary if we are to go forward
- The best course I've been on. Non-threatening open, informative and humorous. Should be available to all schools and work places
- Very interesting. Very well presented. Humour appreciated Videos good, informative would recommend it to others
- Brilliant experience. Do it if you have the chance

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• Interesting

- 
- A basic knowledge of NZ history is needed and will make the workshop more worthwhile
  - Enlightening, fascinating, interesting, enjoyable. Thanks Robert
  - Informative, entertaining, enlightening

- This is a must do in terms of understanding our history and the path forward. The best Treaty of Waitangi course I have done
  - This workshop has been a 'growth' experience. Very valuable and to be recommended to learn those things they 'forgot' to teach us at school
  - Do it
  - Excellent – great way to understand our immediate history and the issues we face going forward
  - Do it
  - Everyone should take the opportunity to do this
- 
- Very worthwhile! Thanks Robert! Everyone should this workshop
  - Well worth going to
  - Good
  - Thought provoking





## EVALUATION COMMENTS TREATY WORKSHOP

### Hawke's Bay Public Workshop

7 & 8 November 2008 Leader:

#### ***WHAT I LEARNT IN THE WORKSHOP IS:***

- Lots of things can't put it down to one thing – the Treaty is enormous!! It gave me an understanding of why my people are like they are, I now know where the anger and frustration comes from. Education is the key!!
- Ignorance. How much work there is to do. My own next step. The ongoing future negotiations necessary for healing and peace among the people of Aotearoa
- Too much to write! Generally, learnt more specifically the significance of the events of our history and what they mean and how they have created the present. The effect of colonisation and specifically the influence of British rule on our country – the need to create our own Maori/Pakeha leadership
- The effects the Treaty of Waitangi has had on Maori right up to the present. How the govt has manipulated laws over 150 years
- Heaps! Great review of NZ history, Treaty of Waitangi, many of the surrounding effects, issues great detail. I enjoyed the overseas comparisons for indigenous peoples and colonisation. I learnt to re energize my own motivations on this subject....reflecting again more deeply into my own heart feelings that support Tino Rangatiratanga
- Huge amount. The placing of NZ colonisation into the global setting gave me a new perspective. Looking at the Treaty in such a way as to actually understand it – finally!
- Attitudes are changing in NZ re the Treaty issues. That the Foreshore Seabed issues continue to be relevant
- We are still perpetrating injustices failing to honour the Treaty and address the hard issues. I need to keep re visiting this whole historical and current “stuff”
- A lot about Treaty of Waitangi. Parihaka, laws. Life in NZ pre 1840, post 1840 + today. Attitudes. That I don't understand a lot about myself. Foreshore and seabed
- The importance of global context. The repetition of colonisation and its devastating effects on native identity. Deeper understanding of issues. Emotive effects of empiricism
- I have done Treaty and de-col workshops before, so it deepened my understanding of the primary issues around the Treaty/Te Tiriti. I got a greater understanding of some of the contemporary issues eg F & S, Urewera raids
- A better understanding of New Zealand history. Past and present
- Filled in gaps about NZ history. Corrected misinformation. Informed in a positive non-threatening way
- A more in-depth knowledge of some of the many issues surrounding the Treaty

- Many things – awesome
- Empires law system
- The lead up to the Treaty. The colonization process. The injustices committed against Maori. Myths and misconceptions about Pakeha/Maori relationships
- A lot about NZ and world history around colonisation, the treatment of Maori and the reasons behind so much equality now

***WHAT I STILL NEED TO LEARN MORE ABOUT IS:***

- How I can practice it every-day at home at work. How I can explain it, summarise it to people who randomly ask “what’s that Treaty thing all about ??”
- Heaps. My own history. How I as a pakeha woman working with Maori can be more understanding, effective, welcoming
- Te Reo. My own history so I am grounded in my own identity. Maori customs, healing, culture
- Continue to work with like-minded people who support positive change in Aotearoa with regards to Treaty of Waitangi and the community and political issues alongside this
- More about colonisation. More about Maori culture and language
- Access to resources for primary and secondary children so the issues are relevant to them. Concerned that recent history will be lost or misrepresented
- Recent legislation. Local partnership initiatives
- I knew some and had done other training. This workshop consolidated what I knew and raised new questions I’d like to understand/learn more about. Foreshore & Seabed, working with Maori, my own culture
- Go over the material and learn more facts, dates, et. Revise historical events of significance
- Contemporary issues. Political history. How I can contribute to greater awareness amongst Pakeha in general
- As an experienced teacher from the UK I need to reflect and evaluate my teaching methods to engage a wider group of learners
- How to use the knowledge to grow and connect as and individual – in workplace – in society in an active and action way
- I think remembering details of NZ history is quite important – which I guess will come with attending additional Treaty workshops in the future
- How this would make me apply this important information with others
- Where our future is heading



- Everything?
- More in-depth history +++

***MY OVERALL FEELINGS ABOUT THE WORKSHOP ARE:***

- It was an emotional journey for me. The facilitator was amazing. I felt comfortable and thoroughly enjoyed the whole experience
- Provocative, reflective – more questions
- Really enjoyed the info and delivery. At times felt angry and frustrated about the injustices and at other times feel the hope and the need to keep learning and building healthy relationships with Maori based on understanding and acceptance
- Very positive. Had reservations that a workshop would be about guilt for past wrongs etc. Instead feel that there is hope – small steps are being made to repair those wrongs
- Very positive and orientated towards the Pakeha experience as this focus I believe is very important to encourage responsibility, self awareness and capacity to move forward in practical ways to build an openly inclusive NZ society
- Wow I feel stretched, stimulated, emotionally challenged, inspired, educated and thankful. I feel incredibly lucky to have been able to do this workshop. It was totally professional. Excellent! I feel like “raving” but will send an email to Kerry
- Well worth my time, and interesting information and resources. Wanted to follow on with more seems like a part two would be great!
- Stirring. Re-energising. Sadness but hopeful
- Fantastic! Thanks. A great two days! Wonderful facilitator kept it interesting! A nice manner
- Very impressive overview. Extremely well presented. Robert has a wealth of knowledge and facilitates in a very down to earth, understandable manner
- I enjoyed Robert’s personable approach and his presence listening to each person. I enjoyed the DVD clips helped bring some of our history alive
- Wonderful presented, engaging, unthreatening, well paced with a good balance of activities
- Fantastic learning. Great facilitator. Empowering and confident/hopeful for future. Makes me responsible for my own actions/lack of actions
- Very useful – slightly different take on the Treaty than previous learning, which I think helps me to continue developing a well rounded picture of NZ history as it really was
- Extremely informative
- Presentation excellent

- Very useful, enlightening, thought provoking, allowed for reflection
- Fantastic launching pad for a new voyage of discovery

***IF I WERE ASKED BY A CLOSE FRIEND HOW I SAW THIS WORKSHOP I WOULD SAY:***

- **Enroll to take part now!!** “you’ll love it, you’ll be empowered, enlightened and be aware” You’ll be told the truth
  - Great to have Pakeha delivering this history with such passion and quality. Everyone in Aotearoa should have access to this information
  - An important workshop for all kiwis to attend so we can all be educated in this area and have empathy and understanding for each other. Thank you a fantastic experience. Keep up the good work Robert Arohanui
  - Do go. It will fill gaps in your knowledge and give you understanding of others’ feelings and attitudes
- 
- That everyone should do it
  - Do it! This is a vital educational workshop. Thank you
  - You have to go, I will come too because so much to take in
  - A “must do” for every NZ’er
  - Non judgmental – encouraging! Welcoming. Presented by a knowledgeable facilitator. A great learning opportunity. I am going to recommend it!
  - Advise them to experience it themselves. V. Good, unbiased overview. Placed in historical context. Clear purpose
  - Heaps of information. Great to have the book and handbook to refer to later. Hard work sitting – listening for such long periods, would have liked more interaction and activity
  - Wherever you are from, you really should consider attending
  - Something every New Zealander should have free access to and encouraged to attend. If you believe in New Zealand, it is something that you can’t do without
  - Eye opening
  - Please attend the workshop on the tiriti facilitated by Robert Consedine. Tau ke! Awesome
- 
- High recommendation
- 
- Worthwhile, rich, funny sad. Met some nice people
  - An educational, emotional revelation of NZ history related to the Treaty of Waitangi



**EVALUATION COMMENTS TREATY WORKSHOP**  
**Hawke's Bay Public Workshop**  
**20 & 21 November 2009      Leader:**

***WHAT I LEARNT IN THE WORKSHOP IS:***

- That it is a work in progress
- History of new Zealand in context to history of world in terms of colonisation. More about legal issues. Much greater understanding of past and present issues
- Helped to strengthen my belief that the Treaty is important! That the consequences of the Treaty not been upheld has been huge. Finding workable solutions is doable
- Huge Amounts. I guess I realised what I didn't know. Maori weren't the ones to blame. The Treaty was lost in translation
- How the Government/Crown made laws to suit their situation. The pain and grief Maori have faced and still are
- So much. Perhaps the most important is the context in which the Treaty evolved and how the Treaty has stood in terms of shaping the direction of biculturalism in NZ directly and indirectly
- The global history of colonisation. The peaceful protest. The fact that the Treaty was ignored for so long
- Much historical background that I did not know
- That the Treaty is a useful and guiding document for our country and we need to keep working at it. I have a far greater understanding of the context in which the Treaty occurred both globally and New Zealand
- Context is everything ( Michael King). Effects of assimilation were profound. Treaty remains relevant today. How significantly it was breached!
- History and context surrounding Treaty. Understand Maori perspective
- A lot! A greater understanding of grievance issues and the injustice involved by the negating of the Treaty by the Crown – the absolute about turn of the Crown after 1840
- Background to the creation of the Maori seats. Aspirations of the Maori Party
- So much – it opened my eyes to so much that I didn't know
- The history of our country is not our fault
- So much, a lot more than I knew – between Crown, Maori. How laws were made to suit themselves

***WHAT I STILL NEED TO LEARN MORE ABOUT IS:***

- How to be supportive of Maori with out prejudice or making judgments
  - How accurate history can change how I interact with others – work and personal
  - Where to start there is still so much to understand. I think I will start by reading up on some of the amazing individuals that were mentioned over the two days
  - Still a lot to get to grips with in order to feel “comfortable” when I get challenged about any Treaty of Waitangi issues
  - The Treaty itself. Have looked at the 3 articles and touché on the Principles. Need greater clarity and understanding
  - How this knowledge translated into my personal way of being, particularly in relation to my sense of what it means to be a New Zealander
  - Maori culture, maybe through Maori Ora
- 
- We only scratched the surface. I will do more reading
  - How this might impact on my daily interactions at work
  - Practical ways to implement the Treaty in real world views, 2009
  - Actual Treaty itself. More history (esp Maori land wars)
  - How parallel development would work. What would be involved if the Treaty was adhered to by the Crown, How NZ might look
  - My role in opening discussion on the Foreshore and Seabed legislation
  - To continue to be open and to learn
  - I would like to learn more about all the legislations
  - Where things will go from now, to generations after us

***MY OVERALL FEELINGS ABOUT THE WORKSHOP ARE:***

- Very good
  - Excellent – the fact that every NZ Pakeha would benefit from this workshop. Great use of putting things into context. It's not as complicated (ie – once language/wording is explained) as I thought
- 
- It is very important to look at the Treaty in its context in history. It was fantastic. Very worthwhile attending
  - Ka rawe atu koe e hoa. Kei te mihi nui ke a koe ano to aroha me te awhi ki te roopu nei. Thanks to you for all the love and support in this subject.

- It was very stimulating and exciting – loved the use of ‘time-lines’ brought it all alive. Much better understanding of everything
- Excellent! Informative in terms of breadth and depth
- Very well presented. I felt sleepy on the second day. More interactive exercises (similar to the first) might have helped to energise me
- Very informative. Very good standard of presentation. Very well informed presenter. Very well handled “difficult” issues
- Thoroughly enjoyed the 2 days
- Warm! Hopeful. Gratitude for having experienced it. Comprehensive, approachable, non-threatening
- Enjoyed it immensely. Liked learning so much new stuff. Felt I was able to understand much more
- Worthwhile
- Very engaging, conducted at a very good pace, lots of listening and opportunities to express views, respectful of all participants
- Wonderful and easy to understand – a lot to learn and take in but set out in a way it s not overwhelming all at once
- Lots of information that I will no doubt spend the next few weeks processing
- Having more insight knowledge of what went on back in the 18<sup>th</sup> century to where we are today

***IF I WERE ASKED BY A CLOSE FRIEND HOW I SAW THIS WORKSHOP I WOULD SAY:***

- Worth coming and learning some things you may not know
- Go. Well worth it
- Come and do the course. Read the material that is out there!
- Awesome! So worthwhile! You must attend!
- Do it yourself – it is just amazing and worthwhile
- Highly informative
- Very interesting, helpful, interactive and sensitive
- Well worth the time/money
- Thoroughly enjoyed the 2 days

- Go!
- Excellent chance to learn and understand
- It's definitely worth going to
- A privilege to be led by someone who has read and studied so widely on critical issues affecting our country
- Well worth it – great meals
- Everyone should have the opportunity to do this workshop. And it should be taught in schools as well
- Attend, I recommend this workshop for historical reasons, and to have more understanding of the Treaty of Waitangi



## EVALUATION COMMENTS TREATY WORKSHOP

### Hawke's Bay Public Workshop

6 & 7 May 2011 Leader: \_\_\_\_\_

#### **WHAT I LEARNT IN THE WORKSHOP IS:**

How many issues remain unsolved today in relation to legal understanding of the Treaty.  
Appreciation of uniqueness in cultural backgrounds

How similar we all are as humans and how different we are because of our respective cultures. How widespread the impact of the Treaty is. How much mana has been lost by govt policies

It's ok to not know the answers – still keep asking questions. Unfortunately my sense of mistrust was well placed. That differences are what connects us

Timelines – very helpful. Foreshore and Seabed discussions very useful. "Empire building" well explained and demos helpful

The real story of the 'Treaty'. How much I don't know! The Foreshore & seabed sequence of events leading to where we are now. To try and be more aware of what's going on!

There is a great amount of support in my local community. That government is very secretive about what it tells the Natives!

I didn't know a lot about the Treaty of Waitangi before I attended so I have learned a great deal

There is a lot more to know. Nothing is as it appears. I have a clearer understanding of the underpinning reasons for issues today

A better understanding of the Treaty and structure of colonisation

I learnt more about the treaty and how I can explain to others the historical context and the subsequent assumptions of power that has caused us to come to readdress this in 2011. Seabed and Foreshore – I am clearer about this. Plus much more...

The nature of empires and the effects of colonisation. That the injustices that took place were deliberate and racist. Had the sequence of events clarified and key dates highlighted. The importance of culture as a framework for our well-being

Details of Waitangi treaty and subsequent history of legal developments in NZ

There's a lot of work to be done by all NZ'ers to reach a harmonious, equal state of being in Aotearoa

The history of the Treaty. Assimilation does not work. Truth

Lots of snippets on legislation. Global impact. Dates. Reviews, book and reports, contacts etc

More global info was really interesting. Very clear concise explanations on things that are often made more complicated by media etc

A greater understanding of the base reasons for conflict

I am not alone of pain, shame. Mapping my "trained" brain to a better understanding – an incentive to promote my betterment

Lots of history of New Zealand. Learned about Treaty of Waitangi and 5 principles. Maori health and the concerns. I hope these knowledge is helpful for my nursing career in New Zealand

**WHAT I STILL NEED TO LEARN MORE ABOUT IS:**

The way in which translation difficulties may be addressed in current cases and those to come

How can we enter into relationships with Maori that will have positive impact. How my culture defines me and inhibits more open dialogue

How we can be the most effective. How to support the work of others

How to deal with sense of injustice – why do we principally throw money at these issues?

How to incorporate treaty into everyday life. How to educated myself on matters I should know about

How do I share the knowledge I have gained. A stronger idea about Foreshore and Seabed issue

Lots more about all of the subjects we touched upon. I need some time to get my head around what I have learnt already first

The details of specific points in our history. My own history

A Maori view of the treaty

Everything presented in every context of my life. It is an evolving process, always a student! Deepen my understanding of rangitiratanga

Continue deepening my understanding of the effects of legislation and colonisation on native people

Read the documents in the compilation of readings and keep up to date with current development such as Foreshore and seabed

How to inspire my Council colleagues to re-educated themselves and put this learning into practice

How to implement the three articles in my work/life

Tools for how we make Treaty of Waitangi and history before and after more common knowledge

Up to date info on Treaty issues keeping myself informed. Will look at some of the websites and books suggested in workshop

How I can contribute on a practical level

To walk hand in hand as an equal. Fair and reasonable outcomes to my own development

I don't think I still need to learn any more. Because I am happy about the knowledge I gained

Tikanga

**MY OVERALL FEELINGS ABOUT THE WORKSHOP ARE:**

Thorough refresher of facts and update of information local, global, past, present and future. Encouraged questions, uncertainty and tolerance of time in the process of resolve, as well as awareness and understanding

Excellent

Gratitude. I knew what I didn't know and now that I know it there is so much I don't know. It has taught me to listen so I can silently support until I know more, then I will speak out loud

Very, very useful. While I have studied some of the history of NZ and attended other seminars this effort actually brought history and essential history to life

So worth the effort to be here and learn about New Zealand and its struggle

I feel empowered now, more so that before I came

Extremely interesting. Slightly depressing....Robert is very knowledgeable

An interesting 2 days. Valuable, insights when a group gets together. I would have been very interested to hear more from the 3 obviously Maori participants

Excellent

Would like to stay in touch! I found this to be an extremely informative and moving workshop on many levels. Well presented, great information, current and Robert has such a great way of presenting with a definite sense of humour. Great interactive sessions and participation by the whole group

Absolutely fantastic because as well as all the factual information the way it was delivered enabled a transformation to take place within

Excellent: enlightening, useful handouts, info I can use in debates about Maori affairs in NZ which affect us all

Awesome, thought-provoking. BEST treat training I've had (and I've had 4)!

Most valuable P.D I have done for a long time

Thanks for sharing your amazing knowledge for dates and info

Relaxed, informative, knowledgeable

Excellent resource

Inspirational, empowering, soothing, spiritually connected. Valuable tool to my education with the Treaty of Waitangi



In conclusion the workshop was excellent and gained lots of knowledge. Very good group of people

Everyone in NZ should be learning this

**IF I WERE ASKED BY A CLOSE FRIEND HOW I SAW THIS WORKSHOP I WOULD SAY:**

Meaningful in today's events domestically and internationally

A must do for all

You must go. Then tell everyone you know to go. Thank you Robert

Thank you

Essential learning for a New Zealand citizen

Informative, educational and empowering. Robert – once again thank you for your skills and knowledge and also for caring

Very helpful in understanding NZ history and the issues we face today as a nation

Great presenter, knowledgeable and engaging. Important for an understanding of our unique history and how we are who we are today

Well worth attending

Please definitely find the opportunity to attend one of Robert's workshops. Something for all people of Aotearoa

Everyone in New Zealand should attend one! Go to it!

GO TO THE NEXT ONE! Arohanui

Must do

Please attend and take a friend

A must attend

An absolute MUST to attend/participate. Wonderful facilitator and multi media operation. Effective and involved

Excellent....in all sense. Leader Robert Consedine has very good knowledge

I would give them Robert's book to read and advise them to do the workshop



## EVALUATION COMMENTS TREATY WORKSHOP

### Hawke's Bay Public Workshop

11 & 12 November 2011

Leader:

#### **WHAT I LEARNT IN THE WORKSHOP IS:**

- That history can be looked at from more than one angle
- How the British/New Zealand government continually denied Maori self-determination
- I had very little knowledge of the Treaty of Waitangi and that I also knew very little history of the effect of colonisation on the Maori people
- The progress of progress. Understanding of Foreshore and seabed
- Impacts of colonisation on European cultures. Insight (simpler version) of Foreshore and Seabed
- Insight into United Nations Declaration on the Rights of Indigenous People. LOTS MORE
- That the fight still goes on, despite the attempts from government to make it easier for Maori. I was shocked that we came full circle at the end of the workshop. I definitely have a greater understanding of Maori and Pakeha issues
- To see the treaty of Waitangi in a global perspective. Knowledge of historical facts. Connect the global history (colonial) with my own upbringing/history. Context of history in the present
- A lot of facts of colonisation in New Zealand and how it's similar to colonisation world wide. A lot about NZ history
- Questions! Thorough history. Wonderful update. Great to have the group interaction. Treaty a LIVING DOCUMENT! Vital.
- A comprehensive short history of NZ. A sense of who I am and where I have come from. NZ Maori people and where they are coming from. The real facts from the myths
- Background and contemporary issues surrounding the Treaty. The debunking of myths taught to us at school. Morioris/arrival of the first fleet. Important historical facts in regard to land grabs and oppression
- Listening to the whakapapa of each person and linking in with their heritage where these are simularised and some form of kinship. Respecting all cultures and having a deep understanding where matters can be misconstrued through lack of knowledge. I also appreciate that what you think is okay that you see things that way
- There are so many questions... and the answers are not always those we have commonly been taught. Ask more questions and question old truths and stories to separate fact from fiction for yourself
- That the Treaty and the Declaration of Independence are legal and that Maori are in fact sovereign in NZ; and that Hobson's choice to proclaim British Sovereignty was in fact illegal.

Also the Principle (i.e. lie) of his action is continually being perpetrated by the Crown. I could say more....

- The background/history of New Zealand and what happened during the colonisation. The Treaty of Waitangi before and afterward
- So much – where do I start. A greater knowledge of the facts, dates, events that make up the history of how NZ got to where it is today in history. Knowledge to allow the thought process to work out where to go to from here and how do we get there

**WHAT I STILL NEED TO LEARN MORE ABOUT IS:**

- Educational initiatives – from .. we can do more to educate the public. What's being done on a daily basis
- Learning some Maori language
- More of the Treaty of Waitangi and history of the treatment of the Maori people
- Unsure
- Colonisation.... Everything....Indigenous law
- How to truly interpret Maori Principles, issues into the objectives of any organization and not just doing lip service
- How this is still affecting the business relationship. How to integrate this knowledge in my work. How to cope with my own feelings regards to I am a part of this history or rather this history is still in me. Awareness and being conscious about this
- Where are we at now?
- Keeping informed. All the ongoing and current issues. Robert shows us that it's all there on the net! (No excuses). Keep updating my understanding. (Vote for Hone) Haha
- Pretty much everything. Maori culture. Maori history. What can bring about change to my community/NZ
- Indigenous history in both Australia and NZ. Current issues – particularly in regard to curriculum and pedagogy in schools/education system
- It is never too late to dig deeper than what I already know. I still have a lot to catch up on in order to maintain consistency in this knowledge of values
- Uncovering more detail around many key issues in order to hold an informed opinion, free from political and media manipulation
- How to inspire more pakeha particularly and Maori to come on the course. To get some of the details of the illegalities of the NZ Govt, Crown etc lodged in my brain for reference



- How the Treaty of Waitangi affects the Maori people today. What they feel if they control this country
- Cultural history, Maori, my own person history in more depth

**MY OVERALL FEELINGS ABOUT THE WORKSHOP ARE:**

- Incredibly balanced and non judgmental and interactive
- Lots of information, good group projects (brainstorming) friendly, supportive environment
- It has really jolted me in to wanting to become more informed and I hope I will pursue learning more about my country's history – good and bad. It has started me questioning things I have become complacent about
- Really good. Brought together history so that I could understand today's issues. Great refresher
- Robert has a awesome knowledge and experience facilitating Te Tiriti o Waitangi. Robert is a NZ treasure that everyone should have an opportunity to experience
- I like Robert's compassionate way of teaching and his great knowledge of the subject (injected with heart and passion). We had a great group of participants who contributed to my learning
- Loved it, inspiring, empowered, more confident
- There's a lot of information given in a calm and non judgmental way. Perhaps a bit more interactive action would help stay alert (walk around the room for instance)
- Encourages networking and dynamic resolutions. Absolutely vital.. Keep doing them every 5 years to stay informed and we can all go forward and effect a better future. More 'hands on' approach (ongoing building of this) I'm very optimistic too
- I thoroughly enjoyed the experience. I feel I have begun a journey into understanding my world better and for being less naïve to the lies of disempowering government bodies
- Extremely empowering/emotional and interesting. Never bored for a minute. So well presented. Robert you have an impressive wealth of knowledge. Loved every minute. An honour to experience this during my very short visit home. Thank you so much.
- AWESOME!! I have been to a few this is the best. Thank you Robert
- Education is a key tool to starting informed discussion around key issues. There needs to be more information spread more widely and our children need to grow up with their eyes open in order to effect wider change
- It's great! I'm glad I came a second time. Although I was pretty tired I got some of the key pieces I missed last time. I'm a big fan of Principle; once you get the principle behind something you see more of the whole picture. Then it becomes easier to join principles together and see an even bigger picture etc. I believe the ultimate principles which we should base all our dealings on are the principles of our humanity

- Emotionally – about what happening in those days. Learning more about the country that I choose to be residing and developing the future of my children
- Everyone need this information and to think about how we can heal, forgive, and move forward as a nation where all people are free to live life

***IF I WERE ASKED BY A CLOSE FRIEND HOW I SAW THIS WORKSHOP I WOULD SAY:***

- Really refreshing and empowering
  - Do this workshop yourself – it's a great way to start to research Maori/Pakeha relationships in the light of the Treaty
  - Everyone should experience it
  - Worthwhile
- 
- You need to go to one!!
  - Definitely go, It's thought provoking. It makes you think about NZ history and how we play a part in this history
  - Informative, personal, global and touching
  - Good atmosphere, lots of info, don't think you leave with lots of answers, still many questions remain. Great food thanks!
  - Go do it, too! (soon!)
  - Through uncovered eyes, just as you will when you decide to attend
  - You have got to do it! I will promote this to a friend from Min of Ed tomorrow in Wellington and also the relevant people in Australia
  - Come along friend you need to know more than you think you do. Kia ora ma te ariki e manaaki e tiaki i a koe i nga wa
  - More people need to hear what Robert has to say
  - It's great! Do it!
- 
- Awesome
- 
- I came away with information, less ignorant to history of NZ. A sense of peace that this is rounded and that it is achievable to move forward



**EVALUATION COMMENTS TREATY WORKSHOP**  
**Hawke's Bay Community Workshop**  
**9 & 10 November 2012**                      **Leader:**  
**www.waitangi.co.nz**                      **Waitangi Associates Ltd**

***WHAT I LEARNT IN THE WORKSHOP IS:***

- Assimilation. Parihaka. Moriori. A better understanding thank you
- To remember NZ is not the only country where people have been mistreated and stay humble to the fact that we have a document to fight over. Some countries have nothing
- It has broadened my view of the Treaty in applying it globally to colonisations and empires within the world. Injustices have happened everywhere and the similarities seem to apply to many cultures
- Influence of commonwealth on global colonisation – along with paralleled influence of Christianity
- Learnt much about colonization and enjoyed the global perspective. How the Treaty of Waitangi originated and a good picture of the history of NZ. Found the timeline interesting. Policy of assimilation gave me an understanding of how things were done in NZ and globally. Especially coming from SA this has been helpful
- A great deal about our history. The information is out there. Te Tiriti of Waitangi
- The global and historical impact. Families and individual journeys along that pathway. I like the approach that the Treaty is like a contract and needs to be worked by both parties continually from one generation to the next
- The reasons why some things are the way that they in our country today
- Wrongs committed both to Maori and to colonized people by empire builders
- Clarification of the 'two treaties' – how there is two sets of wording. Also great general understanding of NZ history
- The detail and context of our history and our culpability. A real eye opener
- Set things in context. Know the background. Be prepared to change. Be accepting – stop trying to make judgments
- Context and background to the treaty. Context and background to colonisation of New Zealand. The clashes of ideas throughout NZ history
- More about our history. I didn't know the Parihaka story
- Consolidated knowledge. Context of current legislation very valuable eg foreshore and seabed

- The importance of history, and of Maori rights and the Treaty
- Assimilation in Canada, Australia and NZ. Boundaries
- There is too much to put down as this was very informing to me

**WHAT I STILL NEED TO LEARN MORE ABOUT IS:**

- Learning is the best, I still have a lot more to learn about T.O.W.
- Keeping an open mind will always feed the brain of some. I am really sad that we don't learn NZ history at school and in the 1990's when I was there I struggled with that and still do
- I am sure there is much more and I will learn it in my life journey
- More in-depth knowledge of the individuals involved with the cultural/country developments since colonisation. Where does the commonwealth stand today?
- Still need to learn more about Maori culture
- How best to apply the Treaty in day-to-day place of work. Relationships with Maori
- Laws and to keep abreast with changes to laws and impacts
- Maori point of view
- How I can make a difference
- More modern issues water as eg. What we can do as individuals?
- Makes me want more contest – re-reading some NZ and world history again – colonisation – the way power plays onto both in the past and the present
- NZ history. Greater appreciation of all cultures
- Maori culture – Our political systems
- How to be a part of the way forward?
- What I can do as pakeha to address racism at all levels, to influence change
- So much more

**MY OVERALL FEELINGS ABOUT THE WORKSHOP ARE:**

- It's not about identifying myself as one or the other, it's about respecting both sides of my culture, heritage
- Massive, learnt a lot about NZ and the globe if only schools would adopt this kind of teaching get more fruitful product from kids and break racism in schools
- Very informative and un-confrontational
- Such an amazing educational resource for locals and even internationals to come to and learn to broaden their understanding and awareness of the current issues in both local and global context
- I enjoyed the presentation as it appealed to my learning style. It gave me a better understanding of Treaty of Waitangi and insight into the NZ way of life
- The time went so quick I could keep on learning more about our history and the meaning of the Treaty
- Well facilitated. Excellent approach
- An increase in factual knowledge of our countries not taught in schools
- Very good. Bit ashamed to have been (through my ancestors) part of wrongs committed
- Intensely powerful. I feel I have learned more in these past two days about my country than I have done in my lifetime of 58 years!
- Really positive. Great format. Informed. Friendly. Challenging. Love the circle and the close personal interaction between participants and between Robert and participants
- That I am so glad I had the privilege to attend – my world was widened and deepened
- I truly enjoyed the experience. I learnt new things, experienced new ideas and matured in my world view
- Very worthwhile and well done
- Very enlightening – wonderful presenter
- Great to have a range of people with different experiences and from different perspectives. Great to have both non-Maori and Maori together
- Excellent – well worth doing
- Excellent
- Excellent – very nice way of learning about the Treaty

**IF I WERE ASKED BY A CLOSE FRIEND HOW I SAW THIS WORKSHOP I WOULD SAY:**

- Bloody brilliant "you should do one" (workshop)
  - Only go if you are committed to it with an open mind and heart otherwise you are taking up space of someone that wants to learn
  - A must attend
  - It is amazing and the most informative cultural workshop I have ever attended
  - I would definitely encourage them to attend it
  - Not to be missed – it should be part of all our education
  - Excellent
- 
- An educational an well balanced course without an axe to grind
  - Enlightening
  - Go and do it yourself. You won't be sorry
  - Well worth-while. Prepare to have your eyes opened
  - There is clarification, now I knew that are 2 treaties! Now I see so much of where we as 2 cultures come from and where, in hope, we may go. Thank you Robert – you're a born communicator
  - It was a worthwhile experience that helped me grow as a person. Do it. Now. Right now. Why are you still here? Do it already!
  - The workshop is essential for every non-Maori to attend
  - Go
  - Extremely worthwhile. Safe environment. Learnt a lot
  - Interesting, educating and challenging
  - Informative
- 
- Try and get into one



**EVALUATION COMMENTS TREATY WORKSHOP**  
**Public Workshop – Hawke's Bay**  
**10/11 May April 2013    Leader:**  
**Waitangi Associates Ltd                      www.waitangi.co.nz**

***WHAT I LEARNT IN THE WORKSHOP IS:***

- We are a product of our surroundings (people and environment) which, in turn is strongly linked to the past. In coming to terms with this we can face the present and future prepared and with more confidence.
- Maori History. History of colonialism. History of how England conquered countries. That the English are excellent at ruling
- More detailed history of the context surrounding the Treaty signing. Insights into seabed /water ownership. Other attendees perspective, points of view and experiences
- The context of the Treaty. The bald facts of the dispossession of Maori Sovereignty
- To be able to look at the Treaty with an open mind. To be open to other people's views. To find a solution and not blame
- I have learnt so much from the workshop. My knowledge around the Treaty was limited but I feel it has grown ten-fold. I truly appreciated the wide global learning and it helped with understanding that this was the norm for hundreds of years.
- The historical events which were causes and consequences of the Treaty signing. I am much more confident in my understanding of the bi-cultural nature of New Zealand and some of the past and present political attitudes informing it
- A whole lot
- A deeper understanding of the Treaty issues leading to the signing of the Treaty of Waitangi. Also the discussion around it have been very enlightening. Brought more balance into my own thinking.
- It has opened my mind to the Treaty and what it means and history
- New learning about global context of Te Tiriti. New Understanding of Foreshore and Seabed legislation
- "E rua nga taha o te Tiriti o Waitangi, Ko te taha matau, a, Ko te Taha mauī o te awa" There is always two sides to a story
- A clearer picture of New Zealand History. A better understanding of current issues
- Information breakdown prejudices. Attitudes can stop information being learnt. The Treaty in the context of history and influences at the time.
- Depth of the laws and history leading to and from the Treaty
- History of the Treaty – how it fits into what happens today. Pre-Treaty stuff i.e. Sovereignty The laws that were passed especially early laws of New Zealand to take land. Learnt lots of stuff. Not enough to fill in.

- Lots about the context of the Treaty I didn't know before: more resources; interested to get more info
- History – perception – context
- Other peoples perspective
- Global context of colonisation. How Government came to be regarded as “legal” Not directed to T.O.W. Differences between the two Treaty's. Parihaka. Assimilation.

### **WHAT I STILL NEED TO LEARN MORE ABOUT IS:**

- My own history and how I fit in
  - Maori history. Fascinating and I will be learning more. AWESOME
  - Current legislation re seabed/water proprietary rights – current thinking – perspective of different Maori groups and bodies
- 
- How to develop biculturalism into an organization
  - How the Treaty will pan out in the future
  - I am someone who will need to review this learning continually to consolidate my understanding
  - I would like to deepen my understanding of this topic – but not because the course hasn't covered enough. More that my interest has been heightened
  - A whole lot
  - I need to read more with regards to books available so as to be better informed
  - My own family cultural history – Scottish and Indian Colonisation by England
  - Ki to whakarongo korero tahi ki etahi atu, a, he aha te whakaaro o etahi atu. To hear other views on this issue
  - Current issues
  - New Zealand History. The more I learn the more questions I have
  - What to do with this context Grateful for all the resources to take away and consolidate
  - Te Reo – I need to speak Te Reo
- 
- Dates of when things happened
- 
- Maori language and culture
  - Sovereignty
  - Waitangi Tribunal and settlements

**MY OVERALL FEELINGS ABOUT THE WORKSHOP ARE:**

- Very informative. Well organized
- Need to have workshops like these so our true history is learned
- Excellent. Inclusive. Interesting. Very positive experience. Excellent video clips. Pertinent and enlightening
- Well presented. Humour. Good use of video clips. Easy style of delivery
- It was great and a pleasure to be part of it challenges my thinking
- Fantastic learning
- An excellent professional and personal development opportunity. As an English immigrant teaching in a NZ school this has been fantastic, putting everything together
- Great. Good to participate and listen to the different views and perceptions
- Very positive. And partial to Maori issues
- Excellent
- Fantastic and a real privilege to be part of a workshop driven by a man with such a huge social conscience and concern for public awareness of the Treaty as an issues at the heart of new Zealand Society
- Ka whakawhanui toku, nui whakaaro ki tenei mea. Broaden my view and opinion, and not a narrow view as previopusly
- More people need to hear this. So glad I had this opportunity to attend. Thank-you.
- Amazing. Every New Zealanders – Pakeha/Maori or other cultures should do it
- Very interesting. I enjoyed the knowledge of the presenter. It was good to interact with others and yet I still don't feel like my knowledge, understanding has been developed b/c I did already comprehend the consequences of the Treaty. I did however gain enough to be more aware of current issues and how I can bring it to my students and hopefully create some kind of curiosity in them and friends
- Great two days
- Great. You are a wonderful teacher Robert and I am honoured to have this experience
- Very good. Learned a lot and have plenty to learn
- Contented and enlightened. Pleased I did it
- The content was balanced
- Interesting

- Fabulous. Thank-you

***IF I WERE ASKED BY A CLOSE FRIEND HOW I SAW THIS WORKSHOP I WOULD SAY:***

- Started off well on my adventure of Treaty knowledge
- Excellent and I recommend the Treaty workshop by Robert to everyone I know
- Through – provoking. Requires concentration. Informative
- Very informative and very necessary for all Pakeha New Zealanders to attend and learn this information
- Get involved its great
- Enlightening. Invigorating emotional and huge learning
- Fascinating. Will definitely suggest some colleagues attend
- Informative. Enlightening and delivered in a non-biased way
- Great. Enlightening
- Go and learn about the Treaty and history
- An amazing learning opportunity – not to be missed
- “Me haere koe” ‘Go to it’
- If you have the opportunity to attend do so. You won’t regret it.
- Best Treaty workshop I have attended
- Give it a crack if you want to be involved in how we move forward
- Definitely recommended
- Totally relevant to everything I do in my professional, personal and political life
- You should do the workshop
- Worthwhile. Do it
- OK but failed to help in showing where we (NZ) is heading
- All New Zealanders should do this workshop



**ConstitutionalReview - The Constitution Conversation**

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**From:** ConstitutionalReview  
**To:**  
**Date:** 26/07/2013 3:17 p.m.  
**Subject:** The Constitution Conversation

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Dear , - thank you for letting us know. We look forward to receiving the submission.  
 regards



**Constitutional  
Advisory Panel**

**Secretariat, Constitutional Advisory Panel**

c/- Ministry of Justice | DX SX10088  
 Wellington | 04 494 9776 [www.cap.govt.nz](http://www.cap.govt.nz)

>>> <webmaster@ourconstitution.org.nz> 26/07/2013 2:07 p.m. >>>  
 Sent from [The Constitution Conversation](#).

**Full Names:****Organisation****Name:****Email:****Phone:** 06 0000000**Postal  
AddressA:****Postal  
AddressB:****Postal City:** Napier**Postal  
Region:** H.B**Postal Post  
Code:****Postal  
Country:** New Zealand

**Submission:** Although i read your submission closes end JULY I am in Australia till "nwyr Week" I wish to advise when back in Napier will forward submission (enclosures) of how a community responds to a better understanding of Te Tiriti O Waitangi after Waitangi Associates Robert Considine's 2 day Workshops, For Govt. and Local authority leadership to remain ignorant is dangerous for any informed constitution

Submitted on the 26 July 2013 at 14:07



3698c

**ConstitutionalReview**

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**From:** <webmaster@ourconstitution.org.nz>  
**To:** <constitutionalreview@justice.govt.nz>  
**Date:** 19/07/2013 11:26 a.m.

---

Sent from The Constitution Conversation.

**Full Names:** ...

**Organisation**

**Name:**

**Email:**

**Phone:**

**Postal**

**AddressA:**

**Postal**

**AddressB:**

**Postal City:** Napier

**Postal Region:** Hawkes Bay

**Postal Post**

**Code:**

**Postal** New Zealand

**Country:**

**Submission:** Social Cohesion from "education" a wider understanding, with recognition, of our Tiriti O Waitangi is well overdue, especially from our leadership, (Politicians) and Media)

(Justices of the Peace should be "community appointed" not politically -At present too many J.Ps have a focus on "the punitive, punishment with ,incarceration")

Submitted on the 19 July 2013 at 11:25





**ConstitutionalReview - FW: Appendix re Treaty Education in Hawkes Bay**

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**From:**  
**To:** <ConstitutionalReview@justice.govt.nz>  
**Date:** 22/08/2013 9:47 a.m.  
**Subject:** FW: Appendix re Treaty Education in Hawkes Bay  
**Attachments:** Constitutional Advisory Committe re & Public Workshops 21 August 2013.doc

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Phone                      lobile



Mural displayed at the stairway of Napier and Family Courts

Early intervention is preventing incarceration

*"In January 1986 Napier was designated by the Hon. Anne Hercus, Minister of Police and Social Welfare, for the study and implementation of positive alternatives to violence"*

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**From:**  
**Sent:** Thursday, 22 August 2013 9:35 a.m.  
**To:** 'Review@justice.govt.nz'  
**Subject:** FW: Appendix re Treaty Education in Hawkes Bay

Thank you for your consideration  
 My disorganized comments already sent,!!! Thank you for your consideration,  
 My jumble of submissions, so for concern of much negativeness, ignorance from the likes of local body administration, with our established Justices of the Peace, ( of which I am one since 1973,)

The questionnaires from                      must support my premise) what a wonderful constitution Aotearoa could experience if through education, "both us peoples were able to better understand each other by a Treaty Based Constitution.

Again from our Napier experience, supported by the questioners by Waitangi Ass, " even after a 2. day workshop much ignorance,

**is replaced, by at least, sincere thoughtfulness – gratefulness for at long last "being informed"?**

**All Justices of the Peace,( as far as I am concerned) could be still be politically appointed, no need for a Communiy J.P)**

**If at the appointment of a J.P his or her recognition, is dependent on the J.P attending a 2 day Treaty O Watangi Workshop.**

**Aotearoa N.Z urgently deserves informed positive leadership to recognise the huge patnerships for good still possible, leading towards a less violent and, less incarcerated N.Z**



Mural displayed at the stairway of Napier and Family Courts

Early intervention is preventing incarceration

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*"In January 1986 Napier was designated by the Hon. Anne Hercus, Minister of Police and Social Welfare, for the study and implementation of positive alternatives to violence"*

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**From:** [mailto:  
**Sent:** Wednesday, 21 August 2013 9:04 p.m.  
**To:**  
**Subject:** Appendix re Treaty Education in Hawkes Bay

Dear

I have sent a the attached letter to the Constitutional Committee with a range of (Hawkes Bay) evaluations going back to 2004 - plus some endorsements and background on Waitangi Associates.

Love

3698e

*Without Vision the People  
of Ahuriri - Napier Perish*



Napier

Napier.

25<sup>th</sup> June 2013

MP  
Napier

cc.

cc.

Dear

Greetings from Ahuriri Napier! You will be aware that in 1986 the Minister of Police and Social Welfare, the Hon. Anne Hercus, designated Napier as a Pilot City for the study and implementation of programmes to reduce violent offending. The endorsement of this honour to Napier is illustrated by signage and books in the Robson Collection held in the Reference Section, 2<sup>nd</sup> Floor of our Napier Public Library.

Around 1973 while President of the Napier YMCA I was a volunteer in an inner city Youth Club – “The Downtown Y” resulting in the first Alternative School in NZ. Around that time many Maori were sent to borstal and prison.

It was around this time that \_\_\_\_\_, nominated me as a Justice of the Peace. I had to decline our M.P.’s offer as we were already offering alternative Community Support at the Downtown Y in preference to imprisonment. I did, however, suggest to the President of the H.B. J.P. Association, \_\_\_\_\_, that I would become a Community Justice of the Peace explaining I would decline going on the bench in a punitive role. To my surprise \_\_\_\_\_ accepted my offer to become a Community Justice of the Peace – the first appointment in New Zealand. Over the years I have sought clarification with Central and Local Government Administration to officially acknowledge my role as a Community Justice of the Peace (but always in a pleasant and





informal dialogue). e.g. Communication with High Court Judge Joseph Williams and others including the National Justice of the Peace Association.

Therefore the letter from Sandra McNeil stating that I must stop using the words Community JP as per her letter enclosed, disturbed me. Too many Political appointments to the role of Justice of the Peace do not support prevention with little understanding of our founding document, the Treaty of Waitangi. This tends to provide a climate of Community ignorance which is highlighted by much negative press on the radio and other forms of media. Next to the United States we have become the most indigenous incarcerated population in the world. I shared the letter from S. , who once was a Youth Worker for the Napier YMCA and Chairman of Te Whanganui o te Rotu resulting in his present position as Chairperson of Ngati Pahauwera Development and Tiaki Trust. Toro worked at the YMCA in job creation and youth development and in the Taiwhenua in a voluntary capacity in varying youth roles while Chairman. I was drawn to Toro's philosophy and the mandate given by the Hon. Anne Hercus in 1986 in looking for alternatives to violence that can only result from a wider understanding community who are aware of structures that are creating violence.

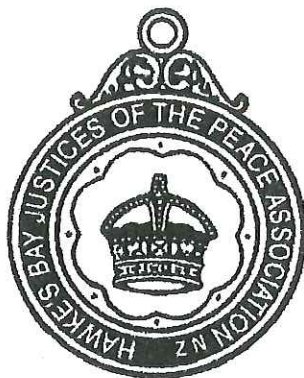
Would you please pass on to Ministers of the Crown and ensure High Court receives a copy of this correspondence which supports the appointment of Community Justices of the Peace for the good of our Nation.

Yours faithfully

Community JP



3698f.



## HAWKE'S BAY JUSTICES OF THE PEACE ASSOCIATION

25 March 2013

NAPIER

Dear

I have had a complaint from the Wanganui JP Association that you have written a letter to their newspaper signing yourself as a Community Justice of the Peace. Justices are feeling aggrieved that you should be doing this in their paper.

There is no such term as a Community Justice of the Peace however you are using the words Justice of the Peace. You have been contacted in the past when you have done this in Hawkes Bay and had it explained to you that you should not be writing to the paper and signing yourself as a JP. It is only the President who may write on behalf of JPs if there is a need to correct a fact and I would be writing as President of the Association not as an individual.

The use of the letters JP has been explained to justices at training sessions on numerous occasions in the past and it has been covered in the Justices Quarterly. It is quite clear that we should not put JP after our name when writing a letter to the newspaper.

Number 4 of our Code of Conduct states – *JPs shall use the office of Justice of the Peace only for the purposes of ministerial or judicial duties and not to enhance their personal status.*

You are writing to the newspaper in a personal capacity and not as part of your ministerial duties.

This practice must stop and I want to receive an assurance from you in writing that this will not happen again, anywhere in New Zealand.

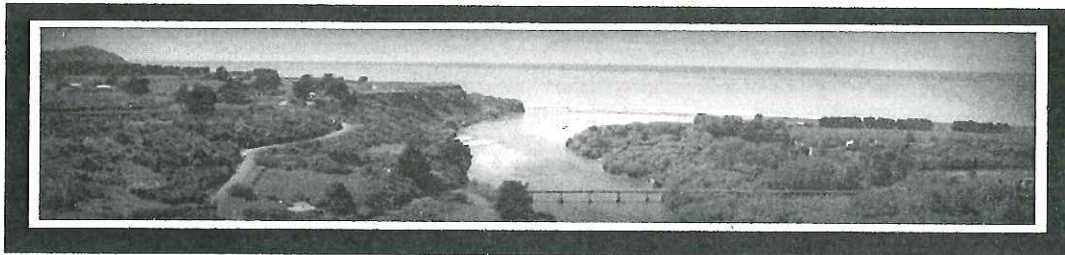
Yours faithfully

HBJPA





36989



NGATI PAHAUWERA DEVELOPMENT TRUST & TIAKI TRUST  
Hawke's Bay

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Napier

20<sup>th</sup> June 2013

cc. Ministers of the Crown  
Parliament.

Kia ora

The Ngati Pahauwera Development Trust shares your concern, that the New Zealand legal system imposes barbaric, inhuman and racist practices on members of our community.

The formal focus on revenue collection has resulted in a blind eye approach being applied to ambitious police individuals and officials perverting the course of justice to achieve Key performance Indicators like quotas to enhance their employment advancement. This gung ho, beyond reproach attitude is viral in the police force to the point that arresting natives may one day be replaced by shooting natives as the growing internalised trophy sport.

One only need attend the district Court to see that the bread and butter of this predatory culture are young Maori. You will then believe the statistic that Maori are the most incarcerated ethnic group in the world per head of population.

The Ministry of Justice and legal Fraternity have no issues with the status quo as they do very well financially, thank you, out of current target customer, guilty or not guilty.

We also agree that the institutions of law lack the willingness and would be incapable of impartially reviewing the laws, policies and practices they have adopted and would resist any change unless it was forced upon them by the government or Iwi.

1. The first part of the paper discusses the importance of the study of the history of the English language. It is noted that the English language has a long and rich history, and that the study of its development is essential for a full understanding of the language. The paper then goes on to discuss the various factors that have influenced the development of the English language, including the influence of other languages, the influence of social and cultural changes, and the influence of technological advances.

2. The second part of the paper discusses the importance of the study of the history of the English language. It is noted that the English language has a long and rich history, and that the study of its development is essential for a full understanding of the language. The paper then goes on to discuss the various factors that have influenced the development of the English language, including the influence of other languages, the influence of social and cultural changes, and the influence of technological advances.

3. The third part of the paper discusses the importance of the study of the history of the English language. It is noted that the English language has a long and rich history, and that the study of its development is essential for a full understanding of the language. The paper then goes on to discuss the various factors that have influenced the development of the English language, including the influence of other languages, the influence of social and cultural changes, and the influence of technological advances.

4. The fourth part of the paper discusses the importance of the study of the history of the English language. It is noted that the English language has a long and rich history, and that the study of its development is essential for a full understanding of the language. The paper then goes on to discuss the various factors that have influenced the development of the English language, including the influence of other languages, the influence of social and cultural changes, and the influence of technological advances.

5. The fifth part of the paper discusses the importance of the study of the history of the English language. It is noted that the English language has a long and rich history, and that the study of its development is essential for a full understanding of the language. The paper then goes on to discuss the various factors that have influenced the development of the English language, including the influence of other languages, the influence of social and cultural changes, and the influence of technological advances.

We acknowledge the point you make that people in dire financial and social circumstances can make decisions based on desperation that lead them into trouble with the law.

We support your call for positive interventions by politicians and community leaders to assist improve the lives of at risk New Zealand citizens

### **Community Justices of the Peace**

- The Ngati Pahauwera Development Trust supports the concept of Community Justices of the Peace.
- Community JP's should have a track record of Community and social advocacy.
- Community Trustees should be nominated by the Community and endorsed by the Justice Department.

### **Role**

- The focus of the role will be as advocates for justice rather than the law which are two different things.
- Community JPS should have the responsibility to monitor and comment to a higher Government authority on Court proceedings and police actions and advocate on behalf of the accused in the matter of police corruption.
- Few people have faith in the integrity of the current system to investigate its actions. Nor do the victims have faith in the system or resources to lay complaints against systemic corruption

### **Reporting Function**

The Government is the highest Court in the land and has the power to make changes to the current situation. Inaction on their part regarding this issue would indicate they support the status quo.

To get change a Select Committee of Community JP's should report to the Minister of Justice, the Minister of Police and Minister of Maori Affairs.

These Ministers should have regard for the recommendations of the Community JP's and new policies and plans developed for and with any Government departments that can put into effect the required changes.

Thank you for your long term advocacy and support for those who need to see the flame of hope and chance of a better life..

Kia mau ki te maro o te kawau.

Hold the line, the advancing formation.

Chairperson.

Ngati Pahauwera Development Trust





(3698)

The submitter included the following published material which was removed for copyright reasons:

- Timaru Herald - 'Putting old myths and legends to rest' by Nellie Husband



1538

**From:**  
**To:** <constitutionalreview@justice.govt.nz>  
**Date:** 24/06/2013 10:33 a.m.  
**Subject:** CAP submission

Committee Members

I make this submission to you out of concern for the future of our country.

I have read the Constitution of the United States, including many commentaries and Supreme Court rulings, and the Treaty of Waitangi many times over in my 67 years, motivated by media references, and in preparation of this submission I have read both documents again this month. I have recently read An Illustrated History of the Treaty of Waitangi, by author Claudia Orange.

The review you are undertaking is because of an agreement between the Maori party and the National party following the 2011 general election. I do not question the

right of this coalition to proceed with this review but are very suspicious of the overall motives. This has been magnified by the lack of public discussion and my

experience was to attend a meeting in Tauranga on 28 May 2013 at 10.30AM in a hall which held about 300 people. This meeting was addressed by Sir M Cullen but the place was too small and the time limited the working fraternity attending. A second meeting was arranged for 10 June at 7.30PM in a larger venue which was packed out. No committee members attended, so much for consultation.

Various options are off the table as I understand your terms of reference. Why?

The role of the Monarchy.

The current electoral system we have now.

The option of an Upper House

Method of changes to the Constitution once passed into law.

By its very nature it should be set in stone with at least a 2/3rds majority of public voters' who actually vote by binding referendum but this option is off the table as Mr English told Parliament recently. The Government has reserved for itself the alternative of a "vote in Parliament." This is just another whitewash attempt to fudge the issue. What I demand, if the Committee recommends a written Constitution, is a binding referendum with at least a 2/3rds majority of votes cast to pass into law. No simple majority in Parliament where nobodies' hold the balance of power.

A written constitution requires considerable thought and research before being committed in writing. We already have a system of government which works

well given the complexities of a democratic system.

We should ask ourselves "Do we need a new written constitution."

I can say unequivocally that we do not for the following reasons.

We have a Constitution, Bill of Rights and a Parliamentary system which gives flexibility, clarity, and has served us well for over 100 years. It has proven to be

adaptable to changing circumstances and the voter's retain the ability to choose the Government it wants each 3 years.

The Constitution of the United States, with which I have refreshed myself, is an example of the difficulties contained in such documents.

The Americans have found out to their cost the difficulties in making changes. I refer to Article [1], ".or abridging the freedom of speech,..". Speech was speech but the internet has changed all that. Not always for the better you will observe and now impossible to correct. Article [II], ".the right of people to keep and bear Arms, shall not be infringed." So a muzzle loading gun firing a round every minute has been expanded to an AK47 firing 600 rounds a minute. This error will never be corrected given the nature of American politics and the pressure groups within.

The Supreme Court of the USA has made some strange rulings over the last 200 years. In 1927 it declared that the State could sterilise it's citizens under the Constitution. Strange. Roe vs Wade said yes to abortion, but only up to 3 months.

Heaven only knows how "Electors" under Article 1, Section 2 were defined by the Supreme Court as there is no definition in the Constitution. Women, black males

also missed the vote, the former presumably because they were female, but black males presumably because they were slaves, but was every black male a slave?

It took until 1870 before black males could vote, Article XV, but to show



the stupidity of the authors they used the word "citizens", but still women could not vote, so even then they were not regarded as citizens!!, even lower than black males. Even more stupidity by mentioning "race, color". Wouldn't it have been simpler to just say male and female, after all race and colour cannot walk to the polling booth, and it took until 1920 Article X1X before women received the vote.

The country suffered 14 years under prohibition, but I would suggest under our system of democracy this failure would have been fixed more quickly.

A written constitution must set out clearly, precisely, and unambiguously rules which will govern our society. It must be rigid to prohibit frivolous

tampering, objects very difficult to achieve under such a rigid structure.

Another issue is while the Constitution of the United States defines the geographical area it covers there are glaring omissions, eg Guantanamo Bay. Operated by the military who are controlled by the Constitution are holding humans against their will, without charge, contrary to Article [V] ".nor deprived of life, liberty, or property, without the due process of law;.". The Supreme Court of the United States does not seem able or willing to enforce the Constitution in this case. Likewise the use of drone munitions to indiscriminately kill innocent humans on foreign soil without a declaration of war.

Another example. John McCain was born in the Panama Canal Zone administered by the USA. A State of the USA passed legislation to make him an American citizen so that he qualified to stand for the presidency, under Article II 4 "No person except a natural born Citizen,.". The legal gymnastics needed to allow this must fill volumes of convoluted logic. The fact that the State passed legislation confirms it did not believe it's chosen one was a Citizen under the Constitution,

but how a State could succeed in making a foreigner a "Citizen" defies logic.

Let me now turn to the Treaty of Waitangi.

My reference is New Zealand Encyclopaedia 1984, published by Bateman.

It gives the Maori Version, which regrettably I cannot interpret, a literal English Translation of the Maori Text, and the Official English Text.

The period between 1840 and the present, is littered with interpretations of what all the words in the above documents mean.

Aotearoa is the Maori name for New Zealand as stated in the above reference. However Aorearoa is not in the Maori Text. Nu Tirani appears 8 times in the

## Maori text

in exactly the same position New Zealand appears in the English texts. The conclusion is that Nu Tirani is the Maori equivalent to New Zealand. Therefore if Aotearoa

is the Maori name for New Zealand why does it not show in the Maori Text? Is it a modern switch from the treaty period to the current day and if so when did this occur and why?

Article 1 mentions "Kawanatanga" in the Maori and English Translation.

Article 2 mentions "Rangatiratanga" in the Maori and English Translation.

Claudia Orange highlights differences of the meanings in her book. To me the differences are no different to my house which I own. I give the Queen

"te kawanatanga katoa" - the complete governance or government over my lands. In return the Maori, (me) are guaranteed "te tino rangatiratanga" - the unqualified exercise of their chieftainship (my) - over their lands, villages, and all their treasures.

From a distance it appears to me Maori now wish to deny giving the Queen te kawanatanga katoa to the Queen which rips apart Article 1, if they don't then what's the problem? If they do, then scrap Article 3. Maori want te tino rangatiratanga which keeps Article 2 but Maori expect "The Queen will protect all Maori people.", as stated in Article 3. Get into the real world.

The Treaty as it stands is OK with me but regrettably there are those who wish to rewrite history as they have a view that they are disadvantaged. I gained no material benefit from my great grandfather who arrived in New Zealand in 1872. I have made my own way in the world and so should others.

However no one can escape the present where all races must live in New Zealand under laws which should treat all races equally. I for one do not understand the finer innuendos' put on interpretations by linguists, but are of the firm opinion that we will never progress as a united country until past grievances

are addressed and as such I support the Waitangi Tribunal in it's endeavour to put past wrongs, right.

However I am firmly of the view that to incorporate the Treaty of Waitangi into a written constitution would only prolong the grievance industry forever. After all, the Official English Text states, in Article 2 " and guarantees to the Chiefs and Tribes of New Zealand and to the respective families and individuals thereof the full exclusive and undisturbed possession of their Lands and Estates Forests Fisheries and other

properties.". There is no dispute Maori have lost forever some of these entities but the Waitangi Tribunal is attempting to rectify such losses. Indeed just recently agreement was reached with Tuhoe, so progress is being made.

Enshrining the Treaty of Waitangi in any written Constitution will not improve matters. Indeed at the first meeting in Tauranga a Maori gentleman spoke of his desires and when asked if he wanted apartheid his strong unequivocal response was yes.

In conclusion I wish to summarise my views:

1 I do not believe we need a new written constitution.

2 I do not wish the Treaty of Waitangi to be incorporated into a new written constitution if you propose a new written constitution is required.

New Zealand citizen

Peter J Magnussen





595

**From:**  
**To:** <constitutionalreview@justice.govt.nz>  
**Date:** 22/04/2013 10:37 a.m.  
**Subject:** <http://www.ourconstitution.org.nz/> form submission

Sent from The Constitution Conversation #link:<http://www.ourconstitution.org.nz/>.

Full Names: Kathie Magon Organisation Name: Email:  
Phone: Postal AddressA: Postal AddressB: Postal City: Auckland Postal Region:  
Postal Post Code: Postal Country: New Zealand Submission: I don't think that the Treaty should form part of the constitution. No one alive now had anything to do with it. The time has come to let it go. There are so many minority groups within NZ now calling this country home with many of them having been born here. The emphasis of the constitution should be equality for all! I think this is a great opportunity to shape the future so lets not look backwards anymore.

Sent on the 22 April 2013 at 10:36

3559

**From:** Lea  
**To:** <constitutionalreview@justice.govt.nz>  
**Date:** 13/07/2013 6:36 p.m.  
**Subject:** CAP submission

Lea

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Amnesty International- Paraparaumu College representative

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If someone were to ask me what nationality I am, I would say a kiwi; when they proceed to ask me what that is, I would say:

The 'G'day mate' greeting from neighbours in the morning, the stubbys with jandals and good ol' Tui beer. I would say the uncanny rugby spirit and the exciting win of the 2011 rugby world cup hosted right here in our back yard.

But most of all I would say the freedom we exercise in expression, in literature and in culture. To understand the value of rights we New Zealander's have would be incomprehensible without considering the battle that was fought to gain them in the first place. So that is why I simply don't understand why after the treaty of Waitangi in 1840, the gaining of women's vote in 1893, The New Zealand Nuclear Free Zone in 1987 and even same sex marriage rights in 2013. Why would we begin now to take a step backwards?

Taking away the rights in which our nation has earned is like taking away a part of our identity. New Zealand has this image of hope and amnesty. If you were to discredit these rights and someone was to ask me what nationality I am, I would be too embarrassed to reply.

1625

**From:** <webmaster@ourconstitution.org.nz>  
**To:** <constitutionalreview@justice.govt.nz>  
**Date:** 26/06/2013 3:26 p.m.  
**Subject:** <http://www.ourconstitution.org.nz/> form submission

Sent from The Constitution Conversation #link:<http://www.ourconstitution.org.nz/>.

Full Names: Peter John Maguire Organisation Name: Email:  
Phone: Postal AddressA: Postal AddressB: Postal City: Whangarei  
Postal Region: Northland Postal Post Code: Postal Country: New Zealand Submission:  
He Wakaputanga o te Rangatiratanga o Nu Tireni and Te Tiriti o Waitangi are fundamental to our constitutional arrangements.

They are not an optional part of the constitution to be selected at the whim of a majority of voters.

Indeed the whole purpose of a constitution is to provide a base and framework as a check to the idea i've heard some parliamentarians express; 'That the law is what we say it is' (implying that it is no more than and can be changed on whim))

Governance in NZ is legitimated by standing on two legs as agreed at Waitangi in 1840. The British brought their European constitutional heritage and the Maori theirs (He Wakaputanga and the aural discussions, understandings, and wakaminenga that culminated in the signing of Te Tiriti)

These understanding are still valid and have to inform our joint constitutional arrangements.

Maori have kept their claim alive.

They have continually protested and resisted that their understandings of the governance arrangements entered into in 1840 have been largely ignored or overridden or overwhelmed by the British and subsequent governments (including Local Governance) yet these bodies desire the legitimacy of Te Tiriti o Waitangi and are not claiming to govern by conquest.

With regard to Local Governance the current restructuring provides an ideal opportunity for Rangatiratanga to be asserted at these levels.

As each of these bodies is renewed they present an opportunity for each partner to come to the table and start again.

It would be for Maori to decide how to structure and represent their part of the partnership.

I think we should keep in mind that Maori are Partners in this process not just some minority interest group or 'stakeholders' amongst others.

I recommend that the constitutional panel be familiar with the Ngapuhi story of their journey and

understanding of the constitutional arrangements they entered into in the negotiations surrounding Te Tiriti o Waitangi.

They can find this in 'Ngapuhi Speaks' An Independent report Ngapuhi Nui Tonu Claim commissioned and verified by The Kuia and Kaumatua of Ngapuhi Nui Tonu.

Yours sincerely

Peter Maguire

Sent on the 26 June 2013 at 15:24



252

**From:**  
**To:** <constitutionalreview@justice.govt.nz>  
**Date:** 12/04/2013 8:02 p.m.  
**Subject:** [http://www.ourconstitution.org.nz/form\\_submission](http://www.ourconstitution.org.nz/form_submission)

Sent from The Constitution Conversation #link:<http://www.ourconstitution.org.nz/>.

Full Names: Tika Mahaki Organisation Name: Email: none:  
Postal AddressA: Postal AddressB: Postal City:  
Postal Region: Otago Postal Post Code Postal Country: New Zealand  
Submission: Medical procedures such as Electroconvulsive Therapy & Psychosurgery should  
require the patients consent first.

They should in no circumstances be permitted to be carried out on patients who do not consent to, or  
refuse these procedures.

In 2013 the practice of involuntary ECT continues, and it is still perfectly legal under the authority of  
two psychiatrists to perform a lobotomy on a patient who refuses consent.

This is unacceptable and the only reason it continues is the perpetual media blackout and almost  
absolute lack of public awareness of this outdated legislation. The government needs to stop listening  
to mental health professionals who have an obvious bias towards  
the continuation of this practice, and look at the evidence, the results of the numerous studies on this  
subject and consider the human rights of the people who continue to have these procedures  
performed on them against their will.

Health Care Professionals Against ECT

<http://www.professionalsagainsect.com>

Sent on the 12 April 2013 at 20:02

147

**From:**  
**To:** <constitutionalreview@justice.govt.nz>  
**Date:** 9/04/2013 12:30 p.m.  
**Subject:** <http://www.ourconstitution.org.nz/> form submission

Sent from The Constitution Conversation #link:<http://www.ourconstitution.org.nz/>.

Full Names: James Thomas Mahauariki Organisation Name: Email:  
Phone: Postal AddressA: Postal  
AddressB: Postal City: Postal Region: Wellington Postal Post Code:  
Postal Country: New Zealand Submission: I wish to address 4 issues

- Referendum (child smacking law)
- Recognition of whangai in a court of law
- Equal punishments for women
- Fair trial for parents accused of assaulting their child

#### REFERENDUM

My Issue is with millions of dollars being spent on a referendum and then the results of the referendum completely ignored.

(child smacking law) The law was passed too quickly, and without consultation with real new zealanders. Now i am not an advocate of smacking children, however as i have done work as a trainee maori warden, i have been unfortunate enough to have been able to witness pre teens to teens completely going off the rails, and parents being rendered helpless to do anything except sit back and watch their children become hardened criminals...have you ever tried putting a 16 going on 30 year old into a naughty corner.

The europeans brought discipline to NZ and now it seems it is the minority groups who are being targeted.

#### WHANGAI

I also would like a discussion to take place regarding legally recognising the practice of whangai...for hundreds of years whanau have whangai their younger family members, yet this form of adoption is not recognised in a court of law, the closest we have is open adoption, and this does not fit with the principals of whangai! the treaty of waitangi clearly states that the government (kawanatanga) can only exist if they work along side maori sovereignty (tino rangatiratanga) If the average new zealander is expected to abide by the laws of the land, why is it that the government does not have to recognise laws and customs that have been around since long before the written account of the maori.

#### EQUAL PUNISHMENTS FOR WOMEN

New zealand have been pioneers in recognising and giving women the same rights as men in every aspect of day to day life, however in a court of law, a woman does not receive the same penalties for similar offences their male counterparts have committed.

The MAF (male assaults female) charge which can carry a maximum sentence of 6 years jail, is not at

al equal to the female common assault. max sentence 2 years jail.

This is but one example of the injustices that happen every day and nobody says anything about it...its time i thing equal rights actually mean equal rights!

We ned to abolish the sexist sentencing that is breeding contempt amongst new zealanders

#### FAIR TRIAL FOR PARENTS ACCUSED OF ASSAULTING THIR CHILDREN

Kids now days only have to say they are being hit by their parents for them to be sent to jail.

In an adult court, the police must prove beyond reasonable doubt and assault has taken place before anybody is charged, this is not the same for children. An evaluation should be taken of the childs schooling and atendance (ask the teachers) their behaviour overall and these things should be taken into account, if children are going to make acusations, they should be made to prove their claims as wel (photos, witnesses, younger or older siblings)

Sent on the 9 April 2013 at 12:29

2410

**From:** Fiona Mahony  
**To:** <constitutionalreview@justice.govt.nz>  
**Date:** 4/07/2013 7:26 a.m.  
**Subject:** CAP Submission

There should be no seats based on race. Its racist and they are taking the piss.

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1551

**From:** <webmaster@ourconstitution.org.nz>  
**To:** <constitutionalreview@justice.govt.nz>  
**Date:** 24/06/2013 4:57 p.m.  
**Subject:** http://www.ourconstitution.org.nz/ form submission

Sent from The Constitution Conversation #link:http://www.ourconstitution.org.nz/.

Full Names: Jacqui Main    Organisation Name:    Email:    Phone:  
Postal AddressA:    Postal AddressB:    Postal City: Tauranga    Postal Region:    Postal Post  
Code:    Postal Country: New Zealand    Submission: My Submission regarding the NZ  
Constitutional Review is that I want NO change to New Zealand's unwritten constitution it has served  
us well since the 1852 NZ Constitutional Act was passed. It may require changes but not a race  
based Constitution. Equality  
for all, One People, One Nation. We are all New Zealander's no matter race, colour, religion.

Sent on the 24 June 2013 at 16:55

1551a

**From:** <webmaster@ourconstitution.org.nz>  
**To:** <constitutionalreview@justice.govt.nz>  
**Date:** 24/06/2013 5:01 p.m.  
**Subject:** <http://www.ourconstitution.org.nz/> form submission

Sent from The Constitution Conversation #link:<http://www.ourconstitution.org.nz/>.

Full Names: Jacqui Main Organisation Name: Email: Phone:  
Postal AddressA: Postal AddressB: Postal City: Tauranga Postal Region: Postal Post  
Code: Postal Country: New Zealand Submission: Thinking of the future, what role do you  
think the Treaty of Waitangi could have in our constitution?

Answer: I do not believe that this should be put into our constitution, the one that we have now has  
done us proud since 1852.

Do you think that the Treaty should be made a formal part of the constitution? Why?

Answer: No I do not. I believe that this would make our country a country based on colour.

Sent on the 24 June 2013 at 17:00

5007

**From:** <webmaster@ourconstitution.org.nz>  
**To:** <constitutionalreview@justice.govt.nz>  
**Date:** 27/07/2013 1:59 p.m.

Sent from The Constitution Conversation #link:<http://www.ourconstitution.org.nz/>.

Full Names: Jo Mane Organisation Name: Email: Phone:  
Postal AddressA: Postal AddressB: Postal City:  
Postal Region: Northland Postal Post Code: Postal Country: New Zealand  
Submission: Kia Ora, of most importance to the constitution I would want to see Te Tiriti o Waitangi visible within its documentation. This is important in terms of acknowledging the status of Maori as tangata whenua, and not as a minority group within Aotearoa. The rights of tangata whenua need be protected in any constitutional reform. For Maori to be acknowledged as holding special status as tangata whenua should be understood by all peoples who decide to live in Aotearoa, without this stance being seen as priveleging Maori. Whether the Crown continues to represent the head of government in Aotearoa or not, the acknowledgement of Maori as tangata whenua needs to be retained under any form of governance, this must be reflected in the constitution.

Submitted on the 27 July 2013 at 13:58

3725

**From:** <webmaster@ourconstitution.org.nz>  
**To:** <constitutionalreview@justice.govt.nz>  
**Date:** 22/07/2013 5:56 a.m.

Sent from The Constitution Conversation #link:<http://www.ourconstitution.org.nz/>.

Full Names: David Richard Mair Organisation Name: None Email:  
Phone: Postal AddressA: Postal AddressB: Postal City:

Postal Region: Bay of Islands Postal Post Code: 1 Postal Country: New Zealand

Submission: I strongly oppose the Treaty of Waitangi being included as part of the proposed new constitution. Over the past few years New Zealand has become a divided nation primarily because of the separatism that has developed because of the race based decisions

made in the name of Maoridom. I want New Zealand to be a multicultural nation with one set of rules and laws for all of its citizens regardless of race. I also want to see a more sensible approach to the future development of our natural resources including

mining for minerals and petroleum as the attitude of some sections of our "green" community appear to forget that apart from animal and vegetable products, virtually everything we use for the construction industry, roading and transport and most goods we use on a daily basis originally comes out of the ground.

Submitted on the 22 July 2013 at 05:54



4390

**From:** <webmaster@ourconstitution.org.nz>  
**To:** <constitutionalreview@justice.govt.nz>  
**Date:** 31/07/2013 10:43 a.m.

Sent from The Constitution Conversation #link:<http://www.ourconstitution.org.nz/>.

Full Names: Melita Margaret Mair Organisation Name: Email:  
Phone: Postal AddressA: Postal AddressB: Postal  
City: Opua Postal Region: Northland Postal Post Code: Postal Country: New  
Zealand Submission: Remove any reference to the Treaty and/or it's principals from our laws

Want NZ to have one set of laws for all NZ citizens regardless of race

I feel as if we have an apartheid situation at present !

Submitted on the 31 July 2013 at 10:42

1707

**From:** <webmaster@ourconstitution.org.nz>  
**To:** <constitutionalreview@justice.govt.nz>  
**Date:** 28/06/2013 5:06 p.m.  
**Subject:** <http://www.ourconstitution.org.nz/> form submission  
**Attachments:** Constitution Conversation.odt

Sent from The Constitution Conversation #link:<http://www.ourconstitution.org.nz/>.

Full Names: Tipene Te Oro Makatea Organisation Name: Email:  
Phone: Postal AddressA:  
Postal AddressB: Postal City: PORIRUA Postal Region: Whanganui-a-Tara  
Postal Post Code: Postal Country: New Zealand Submission: He mihi nunui ki a Koutou  
nga iwi katoa Submission Upload: Constitution Conversation.odt

Sent on the 28 June 2013 at 17:05



## Te Whakaputanga o te Rangatiratanga o Niu Tirini 2015

### He Honore he Kororia ki te Atua

Honour, Glory to the universal life source IO

### He Maungarongo ki te Whenua

Amnesty of the land, peace on Earth

### He Whakaaro Pai ki nga Tangata Katoa

Good will to all peoples

The peoples of Aotearoa New Zealand:

- Declare Hapuu, Iwi, Tangata Whenua, Rangatira are sovereign peoples in/of Aotearoa.
  - Are responsible as Kaitiaki of Te Ao.
  - Recognise Te Whakaputanga o te Rangatiratanga o Niu Tirini 1835 as the founding document between Tangata Whenua, the crown and the rest of the world.
- Tangata Whenua indoctrinate Tino Rangatiratanga under this constitutional statement based on recognition of the 1835 declaration, its signatories and those Iwi Hapuu who choose to join that Confederation.
- Ask The Crown to confer the protection asked for by the Confederated tribes of Nu Tirini on the 28 October 1835.
- Ask that Queen Elizabeth II invoke Utu and recognises Hapuu Iwi sovereignty over Aotearoa New Zealand by 28 October 2015.
- Dissolve parliament under the current Crown empowered Govt.
  - Recognise and are bound by Te Tiriti o Waitangi, 6 February 1840. It is grandparented until this constitution is ratified and enacted.
  - Acknowledge that Te Tiriti o Waitangi 1840 has been broken by the Crown and therefore living decedents of Rangatira signatories can make any decision as to its status.
  - Recognise the declation of rights of indigenous people by supporting Nga Iwi Maaori to govern over their Rohe in their own country.
- Accept the obligations for the safe responsible running of the country will continue to be met by Tangata Whenua with absolute sovereignty.



- Agree to base Laws on informed and the Peoples consent decision making.
  - Say all citizens are responsible for voting on any or all government decisions.
  - Declare each citizen is responsible to be informed on issues being discussed and voted on.
  - And that citizens loose right to vote or be elected if out of their Rohe for more than 3 days/week over a period of 3months. If returning to Aotearoa to live then must have been Living fulltime for 6 months to vote on anything.
  - Support Local Hapuu and elected community runanga having equal responsibility for the administration of their rohe.
  - Recognise agreed historical boundaries of each Rohe and will determin numbers of the National Executive.
  - Agree that Rangatira/Leaders nominated can be of any ethnicity – need Hapuu mandate.
  - Of 18 years and over will discuss, frame and vote on policy laws and the legal system.
  - 80% of elegable voters must vote in favour of any law change for it to be binding.
  - Failure to vote on more than five consecutive ocasions is an offense.
  - Any Iwi may veto and/or make a law change for their Rohe as is their sovereign right.
  - Each Rohe can nominate as many Rangatira to represent them as they want.  
Only two can represent the Rohe at the Kingitanga/National Executive level. They can be changed at any time.
  - No set term.
  - Two Rangatira/Leaders will be nominated to represent the country from this national executive confederation of Iwi Hapuu and Community Runanga. No set term.
  - Community Runanga are open to all citizens and can elect representatives to the national executive
  - New laws or changes to existing laws can be submitted by any citizen.
  - These are prioritised by the National executive, drawn up in a legal manner and voted on as a binding referendum would be using OneID voting system.
  - The National Executive are responsible for disseminating information via internet, the fourth estate or any appropriate means.
  - All people are valued as an asset to society.
  - Recognise The Bill of Rights Act 1990.
  - Security of the Country can be used to override personal privacy as a last resort.
- Will develop Whakapapa/OneID system for referenda voting.
- Implement laws, policies. Trial and review Laws as they arise.
  - Courts continue in their function to interpret the law.

	<p>Security</p> <ul style="list-style-type: none"> <li>• Armed forces to remain loyal to Aotearoa under temporary military leadership- protection conferred by Queen</li> <li>• To respond to national emergencies as usual</li> <li>• Police to maintain same level of civil law and order</li> </ul>	
	<p>Environment</p> <p>All people are responsible for guardianship Kaitiakitanga of the environment</p> <p>We have an obligation to protect the: Ua, Wai, Awa, Roto, Whenua, Moana, Ngahere, Kararahi, Ha, Tawhirimatea, Mauri, Wairua, Tangata, Te Reo – create individual mandate for each of these but not limited to these.</p> <p>Everything physical has Mauri</p> <p>Water/Wai use vs. preservation</p> <p>A true carbon credit is untarnished air, water, wood and soil.</p>	
	<p>Aged</p> <p>Valued</p> <p>Included</p> <p>Housed</p> <ul style="list-style-type: none"> <li>• Safe, tikanga inclusive Rest Homes</li> <li>• Knowledge resource</li> <li>• Health</li> </ul>	°
	<p>Health</p> <ul style="list-style-type: none"> <li>• Smoke free Aotearoa New Zealand by 2015</li> <li>Wairua manaakitanga whaanau aroha tinana whenua model of health – Whaanau Ora</li> <li>• Population growth target set and managed through emigration/immigration– Goals are environmentally sustainable.</li> <li>• Define and Legalise/decriminalise Dr aided Suicide</li> <li>• Review Alcohol and marijuana laws every three years</li> <li>• Give marijuana the same legal status as alcohol</li> </ul>	

	<p>Matauranga/Education</p> <p>Te reo Maaori language compulsory in schools</p> <ul style="list-style-type: none"> <li>• Learning, creativity and growth fostered as paramount vs. qualification and associated income</li> </ul>	
	<p>Fourth Estate</p> <ul style="list-style-type: none"> <li>• Role as educators re de colonisation to be defined and enacted</li> <li>• Responsible for Tikanga Maaori promotion, education and advocacy</li> </ul>	
	<p>Energy</p> <ul style="list-style-type: none"> <li>• All natural resources to return to Hapuu Iwi, including but not limited to land, water, sea, coal, oil, dams, waterways, wind mills, power stations – may be paid for over time if in private hands.</li> <li>• Agree that Aotearoa New Zealand remain nuclear free</li> <li>• Environmental impact viewed as greater priority vs. economic outcomes/consumerism/air</li> </ul>	
	<p>Finance</p> <ul style="list-style-type: none"> <li>• Investment vs. Environment.</li> </ul>	
	<p>Whakapapa OneID</p> <p>Every citizen will be issued a Whakapapa OneID SIM chip card on birth registration or receiving citizenship.</p> <ul style="list-style-type: none"> <li>• All telecommunications devices will be secure enough to accept OneID SIM device</li> </ul> <p>OneID will store (read only): whakapapa, births, deaths, marriages, passport, IRD, medical records, photo/voice/signature ID, drivers licence, education and qualification records, justice, library as applicable.</p> <ul style="list-style-type: none"> <li>• Information on OneID chip can only be edited by the relevant Government office or organisation which maintains the central database for that specific information.</li> <li>• PIN, Question and voice recognition secure.</li> <li>• Will be able to vote using this device.</li> </ul> <p>Cannot be deactivated/ active for life</p> <ul style="list-style-type: none"> <li>• EFTPOS/debitcard/Visa/MasterCard etc can be added to OneID.</li> </ul>	

	<p>Telecommunications</p> <ul style="list-style-type: none"> <li>• To return to Hapuu Iwi</li> <li>• Including but not limited to: Air waves fibre optic infrastructure</li> </ul>	
	<p>Ua/Wai/Awa/Roto/Moana</p> <ul style="list-style-type: none"> <li>• Protected under same constitutional rights as people</li> <li>• Carbon credits are unethical</li> </ul> <p>The only true carbon credit is untarnished air, water, wood etc</p>	
	<p>Tawhirimatea/Ha</p> <ul style="list-style-type: none"> <li>• As above</li> <li>• Includes all known and yet to be discovered frequencies or energy quantum</li> </ul>	
	<p>Whenua</p> <p>We are the Kaitiaki of the Whenua</p> <p>All whenua will ultimately be returned to the Kaitiaki - Hapuu Iwi and remains with the Atua</p> <p>Bought whenua will return to the Iwi Hapuu of each rohe on the death of the current landholders; or held by their descendants as long as they live on or work with that whenua -- they will maintain a connection both physical and spiritual to that whenua in contrast with a mainly financial connection.</p> <p>Minerals, Ore etc are taonga of the whenua</p> <p>Protection of the whenua and mauri outweigh economic considerations</p> <p>Whenua Land Bank – companies and individuals can deposit their land into the land bank which becomes 'Maaori Land'.</p> <p>Local Hapuu have responsibility of kaitiaki whenua of land bank in consultation with gifter.</p> <ul style="list-style-type: none"> <li>• Whenua can no longer be bought or sold – 26 year maximum leases at market rates.</li> <li>• Whenua use complies with respect of its constitutional rights and protection.</li> </ul>	



	<p>Moana</p> <p>As above replace whenua with Moana Sea and sea bed</p> <p>Kaimoana are taonga of the Moana</p> <ul style="list-style-type: none"> <li>• Sustainability is an economic and environmental consideration</li> <li>• Rahui use to protect Te Moana</li> </ul> <p>Pollution of any manner will be prevented from entering the Moana</p> <p>Rongoa research and protection rights.</p>	
	<p>Ngahere</p> <p>As above replace Moana with Ngahere</p> <p>Ua, Wai, awa, roto, kararahi, rongoa, rakau etc are taonga of the Ngahere</p> <ul style="list-style-type: none"> <li>• ZERO carbon footprint by 2050 (10-15% reduction every 10 years)</li> <li>• Animal welfare will be transparent and prevail over financial benefit.</li> </ul> <p>Whenua will be returned to hapuu if blatant breaches of above found – no compensation.</p> <ul style="list-style-type: none"> <li>• Rongoa research program to be funded at National level.</li> </ul>	
	<ul style="list-style-type: none"> <li>• Intellectual Property Rights</li> <li>• WAI626 revisited and given status in line with this constitution.</li> <li>• Include but not limited to language, art forms, science, culture, music, technology, genetic material</li> </ul>	
	<p>Recreation</p> <ul style="list-style-type: none"> <li>• Encouraged by available sport, cultural, social facilities and events</li> <li>• Community Mara/garden</li> <li>• Swimming lessons free</li> <li>• Fishing</li> <li>• Paua farming</li> </ul>	
	<ul style="list-style-type: none"> <li>• This Constitution is the Supreme Law over Aotearoa New Zealand</li> <li>• This constitution can be changed at anytime by the Peoples consent voting system</li> </ul>	

1087

**From:**  
**To:** <constitutionalreview@justice.govt.nz>  
**Date:** 5/06/2013 12:26 p.m.  
**Subject:** <http://www.ourconstitution.org.nz/> form submission

Sent from The Constitution Conversation #link:<http://www.ourconstitution.org.nz/>.

Full Names: John Leonard Makin Organisation Name: Email:  
 Phone: Postal AddressA: Postal AddressB: Postal  
 City: Auckland Postal Region: Postal Post Code: Postal Country: New Zealand  
 Submission: 1) My aspirations for New Zealand:

I would like NZ to be a country, which we can all be proud to call our own. I want it to be a prosperous and a productive country in which technology, innovation and work ethic are rewarded. A country in which we all pull our weight. A country whose actions are not dictated by the past, but rather by a general recognition of future challenges and opportunities and the united actions that we must take to place our nation in the best possible position. A nation with citizens who are treated equally as New Zealanders and where being a New Zealander is generally more important to us than ethnicity, religious belief or skin colour. Finally a nation whose leadership is based on what leaders believe they can do for New Zealand rather than their own status or personal gain.

A New Zealand Constitution:

We acknowledge the Queen of England as NZ Head of State and as long as this is the case we have no need to differentiate ourselves by establishing a new constitution. If and when we move our structure to that of a Republic this is another matter, and we should then develop an adequately protected, written constitution.

Bill of Rights Act:

I believe that the existing level of protection given by the Act is adequate and we see ample examples of over zealous government actions being taken to task in the courts of law.

Treaty of Waitangi:

A document that seems semi-destroyed. A language which has evolved over the last 150 years, as all languages do. Probable changes in meaning and inference. All factors lead me to suggest that the treaty document be retained as a valuable piece of history but no more than this. My reading of NZ history researched by a number of eminent historians, and of such papers as the Penny Magazines of 1838, which I possess, show a rather volatile tribal situation at the time of the signing of the Treaty and a situation of compromise for a number of the signatories. A document such as this developed so long ago and under such different circumstances from today, has no relevance in a constitution which surely should reflect current conditions and likely future change. The role of NZ amongst Pacific Rim countries is surely the sort of thing that should influence a constitution and not real or imagined past conflicts of interest.

Maori Representation:

Preference given to representation on the basis of race is an anathema. It certainly conflicts with my vision for New Zealand and should be rejected by all New Zealanders. Maori in particular should reject the concept of special Maori seats, Maori privileges, Maori places on Councils, positions held open for Maori in tertiary educational facilities etc. because the implication is that Maori cannot cut the mustard without favoured treatment. We know that this is false and every day see success from Maori in every walk of life through hard work and personal application.

Electoral matters:

120 parliamentary seats is far too many for a country our size. I worked for a Company whose worldwide sales were greater than New Zealand's GDP. It was run effectively by an executive committee of a dozen people.

In my opinion NZ should be looking at a different model with no more than 50 elected parliamentarians dictating the general direction of the country and with fully empowered and well rewarded sector managers obtaining results.

As long as there is only one house in NZ a three year parliamentary term is adequate. I would change my opinion here if a system of citizen generated, binding referenda similar to the Swiss system were introduced.

Sent on the 5 June 2013 at 12:25

510

**From:**  
**To:** <constitutionalreview@justice.govt.nz>  
**Date:** 17/04/2013 5:00 p.m.  
**Subject:** <http://www.ourconstitution.org.nz/> form submission

Sent from The Constitution Conversation #link:<http://www.ourconstitution.org.nz/>.

Full Names: graham malaghan Organisation Name: Email:  
Phone: Postal AddressA: Postal AddressB: Postal  
City: Auckland Postal Region: Postal Post Code: Postal Country: New Zealand  
Submission: I would like the commissions view on the conference held at Kohimarama in 1860 between the then Governor and the Signatories or their successors , that reviewed the Waitangi Treaty and their continued commitment to it.

It is plain that 20 years after the 1840 signing that there was little dispute between the parties, that all were British citizens and had the same rights and privileges

No mention of the word 'partnership' nor of the need for compensations.

That some Maori tribes later attempted to rebel and form a separate 'Kingdom' was defeated and as a price for such actions lands were confiscated to cover the then governments costs for the illegal activity of those tribes.

Therefore I see no need for the special treatment of Maori issues or representations.

Should NZ need a written constitution, for which I have as yet to be convinced, all citizens from what ever ethnicity should enjoy the same rights and privileges, make the same contributions to society and receive the same benefits

Graham Malaghan

Sent on the 17 April 2013 at 16:59



5000

**From:** <webmaster@ourconstitution.org.nz>  
**To:** <constitutionalreview@justice.govt.nz>  
**Date:** 27/07/2013 1:08 p.m.

Sent from The Constitution Conversation #link:<http://www.ourconstitution.org.nz/>.

Full Names: Hudson Percy Malcolm Organisation Name: n/a Email:  
Phone: Postal AddressA: Postal  
AddressB: Postal City: Postal Region: Nelson Postal Post Code: Postal  
Country: New Zealand Submission: 1 Our constitution which is a large part convention and non  
written has served us well for many years and to make that into a single document where an attempt  
is made to cover off every future situation will lead to an inflexibility that will inhibit the  
democratic development of the country. It should NOT be written in a single document.

It would be a mistake to have a supreme document with a higher legal status than other documents.  
This is likely to lead to a situation where judges have a greater say in the future of the country than  
parliament. This is anti democratic as it wrongly infers  
that judges are representative of the people as a whole and will know what is better for us than the  
people whom we vote to represent us.

2 The Bill of Rights Act suitably expresses the basic rights that we have in this community and should  
not be altered

3 The Treaty of Waitangi should never be a formal part of our constitution. The original purpose of the  
treaty was a ceding of sovereignty of the chiefs who signed it allowing the crown to have authority  
over them with the guarantee of retaining their property  
rights and their mana. It none the less did cede their authority. It is agreed that the crown did not  
always interact with Maori in the way that the treaty had indicated and it is perfectly proper for  
appropriate redress to be made for this.

It is also totally proper for resources to be made available for the amelioration of disadvantage  
educationally, in justice, housing and other ways in a manner that is appropriate for the people who  
are suffering that disadvantage. This should be made available  
on the basis of need not on the basis of whakapapa.

4 In the long run there should not be special representation for Maori in either parliament or in local  
government. The systems under which we currently operate give plenty of room for any ethnic or  
other group to become participants in government at whatever  
level. This has obviously happened in parliament over the last 15 years or so. We should in most  
areas of society be looking to remove barriers (equal opportunity) and not be so sensitive about  
equality of representation. This applies to ethnicity, gender,  
culture, religion and so on.

Submitted on the 27 July 2013 at 13:07

## Submission to the New Zealand Constitutional Advisory Panel 2013

As a supporter of Amnesty International, I write to add my voice in support of its submission to the current constitutional conversation.

I am concerned that all our human rights are not adequately protected in New Zealand law.

For example, our Bill of Rights Act 1990 only incorporates civil and political rights. Yet, it is widely recognised that human rights are interrelated, interdependent and indivisible; this means that one set of rights cannot be enjoyed in a meaningful way if the other set of rights is not also adequately protected and respected too.

I believe civil and political rights, such as the right to life, cannot truly be achieved without the equal right to work, accessible health care, adequate housing and education, which are enshrined in the concepts of economic, social and cultural rights.

Despite having ratified the International Covenant on Economic, Social and Cultural Rights in 1978, successive New Zealand Governments have failed to fulfill their obligations to respect, promote and fulfil these human rights.

While the Government says economic, social and cultural rights are currently protected by subject specific statutes, current issues involving these rights, such as child poverty, show that the current system is not working to adequately protect our rights. The maze of laws and policies around economic, social and cultural rights make it difficult for New Zealanders to understand and access their rights.

Without a clear framework to guide legislation and policy it also makes it difficult to see if laws policies are actually working to recognise New Zealanders rights. In addition many human rights in New Zealand lack avenues to remedies if they are breached, which limit New Zealanders' access to justice - an essential right of victims of all human rights violations.

I therefore submit the following recommendations:

- The incorporation of economic, social and cultural rights into the Bill of Rights Act 1990;
- The entrenchment of the Bill of Rights Act 1990 so that the weight and importance of these rights is adequately recognised;
- The explicit inclusion of the power for judges to provide remedies when the Bill of Rights Act is violated;
- That New Zealand ratify the Optional Protocol for International Covenant of Economic Social and Cultural Rights, including opting in to its inquiry and inter-state mechanisms, so that New Zealanders have access to an international remedy;
- The establishment of a Human Rights Select Committee to ensure that the impact of legislation on human rights is sufficiently considered;
- The requirement of all levels of Government to take a human rights approach to addressing human rights issues; and
- Increased human rights education initiatives to increase awareness of economic, social and cultural rights.

I believe these recommendations will provide for stronger protections within our constitutional framework for economic, social and cultural rights.

Taking these measures will ensure a strong legal framework in which all rights are equally protected. It will ensure that the Government can take a rights-based approach to addressing rights issues in New Zealand such as child poverty.

New Zealand has an obligation to take steps to progressively realise such rights as the rights to health, education, and adequate housing. Ensuring they are explicitly protected in New Zealand law is a significant step in ensuring that New Zealand is a place where human rights are protected, respected and fulfilled.

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