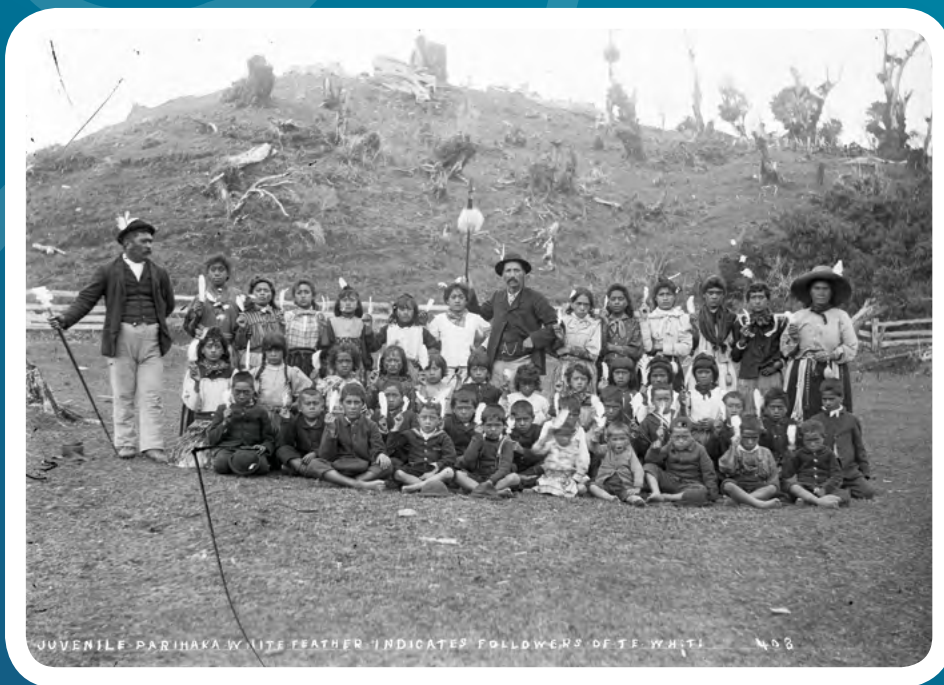


YEARS 1–13

PARIHAKA  
SCHOOLS  
RESOURCE

# Parihaka o neherā, o nāianeī

## Parihaka – past and present




JUVENILE PARIHAKA WHITE FEATHER INDICATES FOLLOWERS OF THE WHITE



 **Caritas**  
AOTEAROA NEW ZEALAND  
The Catholic Agency for Justice, Peace & Development





He will judge between  
the nations and will settle  
disputes for many peoples.  
They will beat their swords  
into ploughshares and  
their spears into pruning  
hooks. Nation will not  
take up sword against  
nation, nor will they  
train for war anymore.  
Isaiah 2:4

Go put your hands to  
the plough. Look not  
back. If any come with  
guns, be not afraid.  
If they smite you, smite  
not in return. If they rend  
you, be not discouraged.  
Another will take up  
the good work.  
Te Whiti o Rongomai,  
Parihaka, 1879

The contemporary world  
too needs the witness of  
unarmed prophets...  
Pope St John Paul II, 1983

---

The Raukura (white feather) is a sign of peace  
associated with the people of Parihaka.

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#### COVER IMAGES

Left: Children from Parihaka with Taare Waitara, Parihaka Pa.  
Collis, William Andrews, 1853-1920: Negatives of Taranaki. Ref: 1/1-011758-G.  
Alexander Turnbull Library, Wellington, New Zealand. <http://natlib.govt.nz/records/22340489>

Right: Children at Parihaka today. Photo: Martin de Jong/Caritas.

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## PARIHAKA O NEHERĀ, O NĀIANEI

**"Though the lions rage still I am for peace...  
Though I be killed I yet shall live; though  
dead, I shall live in peace which will be the  
accomplishment of my aim."  
Te Whiti o Rongomai, 1881**

Tohu Kākahi and Te Whiti o Rongomai were the leaders of one of New Zealand's first peace movements. Emerging from the turbulent years of the Taranaki land wars (1860-65), Tohu and Te Whiti could see that the only way forward for their people was to lay aside their weapons and fight for their rights through peaceful means. They established a settlement at Parihaka between Mount Taranaki and the sea. From here they engaged in a programme of passive resistance against the New Zealand government's land confiscation plan.



Thus the 'fight' of the people of Parihaka played out as a duel, reminiscent of the story of David and Goliath. As fast as government surveyors could plant survey pegs in the ground, Tohu and Te Whiti's followers pulled them out again. As fast as government troops pulled down Parihaka's fences in order to build a road across Māori land, the men of Parihaka rebuilt them.

The story of Parihaka has, in many ways, become the quintessential story of Māori resistance to colonial forces in New Zealand. But as Rachel Buchanan points out, "(Parihaka is) part of a much bigger picture of Māori resistance, and the struggles, past and present, of Parihaka residents have been echoed around New Zealand and overseas."<sup>1</sup> Tohu and Te Whiti's struggle was a struggle for peace for all peoples. Te Whiti said, "It is not my wish that evil should come to the two races. My wish is for the whole of us to live peaceably and happily on the land."<sup>2</sup>

You may know some 'Parihaka-like' stories in your own area which will be worth investigating as part of these lessons; stories not only of resistance to land confiscation, but also of a determination by Māori to live in peace with Pākehā settlers.

Artists, poets, writers and musicians have all been drawn to the story of Parihaka, and have given expression to their respect for the people of Parihaka in their work. Some of these works are worth reading, viewing or listening to as part of your own preparation before you teach these lessons. Poems by Hone Tuwhare and James K Baxter; artwork by Ralph Hotere and

1 Buchanan, Rachel, *The Parihaka Album: Lest we forget*, Huia Publishers, 2009, p 52.  
2 Te Whiti, 1907.



Colin McCahon; books by Dick Scott (*Ask That Mountain*), Witi Ihimaera (*The Parihaka Woman*), James Belich (*I shall not die: Titokowaru's War 1868-1869*), Rachel Buchanan (*The Parihaka Album: Lest we Forget*) and Hazel Riseborough (*Days of Darkness*) are all good background to understanding the importance of Parihaka. Some of these works, or excerpts from these works, can be found in *Parihaka: The Art of Passive Resistance* by Te Miringa Hohaia, Gregory O'Brien, Lara Strongman (Victoria University Press, 2006).

## What happened at Parihaka?

In 1881, after 16 years of concentrated community development, Parihaka had attracted more than 2000 inhabitants. Historian Michael King explains: "Many were disillusioned by the outcome of the Taranaki wars and sought cultural and spiritual replenishment from the teachings of Tohu and Te Whiti."<sup>3</sup> The village was made up of Māori from many iwi from around the country, all of whom were facing the impact of land confiscation and the reality of surviving without their ancestral lands.

The settlement of Parihaka became an industrious and self-sufficient community. Residents learned how to grow introduced crops such as corn, wheat, potatoes, and pumpkins as well as traditional crops and also how to rear animals. There was a well-developed sanitation system and an education system for the children.

Despite the variety of iwi represented there, Parihaka was bound together by its monthly meetings and by the strength of character of its leaders. On the 18th of every month the community and visitors would meet together to discuss the issues that were facing them. The speaker most often recognised was Te Whiti o

Rongomai who, it was said, had a tongue like a sword. Tohu Kākahi was said to have had visions and great spiritual insight that complemented Te Whiti's more public presence. Both leaders forbade the return to armed conflict and called upon their people to resist land confiscation by peaceful means.

Both Tohu and Te Whiti were baptised as Christians and they were strongly influenced by the Bible, especially the writings of the Old Testament, which they had learned in their younger days from the influential minister in Taranaki and Wellington, Minarapa Hatuake. They led the people of Parihaka through in-depth conversations to form foundations of goodwill to all people, equality, empowerment for traumatised whānau from the wars, and of forbearance in the face of adversity. They advocated for and strove to overcome their enemies through peace. Theirs was a fight based on moral integrity and on the Christian principle of "He aroha ki te tangata ahakoa ko wai" – love towards people whoever they are.

The government of the day had led Taranaki Māori to believe that they would not take all the land away from them, but would provide adequate 'reserves' in which the Māori could live if they did not engage in the wars. Tohu and Te Whiti invited government officials to Parihaka to speak about their ideas, but when officials came there was no true intent to participate in shared dialogue. Instead they arrived with rigid statements of the government's intentions, seeking to force their position.

Government surveyors were sent out from the north and south to begin preparing the land for settlement by European settlers and to open up the region by constructing a road. When Tohu and Te Whiti realised the government had

no intention of setting aside adequate reserves and were preparing to break up communal land ownership, they sent out men from Parihaka to plough the land and to pull out the survey pegs. Ploughing the land signified a traditional demonstration of continued Māori ownership of it through occupation. Many of the ploughmen were arrested. Teams from each iwi were sent out to plough their respective lands. When soldiers, police or settlers arrived to arrest them – often with physical assaults – they stood quietly without retaliation. The statement they used was 'Parau kau, tū kau' (plough with oxen then stand in silence). They were taken to prisons far away from Taranaki: in Wellington, Christchurch, Nelson, Hokitika and Dunedin.

One hundred and thirty-seven men were sent to Dunedin where they were forced to build causeways, roads and walls. The conditions were terrible. It has been estimated that at least 21 of the men died there. A number of memorials to their honour can be found in Dunedin.

Meanwhile back in Parihaka, the government sent out troops to complete the coastal road past Parihaka. Tohu and Te Whiti sent out men to rebuild fences across the road and to replant crops trampled by the soldiers.

More arrests followed, and tensions continued to mount. The men of Parihaka were obstructing the government's plans for Pākehā settlement in Taranaki so much that in 1881 Parliament passed the West Coast Settlement Act. This meant that Māori could be arrested in Taranaki without a warrant and jailed for two years hard labour for such things as making or tearing down a fence, removing survey pegs from the ground, ploughing or digging up land, and obstructing government agents who were surveying or building roads.<sup>4</sup>

<sup>3</sup> Michael King: *The Penguin History of New Zealand*, 2003, pp 220-221.

<sup>4</sup> James Froud: *Parihaka: Peace Protest and Power*, Elizabethan Productions, Auckland, 1994, p 21.

## Te Rā o te Pāhua

Parihaka was invaded on 5 November 1881. The following day of arrests and looting is known as Te Rā o te Pāhua – the day of plunder.

Following Te Whiti's refusal to submit to government forces, more than 1500 men led by Minister of Native Affairs John Bryce and the former Minister, William Rolleston, marched into Parihaka. They were met by a group of children playing games and singing at the entrance. They were then presented with bread baked by the women. Despite receiving a peaceful reception, Bryce and his volunteers arrested the men of Parihaka including Tohu and Te Whiti. The women and children who remained experienced a terrifying period of looting, ransacking and rape. The large contingent of soldiers remained at Parihaka until 28 November and a fort was built on a hill within Parihaka to enforce Government policy. The fort remained in place for several years.



NZ Armed Constabulary at Parihaka. Cowan, James, 1870-1943: Collection of photographs. Ref: 1/1-017952-G. Alexander Turnbull Library, Wellington, New Zealand. <http://natlib.govt.nz/records/23057608>

Tohu and Te Whiti were charged with "contriving and intending to disturb the peace".<sup>5</sup> They were never put on trial but remained in custody for 18 months. Some of that time was spent in the South Island, where government officials decided to show the Parihaka leaders some of the 'wonders' of European technology. Te Whiti was impressed by some of the things he saw, including the telephone. He said that the Pākehā had some useful technology "but not the kindness of heart to see that Māori also possessed much great technology which if Pākehā were prepared to adopt would lead to stability and peace and building of a great new society."<sup>6</sup>

When Tohu and Te Whiti returned to Parihaka in 1883, Te Whiti in particular continued the way of active resistance to land confiscation. He and his followers also set about modernising the village. By 1888, Parihaka had many modern facilities including a slaughterhouse, bakery, bank and prison. The village also had a generator for electricity.

The way of life that Tohu and Te Whiti had started before the invasion was resumed, with monthly meetings on the 18th and 19th of the month. Local conflicts and problems were dealt with by community leaders meeting on the marae, and decisions were made there.

After Tohu and Te Whiti passed away in 1907, the village of Parihaka began to decline. There was limited land to cultivate so earning a living was difficult. Between 1920 and 1950 the remaining land in the surrounding area was sold or leased to settlers with the support of the government's Native Land Court.

Despite their material poverty the people of Parihaka continued to hold their 18th/19th day meetings, and to remember the teachings of Tohu and Te Whiti.

## Parihaka today

In the 1970s, as Māori culture underwent a renaissance, Parihaka began to be recognised and it regained some of its former energy. In 1975, Dick Scott's historical account *Ask That Mountain* made Parihaka's story more widely known. Visitors began to come to Parihaka.

In more recent years, Parihaka has been the venue for a regular international peace festival involving two days of music and entertainment.

In 2003, Parihaka was visited by an international delegation of representatives of Martin Luther King Jnr, Mahatma Gandhi and Daisaku Ikeda (a Japanese peace movement). They came to posthumously recognise the contribution of Tohu and Te Whiti to the cause of peace. It is said that the path taken by Tohu and Te Whiti inspired Gandhi in his non-violent resistance campaigns in South Africa and India.

Today at Parihaka there is a small community living around three marae. The meetings on the 18th and 19th of the month continue, as locals



The peace medal gifted to Parihaka in 2003 by representatives of Martin Luther King Jnr, Gandhi and Daisaku Ikeda.

and visitors discuss issues and problems of the present day.

The key concerns of the people of Parihaka today are the same as in 1881: self-determination and peace. Ruakere Hond, a contemporary speaker at Parihaka, says the description of his community is often reflected too simplistically with symbols of the plough, the white feather and references to Parihaka as a passive resistance movement. He says these are key elements of Tohu and Te Whiti's legacy. However, a deeper appreciation of the history of Parihaka – prior to the community's protest action, the invasion and imprisonment – reveals that Parihaka was primarily a sanctuary for the survivors of the land wars. It was a place of open dialogue and reflection on the practical implementation of principles of development and peace. Ruakere believes Parihaka's regular monthly gatherings allow for in-depth examination and shared deliberation involving many iwi and many social contexts. This vision of peace was interrupted by the actions of the Crown that led to the use of strategies of passive resistance to protest the right for Māori development to be recognised.

**The true value of Parihaka is in its historic ability to innovate the assertion of Māori authority, and those processes of innovation are as valid today as they were in the past.<sup>7</sup>**

One of the issues that members of the Parihaka communities are currently deliberating is how to conserve the land that remains in their care. They are concerned about damage being done to waterways that connect to their own water supply, and are especially committed to protecting wetlands which provide important

habitats and breeding grounds for traditional food such as tuna (eel), piharau (lamprey eels) and inanga (whitebait).

Residents of Parihaka are also deeply concerned about the long-term effects of the oil industry around Taranaki. They express concern about the waste and contaminants released by the extraction of fossil fuels particularly with the intensification of this activity using approaches such as fracking. They remain alarmed that the exploitative nature of the activities of companies, with support from the government, is a short-term relationship with this quickly dwindling resource and will further degrade the local environment. When the industry has exhausted the oil and gas fields and moved on, it will be small communities such as Parihaka who will be left to live with the impacts. Parihaka remains committed to seeking solutions using renewable energy and changing the energy usage behaviours of its whānau.

Parihaka has a small area of land within the papakainga (approximately seven hectares) that it uses for food production. Residents continue to explore better ways to farm sustainably so that they have something to pass on to the next generation.

In a new development, the Parihaka community are partnering with Massey University to research viable sources of energy, such as wind, solar and water. This project, named 'Taiepa Tiketike: Passive resistance to climate change', will mean that Parihaka will be in a better position to become self-sufficient in terms of its energy requirements.<sup>8</sup>

Another dream for the people of Parihaka is to design and build new homes for their community. The Papakainga Trust is hopeful



that these homes will be energy-efficient with effective waste management and other eco-friendly features.

The people of Parihaka are also determined to preserve their reo (language) and their tikanga (customs). If you visit Parihaka on the 18th or 19th of any month, you can see first-hand how the dignity of the reo and the tikanga of Parihaka are being upheld.

What the people of Parihaka want above all else is the authority to influence what happens in their own place and on their own land. They also wish to help others recognise that injustice and violence need never be met with more injustice and violence, but rather that, through faith, non-violent resistance brings peace.

<sup>7</sup> Dr Ruakere Hond: *Parihaka: The Art of Passive Resistance*, Wellington City Art Gallery, Victoria University Press, 2000.

<sup>8</sup> Amokura Panoho speaks on Radio New Zealand about hopes and plans for Parihaka. Go to [www.radionz.co.nz/search/results?utf8=%E2%9C%93&q=Parihaka+Papakainga+trust](http://www.radionz.co.nz/search/results?utf8=%E2%9C%93&q=Parihaka+Papakainga+trust)



## Why learn about Parihaka?

In recent times, the events that occurred at Parihaka in the 1870s and 1880s have been the topic of Social Studies units on peace and protest.

The story of Parihaka can also be taught in the context of the Religious Education curriculum. It is about ***Inspiring Men and Women*** (both past and present) who have striven to hold a community together and uphold a set of values during a time of crisis. The teachings of Tohu and Te Whiti echo the beatitudes teaching on peace-making. They and their followers also demonstrate the virtue of trust in the providence of God despite adversity.

A study of Parihaka – past and present – fits well into the Religious Education topic, ***Justice and Peace***. Through these lessons, students will become aware of the consequences of injustice and gain an understanding of the need for justice to be done in order for real peace to be established.

Parihaka Pa. Collis, William Andrews, 1853-1920: Negatives of Taranaki. Ref: 1/1-011758-G. Alexander Turnbull Library, Wellington, New Zealand. <http://natlib.govt.nz/records/22789285>



## Catholic social teaching

This resource invites students to consider the story and lessons of Parihaka through the lens of Catholic social teaching, a body of writing and thought from Church leaders which apply the Church's ethical and moral principles to social questions.

Key resources for considering Parihaka in the context of Catholic social teaching include:

- **The Compendium of the Social Doctrine of the Church:** This provides a helpful summary of key themes and messages from Papal encyclicals and other writings on matters such as human dignity, the common good, and the promotion of peace. While the Compendium is a complex reference resource, teachers and senior secondary students will benefit from learning to use it. It is available for purchase from Pleroma Books ([www.christiansupplies.co.nz](http://www.christiansupplies.co.nz)) or online at: [www.vatican.va/roman\\_curia/pontifical\\_councils/justpeace/documents/rc\\_pc\\_justpeace\\_doc\\_20060526\\_compendio-dott-soc\\_en.html](http://www.vatican.va/roman_curia/pontifical_councils/justpeace/documents/rc_pc_justpeace_doc_20060526_compendio-dott-soc_en.html)
- New Zealand Catholic Bishops Conference statements on the Treaty of Waitangi and Indigenous rights:
  - 1990: 1990 – A Commemoration Year – He Tau Whakamaharatanga mō Aotearoa [www.catholic.org.nz/news/fx-view-article.cfm?ctype=BSART&loadref=51&id=103](http://www.catholic.org.nz/news/fx-view-article.cfm?ctype=BSART&loadref=51&id=103)
  - 1993: Statement on the UN Year of Indigenous Peoples [www.catholic.org.nz/news/fx-view-article.cfm?ctype=BSART&loadref=51&id=81](http://www.catholic.org.nz/news/fx-view-article.cfm?ctype=BSART&loadref=51&id=81)
  - 1995: A statement on the Treaty of Waitangi in today's perspective [www.catholic.org.nz/news/fx-view-article.cfm?ctype=BSART&loadref=51&id=101](http://www.catholic.org.nz/news/fx-view-article.cfm?ctype=BSART&loadref=51&id=101)

- 2008: Statement on indigenous rights [www.catholic.org.nz/news/fx-view-article.cfm?ctype=BSART&loadref=51&id=26](http://www.catholic.org.nz/news/fx-view-article.cfm?ctype=BSART&loadref=51&id=26)

- **More recent Papal documents, including the writings of Pope Francis** (*Evangelii Gaudium*) **and Pope St John Paul II** (*Ecclesia in Oceania*).

When considering the principles of Catholic social teaching that are reflected in the Parihaka story, there are three principles which are strongly represented.

Underpinning all of the teachings of Tohu and Te Whiti is the principle of **Human Dignity**. It is noteworthy that Tohu and Te Whiti forbade anyone to mock members of the community who were physically or intellectually disabled. All were treated with dignity, including Pākehā who came to visit Parihaka.

The principle of the **Common Good** is reflected in the way in which Tohu and Te Whiti sought to establish a community based on equality for all members regardless of religion or iwi affiliation. In the same way, the leaders of Parihaka today encourage the participation of all community members in decision-making for the benefit of everyone.

The principle of **Stewardship** is reflected in the environmental concerns of present-day Parihaka and also in the strong sense that members of the Parihaka community have about kaitiakitanga – guardianship of the land. We could learn much from following the progress of this small community as it explores alternative energy sources and farming methods. (See the Caritas resource *Small yet strong: Voices from Oceania*

on the environment, containing the stories of many indigenous communities throughout Oceania striving to protect their environments. The story of Tihikura Hohaia from Parihaka can be found on p 24 of this resource.)

The principles of **Participation** and **Subsidiarity** are lived out at Parihaka through their monthly meetings where all are welcome to participate and share in making decisions which will affect the community. Important ways of living out principles of Catholic social teaching which are modelled at Parihaka include working for peace and justice through **dialogue** and **non-violent resistance**.

The story of Parihaka has very immediate significance for those living in the Palmerston North diocese. Students from other parts of New Zealand would benefit from finding out about local stories of early contact between Māori and Pākehā: stories not only of conflict and injustice, but also of peaceful co-operation. In fact, leaders at Parihaka suggest that teachers seek to establish 'real' relationships with local Māori who might be willing to tell stories about their own tūpuna. In this way Māori and non-Māori can come together to learn about the past and new relationships can be forged. They ask that teachers not rely on the internet for local stories, but talk to 'real people'. After all, the way to real peace is through real relationships.

The lesson plans in this resource are divided evenly between aspects of Parihaka past (o neherā) and issues of Parihaka present (o nāianeī).

It is important for students to consider the situation at Parihaka today as well as the village of the past. As Rachel Buchanan says, *Parihaka is a "living community" with an "unfinished past"*.<sup>9</sup>



## Theological focus

Tohu and Te Whiti are associated with the Māori prophetic movement which drew inspiration from the Old Testament prophets and Māori spirituality. A common tenet of many of the prophets was that Māori were the lost tribe of Israel, and as such could claim the special protection of God.

Some of the songs and poi dances from Parihaka reflect this new faith in the God of Israel. The lines from a particular poi dance were recorded by a visitor to the village. The lines are taken from the Book of Isaiah.

**‘... And the days of thy mourning shall be ended... Thy people shall inherit the land for ever... A little one shall become a thousand and a small one a strong nation.’**

Tohu and Te Whiti's trust in God are reflected in the unusual design of their village. Instead of a bush fortress, they set up an open village where God's power would defend them rather than the sword and musket.

Tohu and Te Whiti believed they had received divine sanction for their tikanga or 'way'. Their 'way' denounced the selling of land and, initially, many Pākehā usages, such as using European baptismal names, eating European food and writing.

Te Whiti took up the role of an Old Testament prophet in the way he claimed to speak for God. He and Tohu also claimed to have

gifts of wisdom and healing. Te Whiti held strong millennial beliefs and spoke to the people about a coming time of happiness and prosperity for Parihaka, and likened the village to the New Jerusalem.

Probably the most significant sense in which Tohu and Te Whiti can be called prophets is the way in which they spoke out for justice. Te Miringa Hohaia (a Parihaka historian) described Tohu and Te Whiti as "traditional leaders and liberation theologians"<sup>10</sup> determined to protect and deliver their people from Pākehā oppression.

While they had both received baptism, Tohu and Te Whiti's spirituality differed from that of traditional Christianity. They tended to focus on the words of the Old Testament rather than the New Testament. They didn't build Christian churches at Parihaka. While they had initially received some instruction from missionaries, they had become disillusioned when some of these men took the side of Pākehā over Māori during the Taranaki wars.

While Tohu and Te Whiti may not have been overt followers of Jesus Christ, it is clear that they lived by Christ's beatitude values. The particular beatitudes, 'Blessed are the peacemakers, for they will be called children of God' and 'Blessed are those who are persecuted because of righteousness, for theirs is the kingdom of heaven', are sentiments that could be used to describe Tohu and Te Whiti.

## Caritas Aotearoa New Zealand

Caritas Aotearoa New Zealand is the New Zealand Catholic Bishops' agency for justice, peace and development. We work in partnership with communities throughout the world for development, emergency relief, advocacy and education for justice. We are currently working in the Pacific (including Aotearoa New Zealand), Asia, Africa and the Middle East.

Responding to the needs of indigenous peoples is one of five strategic goals for Caritas. We are currently engaged in several tangata whenua projects involving education and advocacy. This resource for schools on Parihaka follows the 2014 publication of an education resource on the Warawara Forest in North Hokianga. Other partnerships in Aotearoa New Zealand include support for Te Roopu Haurongo and their work with families of disadvantaged rangatahi in the Bay of Plenty, and with the hapu of Ngāti Kuri, supporting their opposition to oil exploration offshore from Kaikōura.

Caritas is also supporting a community development project at Parihaka, in which parents are working together to provide a playground for local children.

In 2013 Caritas produced a booklet for parishes and schools entitled *Remembering Parihaka*. It contains the story of Parihaka, related Catholic social teaching, material for prayer and practical ways to remember the events that occurred at Parihaka. This booklet can be obtained by contacting Caritas Aotearoa New Zealand on (04) 496 1742, or by emailing [caritas@caritas.org.nz](mailto:caritas@caritas.org.nz).

Opposite: Burton Brothers (Dunedin, N.Z.). Gathering of People at the Parihaka Pa, Taranaki. Ref: 1/4-002570-F. Alexander Turnbull Library, Wellington, New Zealand. <http://natlib.govt.nz/records/23085322>





## How to use these lessons

This booklet contains at least two lesson plans for each year level, with the exception of junior primary. Yrs 1–3 are clustered together, as are Yrs 4–5. There are four lessons prepared for Yr 10. (The story of Parihaka links easily with Yr 10 RE topics.)

Each lesson is linked to a learning strand in the Religious Education curriculum and a particular focus topic relevant to the year level.

It is intended that the lessons be slotted into your planning for a particular RE topic. You will need to look carefully at what books or resources you may need to gather up in order to teach the lessons. (There is a chart on p 13 explaining how to obtain the various resources.)

However, you may choose to teach the lessons independently of your other topics. Perhaps you might like to teach the lessons on or around 5 November, which is the anniversary of the invasion of Parihaka. The story of Parihaka about peaceful resistance is more relevant to us as New Zealanders than the story of Guy Fawke's Day. Parihaka also has a more meaningful and constructive message. It is hoped that students will learn about different aspects of the Parihaka story each year.

## Remembering Parihaka

It is recommended that schools order copies of *Remembering Parihaka*, a booklet produced by Caritas Aotearoa New Zealand in 2013. Lessons for Yr 9 are based on this resource.

*Remembering Parihaka* contains the story of Parihaka and the events of the late 1800s, a summary of the issues facing Parihaka today, material for prayer and liturgy, and an outline of Catholic social teaching principles that relate to Parihaka. It is good background reading for teachers new to this topic, as well as to senior secondary students.

Booklets can be ordered from the Caritas office in Wellington, by emailing [caritas@caritas.org.nz](mailto:caritas@caritas.org.nz) or phoning (04) 496 1742.

Alternatively download the order form at this URL: [www.caritas.org.nz/resources/remembering-parihaka](http://www.caritas.org.nz/resources/remembering-parihaka)



## Resources and how to access them

The following table contains a list of different books, songs, internet and video resources which are referred to in the lesson plans. This table indicates where the resources can be accessed from and the age level they are appropriate for.

Title & Author	Age Level	Where to access
<i>Remember that November</i> (English version), Jennifer Beck and Lindy Fisher, Huia Publishers, 2013 <i>Maumahara ki tērā Noema</i> (Māori version)	Yr 3–8	National library services to schools or public libraries.
<i>Parihaka</i> , Kathryn Rountree, Pearson Education NZ Ltd, 1987	Yr 3–6	National library services to schools or public libraries.
<i>Te Tūpuna Maunga o Parihaka: The ancestral mountain of Parihaka</i> , Keith Tonkin, Giltedge Publishing, 2006	Yr 7–9	National library services to schools or public libraries.
<i>Parihaka – Peace, Protest and Power</i> , James Froom	Yr 9–11	Elizabethan Promotions, <a href="http://www.elizabethanpromotions.com">www.elizabethanpromotions.com</a> , National library services to schools.
<i>Spirit of Parihaka</i> , Janacia Productions, 1990 (book of poetry)	All ages	National library services to schools or public libraries.
<i>Song of Parihaka</i> , Tim Finn, 1989	Yr 9–13	Listen to song and video on <a href="http://www.nzonscreen.com/title/parihaka-1989">www.nzonscreen.com/title/parihaka-1989</a> Lyrics and story of the song on Puki Ariki's website, <a href="http://www.pukeariki.com">www.pukeariki.com</a> , <i>I'll sing for you a song of Parihaka</i> , and <i>Tim Finn's Parihaka lyrics</i> .
Virginia Winder's <i>Taranaki Stories</i> <i>Pacifist of Parihaka – Te Whiti o Rongomai</i> <i>Tohu Kākahi of Parihaka</i> <i>The Plunder of Parihaka</i>	Yr 9–13	Puke Ariki, <a href="http://www.pukeariki.com/research/Taranaki-Research-Centre/Taranaki-Stories">www.pukeariki.com/research/Taranaki-Research-Centre/Taranaki-Stories</a>
<i>The Prophets</i> , Series 1, Episode 4, Māori Television	Yr 9–13	Available on <a href="http://www.maoritelevision.com/tv/shows/prophets/all-episodes">www.maoritelevision.com/tv/shows/prophets/all-episodes</a> , or purchase from <a href="http://www.scottieproductions.co.nz">www.scottieproductions.co.nz</a> then click on 'shop'.
<i>Tātarakihi – The Children of Parihaka</i> , Paora Joseph and Gaylene Preston	Yr 9–13	Kaitiaki of the film is Maata Hurita Wharehoka. <i>Tātarakihi</i> can be shown by Maata to a class or school group on request. Contact Maata through <a href="http://www.parihakafilm.com">www.parihakafilm.com</a> , click on contact us. (There is a fee for a presentation of the film.)
<i>Remembering Parihaka</i>	Yr 9–13	Caritas Aotearoa New Zealand, 2013
<i>Small yet strong: Voices from Oceania on the environment</i>	Yr 9–13	Caritas Aotearoa New Zealand, 2014
<i>Compendium of the Social Doctrine of the Catholic Church</i>	Yr 11–13	Pontifical Council for Justice and Peace, 2004



**Parihaka Past****Inspiring People****Whakamānawa i te hunga tāngata**

**Learning intentions.** Students will:

- understand that people have unique gifts
- find out about the meaning of their own names
- identify their own gifts.

Tohu and Te Whiti were charismatic leaders with strong gifts.

The name 'Tohu' means a sign. Tohu was a spiritual man who was open to 'signs' from God. The albatross that landed on Tohu's marae became a sign of God's blessing on the people of Parihaka.

Te Whiti got his name from a comet that was connected with a hill called Puke Te Whiti. It was said that this hill stood guard over the past, present and future. In the same way, Te Whiti saw himself as standing guard over the land of his people.

**Activity**

Read *The story of Tohu and Te Whiti* with your class. (Appendix 1)

What gifts do the students recognise in these two men? What were they good at?

**Activity**

Students ask their parents the meaning of their own names. Do their names give any clues about the gifts or abilities they might have?

**Activity**

As a class identify the strengths/gifts of each student. Assist students in identifying something they are good at. Invite students to illustrate these gifts.

**Parihaka Present****People of Peace****Tāngata i te Maunga ā-Rongo**

**Learning intentions.** Students will:

- discuss what they can learn from Tohu and Te Whiti
- identify ways that they can be people of peace.

**Activity**

Teacher to role play the character of Te Whiti or Tohu. Have the students ask you questions and give them your message of peace. Tell the children how you would suggest they solve their problems like playground arguments and people not sharing.

**Activity**

Ask children to think about what the playground or classroom would be like if everybody followed Tohu and Te Whiti's leadership and tried to be a person of peace.

Students draw pictures showing themselves following one of the messages of Tohu and Te Whiti, and being a person of peace.

**Activity**

Talk with the class about ways to sort out differences so that no-one gets hurt.

Give students a raukura (or feather) to cut out, ie. Worksheet 2 Te Raukura. (This was a symbol of Parihaka as described in the next lesson.)

Inside the feather, students are to write down or draw the ways that we want to treat each other.

The feathers can be displayed on a class korowai (cloak) that will show what the class values.

**Parihaka Past***The Holy Spirit helps us****E āwhinatia ana tātou e te Wairua Tapu*****Learning intentions.** Students will:

- Listen to the story of the children of Parihaka and the albatross feathers
- Compare the sign of the albatross at Parihaka with the sign of the dove at Jesus' baptism
- Compile a list of words and phrases about peace.

**Activity**

Read to the class ***The children of Parihaka and the albatross feathers*** (Appendix 2). For more background reading, try one of the following:

*Parihaka* by Kathryn Rountree

*Remember that November* by Jennifer Beck and Lindy Fisher.

Discuss as a class how the Holy Spirit was leading the people of Parihaka. How were the people of Parihaka like Jesus?

**Activity**

Complete Worksheet 1, *Ngā Tohu Rangimārie* (Signs of Peace) (comparing Jesus' baptism and the descent of the albatross on Tohu's marae).

**Activity**

Complete Worksheet 2, *Te Raukura* (The Albatross Feather).

Students write words and phrases relating to peace inside the outline of the raukura.

**Parihaka Present***The work of the Holy Spirit now****Te mahi o te Wairua Tapu ki Parihaka ināianei*****Learning intentions.** Students will:

- Find out about other people who were dedicated to peace
- Understand the importance of having good role models
- Recognise the qualities of a peacemaker.

In 2003, representatives of Mahatma Gandhi, Martin Luther King Jnr and a member of the Japanese peace group called Daisaku Ikeda visited Parihaka. They presented the people with a medal and certificate for Tohu and Te Whiti to recognise their dedication to peace and non-violence. Even though Tohu and Te Whiti had died a long time before, this was a very proud moment for their descendants.

**Activity**

Discuss the people mentioned above: Mahatma Gandhi and Martin Luther King Junior.

What did each of them do to promote peace? Find out about the Japanese peace movement called Daisaku Ikeda. How did this movement start?

**Activity**

Create a certificate that could be given to someone in your school who stands for peace and justice and non-violence. You could call it the Tohu and Te Whiti Peace award, or something similar. Make sure you list the qualities of the person on the certificate.

The wording on the certificate given to the people of Parihaka said, "You have served your community and the world through your dedication to peace and unity, your commitment to non-violence, and your persistent efforts to establish justice for all humankind."



**Parihaka Past****Choices for peace****Ngā Kōwhiringa mō te rongomau**

**Learning intentions.** Students will:

- Consider the choices open to Te Whiti, Tohu and the people of Parihaka
- Identify the consequences of possible choices
- Evaluate the choice that the people of Parihaka made.

Read to the students one of the following:

*Parihaka* by Kathryn Rountree

*Te Tūpuna Maunga o Parihaka: the ancestral mountain of Parihaka* by Keith Tonkin

*Remember that November* by Jennifer Beck and Lindy Fisher.

**Activity**

Stop reading before the invasion of Parihaka takes place. As a class, discuss what choices Tohu and Te Whiti have at this point, eg. take out their weapons or continue to face the soldiers without weapons.

In small groups students can role play the consequences of each choice.

**Activity**

Finish reading the story and then evaluate as a class the choice that Tohu and Te Whiti made. It will be necessary to share with students a little of what occurred after the leaders returned from prison. Also this quote from a descendant of Tohu and Te Whiti might help:

*The Pāhua (the day of the invasion) was a sad day in our history, but it was a survival tactic... Why did Tohu and Te Whiti want us to survive? – so that we could redress those injustices at the appropriate time... Tohu and Te Whiti were about giving us hope and I believe they did.*

**Parihaka Present****Ways of resolving conflict****Ngā huarahi hei hohou i te rongo**

**Learning intentions.** Students will:

- Understand the importance of the Parihaka monthly meetings
- Consider different ways to resolve conflicts peacefully
- Describe ways conflicts between students can be resolved.

On the 18th and 19th of every month, the people of Parihaka and their visitors meet on two marae to discuss important issues and concerns. The hui are chaired by community leaders but everyone is able to take a turn to speak. These monthly meetings have been running since 1866 (with the exception of the five years that the village was occupied by colonial forces).

**Activity**

Brainstorm a list of problems and conflicts that can occur at school and at home.

Consider different ways that people can react to the conflict and the consequences of these choices.

Worksheet 3, **Ngā utu mō āku kōwhiringa** (Consequences of my choices) contains a consequences chart which students are asked to fill in after the class brainstorm.

**Activity**

Students and teacher discuss Worksheet 4, **Ngā tāera hei hohou i te rongo** (Techniques for resolving conflict).

Working in groups of three or four, students choose a conflict scenario and a conflict resolution technique. They then create a role-play of the scenario and the technique. One member of the group can be the mediator who steps in to the conflict and offers a technique for resolving it.

## Parihaka Past

*“Blessed are the peacemakers”*

***Ka koa te hunga hohou rongō***

**Learning intentions.** Students will:

- Discover the key events in the story of Parihaka
- Understand the power of peaceful actions
- Find out about other famous ‘peacemakers’.

### Activity

Read either Kathryn Rountree’s *Parihaka* or Keith Tonkin’s *Te Tūpuna Maunga o Parihaka: the ancestral mountain of Parihaka* to the students.

Alternatively go to [www.pukeariki.com/Research/Taranaki-Research-Centre/Taranaki-Stories/](http://www.pukeariki.com/Research/Taranaki-Research-Centre/Taranaki-Stories/) and find Virginia Winders’ stories on *The Day of Plunder*, *Tohu Kāhahi of Parihaka* and *Pacifist of Parihaka – Te Whiti o Rongomai*.

### Activity

Read the following line to the students, “When the government troops entered Parihaka on 5 November, 1881, the first people they met were children singing and dancing and offering them bread.”

Discuss together the effect that this unexpected meeting might have had on the soldiers. Students are to imagine they are soldiers at Parihaka. They are to write a letter home describing how they felt when they saw the children and how they felt about what happened next.

### Activity

Complete *Worksheet 5, Ngā Tāngata o Rongō (People of Peace)*.

Students choose a peace quote they like and then research to find out five facts about the person who said it.

For more information about Parihaka complete *Worksheet 10, Te Waiata o Parihaka (The Song of Parihaka)*. This worksheet is based on Tim Finn’s song about Parihaka.

## Parihaka Present

*“Blessed are those who hunger and thirst for righteousness”*

***Ka koa te hunga e hiakai ana, e hiainu ana, ki te tika***

**Learning intentions.** Students will:

- Understand the purpose of the Waitangi Tribunal
- Discuss ways in which NZ can become a more peaceful country
- Discuss their own role as peacemakers.

### Activity

What was unjust about what happened at Parihaka? Can the injustice be undone? Can what was taken be returned?

Discuss as a class what it means to be a peacemaker in today’s world. Does it mean always doing what everyone tells you to do and never standing up for yourself? Who are some examples of modern peacemakers?

Encourage students to respond to this discussion by either compiling a list of causes that they would be prepared to stand up for, or write a short verse/poem about their role as a peacemaker.

### Activity

Introduce the Waitangi Tribunal’s role. (See Appendix 3 for an explanation of how the Tribunal works.) There have been two hearings of the Waitangi Tribunal at Parihaka but as yet there is no signed settlement.

The following website contains a learning resource which demonstrates the Waitangi Tribunal process. The case presented here is the Motonui-Waitara claim which involved Te Atiawa people from Taranaki in 1982. Go to the teacher’s notes section for instructions about how to run the lesson.

[www.justice.govt.nz/tribunals/waitangi-tribunal/resources/teaching-aids/resource-kits/the-waitangi-tribunal-and-the-motunui-waitara-claim/the-waitangi-tribunal-and-the-motunui-waitara-claim-teachers-notes](http://www.justice.govt.nz/tribunals/waitangi-tribunal/resources/teaching-aids/resource-kits/the-waitangi-tribunal-and-the-motunui-waitara-claim/the-waitangi-tribunal-and-the-motunui-waitara-claim-teachers-notes)

**Parihaka Past****Signs of God****Ngā Tohu o te Atua**

**Learning intentions.** Students will:

- Recognise the significance of certain signs in the Parihaka story
- Understand that Tohu and Te Whiti were people who were able to read the 'signs of the times'
- Discuss modern-day peace signs.

In the 1860s Tohu and Te Whiti witnessed the brutal violence of the Taranaki land wars resulting in the deaths of many Māori and non-Māori. They could see that violence was not the way ahead for their people. The village of Parihaka was to be a peaceful haven for Māori from many iwi to come together, to support each other, and to keep their way of life alive.

**Activity**

You will need a class set of *Remembering Parihaka*, a booklet available from Caritas Aotearoa New Zealand. (See p. 12 for details of how to order this.)

As a class read 'The Story of Parihaka' on pp. 1-2.

- What practices did Tohu and Te Whiti decide to put aside?
- What ways did they use to resist land confiscation?

**Activity**

Read Virginia Winder's article, *Tohu Kāhahi of Parihaka*, on Puke Ariki's website: [www.pukeariki.com/Research/Taranaki-Research-Centre/Taranaki-Stories/](http://www.pukeariki.com/Research/Taranaki-Research-Centre/Taranaki-Stories/) to find out about the story of Parihaka and the significance of the albatross. Then work through **Worksheet 6, Ngā Tohu o Parihaka (Signs and Symbols at Parihaka)**. To find out about the significance of the albatross feathers, read Appendix 2 of this booklet: The children of Parihaka and the albatross feathers.

**Parihaka Present****Signs at Parihaka now****Ngā Tohu ki Parihaka ināianei**

**Learning intentions.** Students will:

- Understand the stories and symbols that are important to the people of Parihaka today
- Find out about positive signs of growth in Parihaka
- Find out about trends which would threaten the growth of the community.

**Activity**

Watch Māori Television's *The Prophets*, Series 1, Episode 4 available on [www.maoritelevision.com/tv/shows/prophets/all-episodes](http://www.maoritelevision.com/tv/shows/prophets/all-episodes).

If this is no longer available you can purchase *The Prophets* series by contacting the producers on [www.scottieproductions.co.nz](http://www.scottieproductions.co.nz) and click on 'shop'.

This is an excellent retelling of the story of Parihaka, and includes conversations with people living at Parihaka today.

- Students to note down some of the symbols that exist at Parihaka today to remind the people of past events.
- What is one symbolic object given to them by an overseas organisation which the people are particularly proud of?
- Are there any things that are happening in and around Parihaka that might threaten its growth? (Direct students to read p. 3 of the Caritas booklet *Remembering Parihaka*.)



## Parihaka Past

### *Journey from misfortune to opportunity* **I te maruaaitu ki te pae angitu**

**Learning intentions.** Students will:

- Find out about the journey of the Parihaka community from 1866 until today
- Reflect on the impact of the imprisonment of the men of Parihaka on the whole community
- Reflect on the journey of Tohu and Te Whiti in the South Island.

#### Activity

Watch Māori Television's *The Prophets*, Series 1, Episode 4 available on [www.maoritelevision.com/tv/shows/prophets/all-episodes](http://www.maoritelevision.com/tv/shows/prophets/all-episodes).

If no longer on Māori television's website, you can purchase the Prophets series by contacting the producers on [www.scottieproductions.co.nz](http://www.scottieproductions.co.nz) and click on 'shop'.

Students create a timeline with post-it notes on the white board showing the positive (blue) and negative (red) events which impacted on the people of Parihaka from 1866 until today.

As a class, discuss what the effect of having all the men in prison would have had on the whole community.

How would the men have been changed by their experiences in prison? Encourage students to also look into the life of Nelson Mandela and his experience in prison and the events after his release.

#### Activity

Complete Worksheet 7, *Te hīkoi o Tohu rāua ko Te Whiti* (*The journey of Tohu and Te Whiti*).

## Parihaka Present

### *How would Parihaka be today if the history of Aotearoa was different?*

### **Me pēhea te āhua o Parihaka i tēnei rā ina rerekē te hītori o Aotearoa?**

**Learning intentions.** Students will:

- Imagine what the village of Parihaka might have been like today if the invasion on 5 November 1881 had never taken place
- Describe the shared values that would continue to hold the community together
- Suggest ways the people of Parihaka might still achieve some of its dreams.

#### Activity

Worksheet 8, *Ina rerekē te hītori o Parihaka* (*If the history of Parihaka was different*).

Students are to imagine that the invasion of Parihaka never took place and that the land surrounding the village was not sold to settlers. They are to draw a plan of how Parihaka might look today, with modern facilities and employment opportunities. Consider the desire of the people of Parihaka to respect the land and live sustainably. Underneath your sketch plan of Parihaka, describe how the town would be run.

#### Activity

In reality, Parihaka today lacks a strong economic base due to the loss of the land around it. With this in mind, what are ways that Parihaka might still be a strong vibrant community where people can have employment and a sustainable livelihood?

Read Worksheet 9, *Ngā Wawata* (*A Vision for the future*) to find out some of the current issues facing the people of Parihaka and some of their plans for the future.

**Parihaka Past*****Sin and Healing***  
***Hara me te Hohou rongo*****Learning intentions.** Students will:

- Listen to Tim Finn's "Song of Parihaka"
- Reflect on the song's message of sin and healing.

**Activity**

Students can watch Tim Finn performing the song on [www.nzonscreen.com/title/parihaka-1989](http://www.nzonscreen.com/title/parihaka-1989) and read along on **Worksheet 10, *Te Waiata o Parihaka*** (*Song of Parihaka*). Then complete the questions which follow.

On the same worksheet is a quote from Wharehoka Wano. His words may hold the key to how reconciliation and healing might occur.

**Parihaka Present*****Restoring Justice***  
***Haumanutia te Tika*****Learning intentions.** Students will:

- Consider how healing and reconciliation might occur for the people of Parihaka today
- Consider how healing and reconciliation might occur in your town or school, or among your own group of friends.

Wharehoka Wano says, 'Why did Tohu and Te Whiti want us to survive? – so that we could redress those injustices at the appropriate time.'

**Activity**

Class to read the foreword to this teacher's book. (Teacher to photocopy.) According to Bishop Charles Drennan (Catholic Bishop of Palmerston North), what is needed to bring about a greater level of understanding and respect between Māori and non-Māori in Taranaki and throughout Aotearoa New Zealand? How can we ensure this happens?

**Activity**

Students to read the statement of the New Zealand Catholic Bishops in 1995 on the Treaty of Waitangi. The URL is on page 9 of this booklet. What do the last two paragraphs of this article have to say about a way of bringing peace and reconciliation to all peoples of Aotearoa New Zealand?

**Activity**

How does healing and reconciliation occur in your school? What is the process that occurs when one student commits an injustice against another?

Read the story of restorative justice being used at St Thomas of Canterbury College and participate in a class discussion guided by **Worksheet 11, *Whakahoungia te tika i roto i ngā kura*** (*Restoring justice in schools*).

Left: Parihaka Pa. Union Steam Ship Company of New Zealand: Assorted photographs.  
Ref: 1/2-056542-F. Alexander Turnbull Library, Wellington, New Zealand.  
<http://natlib.govt.nz/records/23078293>

## Parihaka Past

### *Pursue the right path* *Whaia te ara tika*

**Learning intentions.** Students will:

- Find out about the story of Parihaka and its leaders
- Identify the values of Tohu and Te Whiti
- Reflect on the impact of strong values on a community.

#### Activity

It would be advisable to do the lesson described for Yr 10 – Journey stories (Parihaka past) first. This will give students a good background to the events that occurred at Parihaka.

#### Activity

Worksheet 12, *Ngā uara e tāmia ana* (Values under threat), provides information about the personalities of Tohu and Te Whiti and some of their words of direction and encouragement to their followers. From reading about how these men lived and what they said, make a list of their values and moral beliefs.

#### Activity

Parihaka was a functioning, self-sustaining village for 15 years (prior to the invasion) and the people managed to rebuild it from 1883 onwards. However Parihaka went into decline after the deaths of its leaders in 1907 and after more of the surrounding land was sold to settlers. Discuss the following questions:

1. What makes a community strong?
2. What skills and values does a community leader need?
3. What makes your school community strong? Your family/your whānau?

Students show their thoughts on an A4 page by sketching, listing key words or brainstorming.

## Parihaka Present

### *Community values* *Ngā Uara o te Hapori*

**Learning intentions.** Students will:

- Reflect on the values that are necessary for a community to rebuild itself and function effectively
- Discuss the factors that are necessary for a community to have peace
- Be introduced to the principle of the Common Good.

#### Activity

Watch an episode from *Marae* on TVNZ on demand: *Marae*, Episode 7. Watch from 17 mins 44 secs to 28 mins 30 secs. This episode contains an insightful discussion between the interviewer and members of Ngāpuhi. The question being put to them is how their community in the north can move ahead. Have students listen and take notes about what attitudes and values are necessary in order for a community to develop.

#### Activity

Go to the *Compendium of the Social Doctrine of the Catholic Church*: [www.vatican.va/roman\\_curia/pontifical\\_councils/justpeace/documents/rc\\_pc\\_justpeace\\_doc\\_20060526\\_compendio-dott-soc\\_en.html](http://www.vatican.va/roman_curia/pontifical_councils/justpeace/documents/rc_pc_justpeace_doc_20060526_compendio-dott-soc_en.html). Chapter 4, no. II, The principle of the common good.

What is this principle about? How will it help communities to work well together?

#### Activity

Worksheet 13, *Te noho hūmarie* (To have peace) provides a framework for students to consider how peace can be 'built' in their own school. How can members of the school community be encouraged to come together, talk together, walk together and work together? How is the common good attained?

What can be done when there is conflict within the school community? Are there any restorative justice practices that can be employed?

What interventions or ideas might help to resolve racial disharmony?



**Parihaka Past****Loss and grief****Te Ngarotanga me te Pōuritanga**

**Learning intentions.** Students will:

- Understand that loss of land and a place to stand are experiences which lead to grief and dislocation
- Understand how grief and loss are transferred onto future generations.

**Activity**

As background to the story of Parihaka it would be great for your class to watch the film *Tātarakihi – The Children of Parihaka*, produced by Paora Joseph and Gaylene Preston. However, the film can only be screened at your school by a presenter from Parihaka, Maata Wharehoka, for an appropriate fee. Contact her by going to [www.parihakafilm.com](http://www.parihakafilm.com) and click on "Contact us".

Maata Wharehoka lives at Parihaka, so if you live in Taranaki, this would be a great option. However, for those further away, the Māori Television series *The Prophets*, Series 1, Episode 4 is very good (see note in next lesson). Alternatively, read *The Plunder of Parihaka* on Puke Ariki's website: [www.pukeariki.com/Research/Taranaki-Research-Centre/Taranaki-Stories](http://www.pukeariki.com/Research/Taranaki-Research-Centre/Taranaki-Stories)

**Activity**

Worksheet 14, **I ngaro te aha?** (*What was lost?*) contains proverbs and quotes to help students reflect on the impact of the losses suffered by the people of Parihaka. It also asks students to consider what was lost by Pākehā settlers and the nation in general.

**Parihaka present****Peace – More than an absence of war****Te Rongomau– Nui ake i te kore pakanga**

**Learning intentions.** Students will:

- Understand the ramifications of land confiscation and unjust treatment on future generations
- Understand the role of the Waitangi Tribunal in redressing past injustices
- Reflect on the Church's teaching on justice and peace.

**Activity**

Watch Māori Television's, *The Prophets*, Series 1, Episode 4 available on [www.maoritelevision.com/tv/shows/prophets/all-episodes](http://www.maoritelevision.com/tv/shows/prophets/all-episodes). If no longer on Māori television's website you can purchase *The Prophets* series by contacting the producers on [www.scottieproductions.co.nz](http://www.scottieproductions.co.nz) and click on 'shop'.

Otherwise read the story *The Plunder of Parihaka* on Puke Ariki's website.

**Activity**

The Waitangi Tribunal's Taranaki report makes a strong statement about the link between justice and peace:

If war is the absence of peace, the war has never ended in Taranaki, because that essential prerequisite for peace among peoples, that each should be able to live with dignity on their own lands, is still absent and the protest over land rights continues to be made.

What does this statement mean to you?

Do you find it inspiring, challenging or frightening? Why?

Worksheet 15, **Te Ripōata o Taranaki** (*The Taranaki Report*) Students read a summary of the Waitangi Tribunal's report on Taranaki land claims and engage in small group discussions using the questions provided.

**Parihaka Past****Ethical Principles****Ngā Mātāpono Matatika**

**Learning intentions.** Students will:

- Reflect on the ethical principles that guided Tohu and Te Whiti
- Compare their values with the principles of Catholic social teaching
- Become familiar with the position of the Catholic Bishops Conference on matters of justice in Aotearoa New Zealand.

**Activity**

If students are not already familiar with the story of Parihaka, they can watch Māori Television's, *The Prophets*, Series 1, Episode 4 available on [www.maoritelevision.com/tv/shows/prophets/all-episodes](http://www.maoritelevision.com/tv/shows/prophets/all-episodes). If no longer on Maori television's website you can purchase *The Prophets* series by contacting the producers on [www.scottieproductions.co.nz](http://www.scottieproductions.co.nz) and click on 'shop'. Alternatively, read the articles about Parihaka by Virginia Winder on Puke Ariki's website: [www.pukeariki.com/Research/Taranaki-Research-Centre/Taranaki-Stories](http://www.pukeariki.com/Research/Taranaki-Research-Centre/Taranaki-Stories).

**Activity**

Worksheet 16, **Ngā ākoranga o Te Whiti** (*The teachings of Te Whiti*)

Revise the principles of Catholic social teaching (from Yr 12 curriculum). Then have students decide which principles are upheld in Tohu and Te Whiti's teachings.

For this worksheet it will be helpful to have a copy of the *Compendium of the Social Doctrine of the Church* on hand, or access it online at: [www.vatican.va/roman\\_curia/pontifical\\_councils/justpeace/documents/rc\\_pc\\_justpeace\\_doc\\_20060526\\_compendio-dott-soc\\_en.html](http://www.vatican.va/roman_curia/pontifical_councils/justpeace/documents/rc_pc_justpeace_doc_20060526_compendio-dott-soc_en.html).

Also refer to "A statement on the Treaty of Waitangi in today's perspective" from the Catholic Bishops Conference [www.catholic.org.nz/news/fx-view-article.cfm?ctype=BSART&loadref=51&id=101](http://www.catholic.org.nz/news/fx-view-article.cfm?ctype=BSART&loadref=51&id=101).

**Parihaka Present****Principles for Peace****Ngā Mātāpono mō te Rongomau**

**Learning intentions.** Students will:

- Reflect on ways that the injustices of the past might be redressed and real peace established for the people of Parihaka
- Understand their own role in bringing real peace to Aotearoa New Zealand
- Apply Pope Francis' principles of peace to the issue of racial harmony in Aotearoa New Zealand.

If possible arrange to watch the film *Tātarakihi – The Children of Parihaka*, produced by Paora Joseph and Gaylene Preston. The film can only be screened at your school by a presenter from Parihaka, Maata Wharehoka, for an appropriate fee. Contact her by going to [www.parihakafilm.com](http://www.parihakafilm.com) and click on "Contact us".

Maata Wharehoka lives at Parihaka, so if you live in Taranaki, this would be a great option. Otherwise the material in the previous lesson will give you enough background.

**Activity**

Complete **Worksheet 17, Mā te aha te rongomau e kawē mai?** (*What can bring real peace?*)

The Waitangi Tribunal seeks to provide justice for those who suffered land confiscations and other losses at the hands of the New Zealand government. While this compensation is an important form of justice, is it enough to establish true reconciliation and peace?

This worksheet contains principles for the common good and peace from Pope Francis' apostolic exhortation, *Evangelii Gaudium*.

**Activity**

Bringing real peace often involves courageous actions from many people. Investigate the actions of Māori people who have made a stand in very public ways for their culture, eg. Hinewehi Mohi, Naida Glavich. How do the actions of such people contribute to the peace process?

## Appendix 1

### The Story of Tohu and Te Whiti

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Tohu Kākahi and Te Whiti o Rongomai were the leaders of a village in Taranaki called Parihaka.

There had been a lot of fighting in Taranaki between Māori and Pākehā because of land. Pākehā wanted more land, and the Māori people were trying to protect their land.

Tohu and Te Whiti started the village of Parihaka so that any Māori who wanted to could find protection there. All the adults of the village would talk together about how to look after their people and their land.

Tohu Kākahi was born in 1810 in Puketapu. When he was a young man, Tohu learned about the Bible and about Jesus. He liked some of these Christian ideas and taught them to the people at Parihaka.

One of the most important of these ideas was non-violence. This meant that people should protect what belonged to them without hurting others.

The name Tohu means 'sign'. One day at Parihaka an albatross flew down and landed on Tohu's marae. When it flew away the albatross left a feather behind. This was a sign that God wanted the people to listen to Tohu and Te Whiti. They were good leaders and encouraged the people to grow their own food and look after the animals so they could provide for their families.

Tohu was married to Wairangi and they had five children.

Te Whiti was married to Wairangi's sister, Hikurangi.

Te Whiti got his name from a comet that is associated with a small hill, Puke Te Whiti, located in the Pouākai Ranges. Māori understand this hill stands guard over the past, present and future. Te Whiti said that he also was a guard, protecting the land of his people.

Te Whiti was a great speaker. He talked to the people of Parihaka about being patient and peaceful. He sometimes read passages from the Bible.

Even though Tohu and Te Whiti managed to build Parihaka into a strong village, the New Zealand government didn't like what they were doing. One day they sent soldiers to take over Parihaka and arrest Tohu, Te Whiti and the other men.

It was a sad day for Parihaka, but two years later Tohu and Te Whiti came back from prison and started to rebuild the village.

Parihaka is still there today in Taranaki, between Mount Taranaki and the Tasman Sea.





## Appendix 2

### The children of Parihaka and the albatross feathers *Nga tātarakihi o Parihaka me ngā raukura*

One hundred and fifty years ago there was a village in Taranaki called Parihaka. It lay between the Taranaki coast and Taranaki mountain.

This village was special because people from many different Māori tribes had come to live there. Many had had their land confiscated and needed a safe place to live – to grow their food and raise their families.

Parihaka was also a special place because it was a place of peace.

The leaders of the village were Te Whiti o Rongomai and Tohu Kākahi. They didn't believe in fighting. They had heard the words of Jesus in the bible which said, "If anyone hits you on the right cheek, offer him the other as well". They told the people to put away their weapons. They told them that if government soldiers came to take their land, they should greet them with gifts.

One early morning in Parihaka an important event occurred. The people were just beginning to move around the village when a large albatross came down to land on Tohu's marae and left a feather there. The people believed that the albatross was a chiefly bird with much mana. By landing on Tohu's marae, the albatross was indicating that Tohu was a great chief and the people should listen to him. The people began to follow the ways that Tohu taught them. And the albatross feather (or raukura) became an important sign for the people of Parihaka.

The children of Parihaka were called tātarakihi which means 'cicadas'. The older people said they sounded like cicadas because they chattered so much. The children had jobs to do at Parihaka. They helped to

feed the hens and the pigs, and they helped to grow food in the gardens. They also played together and learned to dance and sing.

One day Tohu and Te Whiti called the people to the marae, and told them: "Kua rere mai te kōrero ki ō mātou tāringa, āpōpō ka tae mai ngā hōia ki konei ki te raupatu i ō tātou whenua. Me noho tātou ki konei, ki runga i te marae ātea, tatari ai ki a rātou. Ka tunu ngā wāhine i te parāoa mā rātou, ka waiata hoki ngā tamariki ki te ope hōia." <sup>11</sup>

"We have heard that the soldiers are coming tomorrow to try to make us leave our land. We will sit here on the marae and wait for them. The women will bake bread for them and the children will sing and dance."

So, late into the night the people of Parihaka prepared for the soldiers to come. Just before the sun rose the children went out onto the road leading into the village. When the soldiers arrived with their guns they saw the children of Parihaka singing and dancing in the road with albatross feathers in their hair.

The children couldn't stop the soldiers from entering the village and taking the men to prison, but they made the soldiers ashamed of their swords and their guns. No-one was killed in Parihaka that day because the people refused to fight the soldiers with weapons. Instead they stood up to them with courage and mana.

Sometimes the descendants of the people of Parihaka wear albatross feathers to remember the dignity of their tūpuna and how they resisted giving up their land without using violence.



11 This is a translation from an English retelling of the Parihaka story. People of Parihaka may have their own remembrance of the words Te Whiti used on 'Te rā o te Pāhua'.

## Appendix 3

### How the Waitangi Tribunal works

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#### *Who runs the hearing?*

The Waitangi Tribunal is made up of a Chairperson and 20 members, with an approximately equal number of Māori and Pākehā. Each member has an area of expertise relevant to the issues that come before the Tribunal eg. law, history, tikanga (Māori law and custom).

Not all the members will be assigned to any one hearing, but each hearing will have a panel made up of Tribunal members. From within this panel one member will be appointed as the Presiding Officer. The Presiding Officer runs the formal part of the hearing.

For fuller background on the Members of the Tribunal go to [www.justice.govt.nz/tribunals/waitangi-tribunal/about/tribunal-members](http://www.justice.govt.nz/tribunals/waitangi-tribunal/about/tribunal-members).

#### *Who is present?*

The Tribunal members.

The claimants, that is, the hapū, iwi, or individuals who have brought the claim against the Crown (the government). Usually, the claimants have an organising committee who will help organise who will speak on behalf of the claim and in what order they will speak. They arrange the hosting of the hearing, which is often on a marae. In most cases, they make sure that someone says a karakia (prayer) at the beginning and end of each day of the hearing.

The lawyers acting for the claimants: they can cross-examine those who speak formally at the hearing and will give legal advice to the claimants.

Representatives of the Crown (the government). This is usually a legal team, who generally seek to defend the Crown's actions. Sometimes they opt to agree with the evidence put forward by the claimants.

Crown witnesses: Historians or other experts who give evidence on behalf of the Crown.

Tribunal witnesses: Experts the Tribunal asks to speak or write on a specific topic related to the matter of the hearing.

The public: Members of the public are welcome to come and listen in to a hearing.

#### *A summary of participants at the Tribunal*

The Waitangi Tribunal.

The hapū, iwi or individuals bringing the claim against the Crown (the government).

The Crown's legal team.

Anyone from the public who wants to attend.

#### *Who writes it up?*

Everything that is said at the hearing is tape-recorded. Many speakers also provide a written brief of evidence. The Waitangi Tribunal has a team of qualified writers who put the evidence together and draft up a report. In the end, the members of the Tribunal have final responsibility for the report that is produced.

#### *Who makes the recommendations?*

The Waitangi Tribunal.

#### *How do the recommendations become law?*

In most cases, the Tribunal only has the power to make recommendations. When the recommendations have been released, the claimants go into negotiation with the Office of Treaty Settlements (representing the Crown) as to which recommendations – and to what extent – the Government is prepared to agree to. When agreement is reached, a Bill of Parliament is introduced to ensure that the agreed measures of compensation become law.

## Acknowledgements

Ruakere Hond and the community of Parihaka for accompanying us through the writing of this resource and for their recommendations.

Te Rūnanga o te Hāhi Katorika ki Aotearoa (the National Māori Catholic Council) for support and advice, particularly on the use of Te Reo Māori.

Bishop Charles Drennan who requested this resource so all students at Catholic schools in Palmerston North Diocese could learn about the history of Parihaka.

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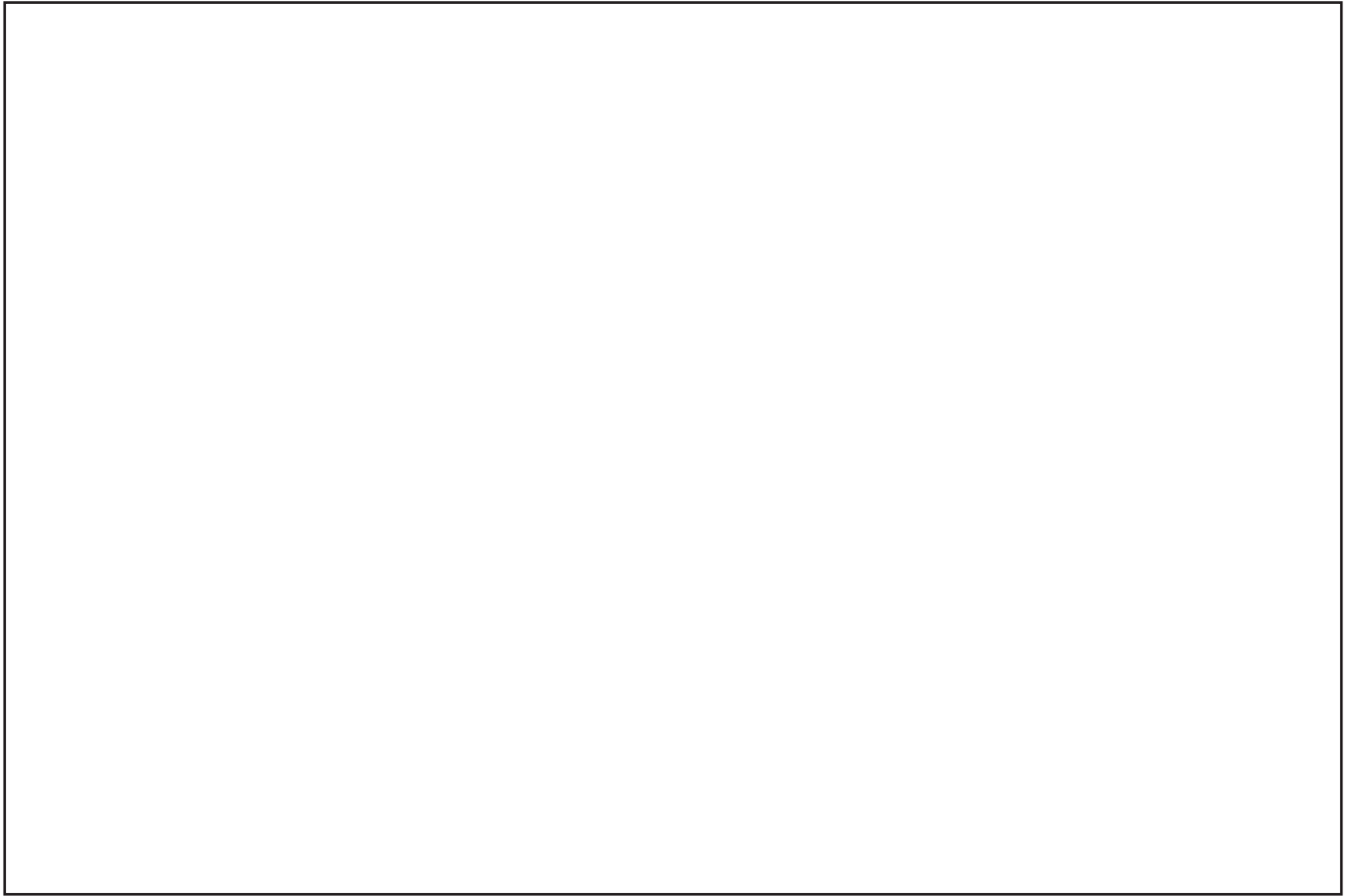
## NGĀ TOHU RANGIMĀRIE – SIGNS OF PEACE

**Do you know the story of when Jesus got baptised by his cousin John?**

(Listen to the story and draw what happened.)

**What did the dove represent in this story?** \_\_\_\_\_

Now draw a picture of the albatross landing in the courtyard at the front of Tohu's marae (the marae ātea).



In the Māori world the albatross is a chiefly bird with mana.

**What did this bird landing on Tohu's marae ātea mean to the people of Parihaka?**

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The albatross left a feather on Tohu's marae.

This feather (or raukura) became an important symbol for the people.



**What are some symbols that are important at your school?**

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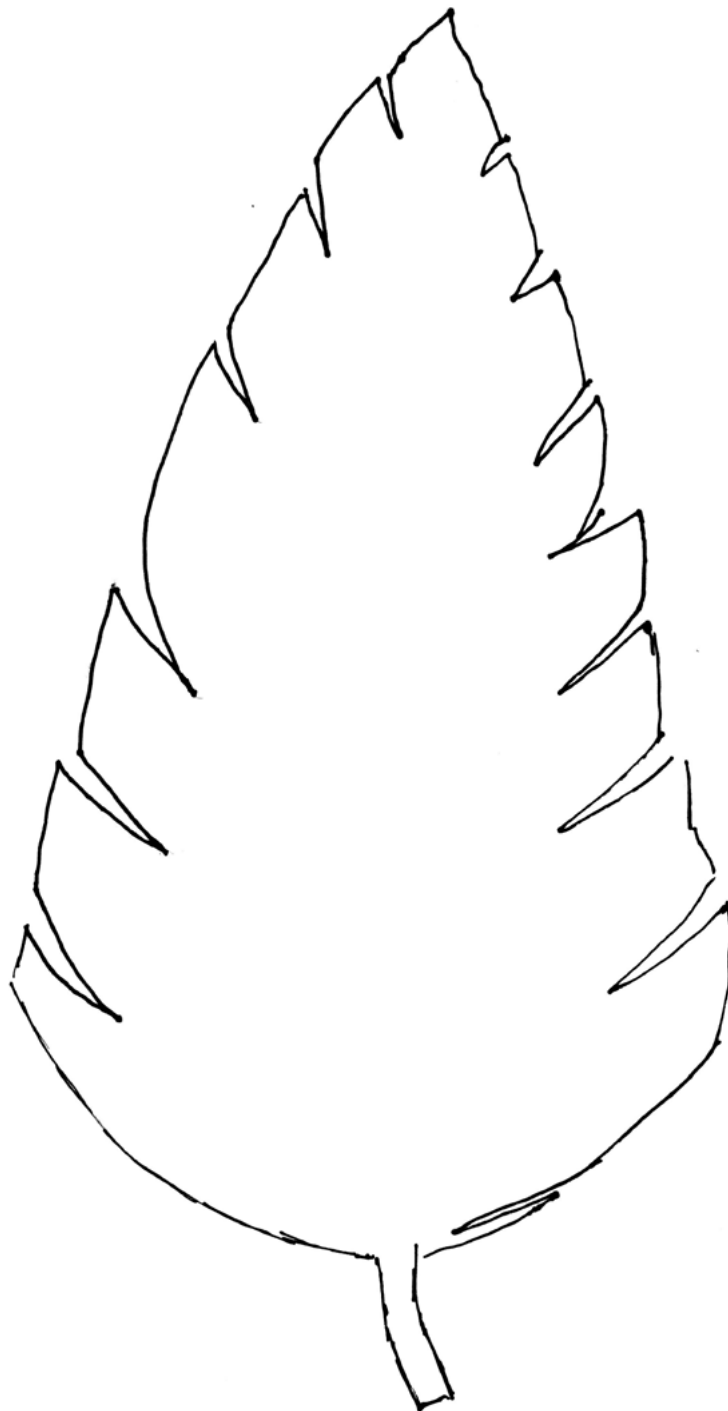
## TE RAUKURA – THE ALBATROSS FEATHER

The **raukura** became a symbol of peace and pride for the people of Parihaka.

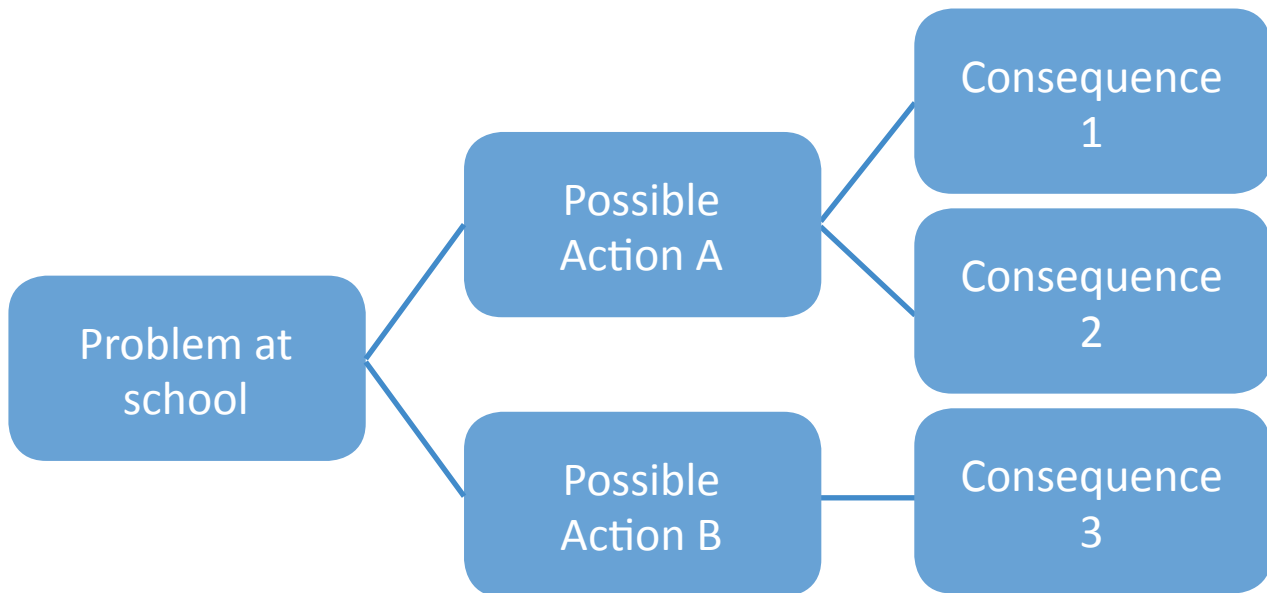
When Te Whiti died in 1907, a kaumātua called Charles Waitara spoke at his tangi, saying:

*Let this be clearly understood by all Māoris, Pākehās and all other nations. The white feather is a sign that all nations through the world will be one; black, red and all others who are called human beings. This feather will be the sign of unity, prosperity, peace and goodwill.*

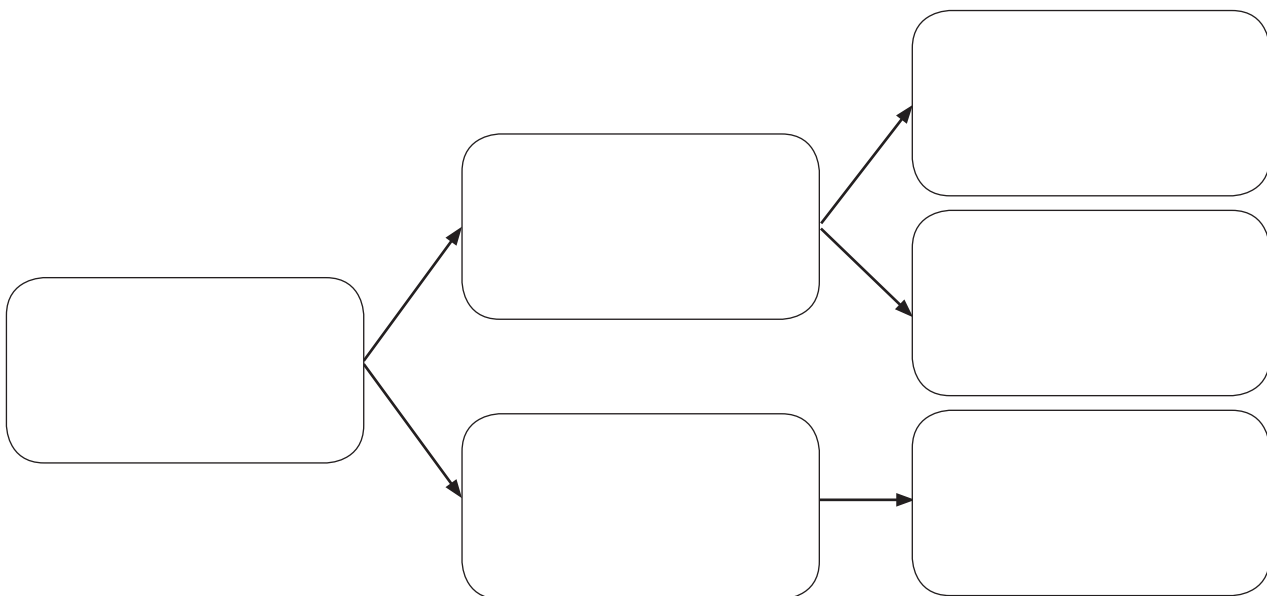
**Inside the raukura below, write down as many words as you can think of that relate to peace.**  
You can start with the four words that Charles Waitara used in the last line of his speech.



# NGĀ UTU MŌ ĀKU KŌWHIRINGA – CONSEQUENCES OF MY CHOICES



**Choose one of the problems that can occur at school and complete the template below, showing possible actions you might choose and the probable consequences of each choice.**



## NGĀ TĀERA HEI HOHOU I TE RONGO – TECHNIQUES FOR RESOLVING CONFLICT

**Calming down time** – Students involved in the conflict take time-out from each other in their own quiet spaces.

**Filling in a think sheet** – Students have a sheet to fill in about what occurred and what they did wrong, and what they might do better next time.

**Thinking room** – A time-out space in which to think quietly about what has happened.

**Restorative conversation** – A teacher or older student facilitates a conversation between the people who are in conflict, inviting both people to focus on their own behaviour and what they might improve.

### Instructions

1. Work in groups of three
2. Choose one of the techniques for resolving conflict above
3. Choose one of the scenarios below
4. Two students act out the conflict
5. Third student intervenes and guides the other two through a conflict resolution technique.

### Conflict scenarios

- You told your friend a secret and your friend promised not to tell anybody. However, he/she must have told someone because now the whole class seems to know your secret. You are very angry with your friend.
- You lend your friend a special pen that you got for your birthday. When you ask for it back your friend refuses to return it and says he/she has lost it. You don't believe your friend and you start arguing.
- You're playing soccer with a group of students in your class. Another student trips you up and you really hurt your knee. You believe the other student tripped you up deliberately. You give him a shove and then you start fighting.
- Your friend is jealous because you got into the rep team for basketball and he/she didn't. He/she keeps making comments about how you don't deserve to be in the team. You get so annoyed with him/her that you yell at your friend telling him/her to shut up.

**Students role play the scenario in front of the class, including showing the 'peer mediator' student helping the other two through a conflict resolution technique.**

**After each role play students are to evaluate how effective the technique was at helping to resolve the conflict.**

# NGĀ TĀNGATA O RONGO – PEOPLE OF PEACE

Read the quotes below from famous peacemakers.

***Peace cannot be kept by force,  
it can only be achieved by  
understanding.***

ALBERT EINSTEIN

***If you want to make peace,  
you don't talk to your friends.  
You talk to your enemies.***

ARCHBISHOP TUTU

***The more we sweat in peace  
the less we bleed in war.***

VIJAYA LAKSHMI PANDIT

***You cannot shake hands with  
a clenched fist.***

MAHATMA GANDHI

***When there is no justice  
there can be no secure  
peace.***

AUNG SAN SUU KYI

***If everyone demanded peace  
instead of another television  
set, then there'd be peace.***

JOHN LENNON

Either as a class, or in pairs, discuss the meaning of each quote.

Choose one of the peacemakers and find out five facts about him or her.

Write your facts on the lines below.

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## NGĀ TOHU O PARIHAKA – SIGNS AND SYMBOLS OF PARIHAKA



Children from Parihaka with Taare Waitara, Parihaka Pa. Collis, William Andrews, 1853-1920: Negatives of Taranaki. Ref: 1/1-006430-G. Alexander Turnbull Library, Wellington, New Zealand.

The monument to Te Whiti at Parihaka (above left) has the symbol of three feathers at the top. Written on the monument is the three-lined prayer:

***He whaikorōria ki te Atua i runga rawa***

Glory to God on high

***He maungārongo ki runga i te mata o te whenua***

Peace on earth

***He whakaaro pai ki te tāngata***

Good will to all mankind

The plume of feathers that the people of Parihaka wore (see photo above right) represents these three lines, and it is also a reminder of the visit of the albatross.

**What did the albatross landing on the marae of Tohu mean for the people of Parihaka?**

The Māori name for the albatross is toroa.

**Find out what toroa feathers were usually used for at the time of Te Whiti and Tohu.**

Tohu's marae became known as Toroanui.

**What does this word mean?**

The albatross feather is called the raukura.

**Find out if people still wear the raukura today and what it means for them.**

**Do some research to find out the origin of other peace symbols.**

**How and why were they first used to represent peace?**

## TE HĪKOI O TOHU RĀUA KO TE WHITI – THE JOURNEY OF TE WHITI AND TOHU

After their arrest on 5 November 1881, Tohu and Te Whiti were taken to New Plymouth to be tried for ‘contriving and intending to disturb the peace’. The trial ended without any substantial charges being laid, and Tohu and Te Whiti remained imprisoned in New Plymouth for six months.

In an unusual turn of events the Parihaka leaders were then taken to the South Island, for what became a ‘tour’ of Pākehā technology and innovation. They were taken to visit an industrial exhibition, boot factories, woollen mills and railway workshops. They saw gaslights, steam trains and telephones. When Te Whiti was asked what was the best thing he had seen in Christchurch, he said, “The river.”<sup>1</sup>

**Read this poem by Elizabeth Smither<sup>2</sup> and answer the questions below:**

**John Ward, Gaoler, recalls**

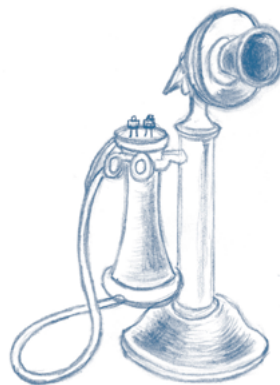
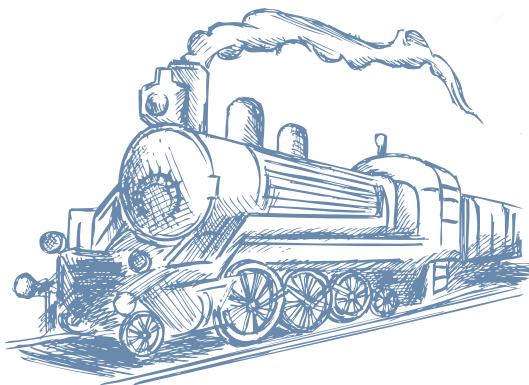
*I escorted them around the Industrial Exhibition  
the Botanical gardens, the cathedral where  
the bells chimed out. At night  
they saw the gas lamps lit. Ear to a  
telephone, ride on a steam train.  
Would nothing move them to confess  
the might and cleverness of the pakeha?  
“So what did you like best?” I asked  
Te Whiti. And he replied, “The river.”*

**What do you think of Te Whiti’s response to John Ward’s question?**

**What was he trying to tell the gaoler by this response?**

**Imagine you were Tohu or Te Whiti.**

- How would you have felt at being shown all the technology of the Pākehā?
- Write a note to your wife and children telling them about what you are experiencing in the South Island and how you feel about being away from home.



1. Dick Scott: *Ask That Mountain: The Story of Parihaka*, Penguin Group (NZ), 1975.

2. Elizabeth Smither in *Parihaka: The Art of Passive Resistance* by Te Miringa Hohaia, Gregory O’Brien, Lara Strongman, 2006.

## INA REREKĒ TE HĪTORI O PARIHAKA – IF THE HISTORY OF PARIHAKA WAS DIFFERENT

When Tohu and Te Whiti returned from imprisonment in the South Island, the village of Parihaka experienced a period of growth. From the late 1880s onwards Parihaka had many modern facilities including a butchery, bakery, bank and prison. They were also able to generate electricity for lighting.

The way of life that Tohu and Te Whiti had started before the invasion was resumed, with monthly meetings on the 18th and 19th of the month. Local conflicts and problems were dealt with by community leaders meeting on the marae, and community decisions were made there also.



Parihaka Pā. Union Steam Ship Company of New Zealand: Assorted photographs. Ref: 1/2-056542-F. Alexander Turnbull Library, Wellington, New Zealand.

**This is Parihaka Pā around 1890. Draw a sketch of what it might have looked like in the twenty-first century if the invasion hadn't occurred. Label the buildings, maraes and other facilities. (There are three marae). Describe how the village might be run.**



## NGĀ WAWATA– A VISION FOR THE FUTURE

### **Farming**

Parihaka today has a small farm. The community's challenge is to farm this land sustainably, without over-reliance on oil-based machinery.

### **Gardens**

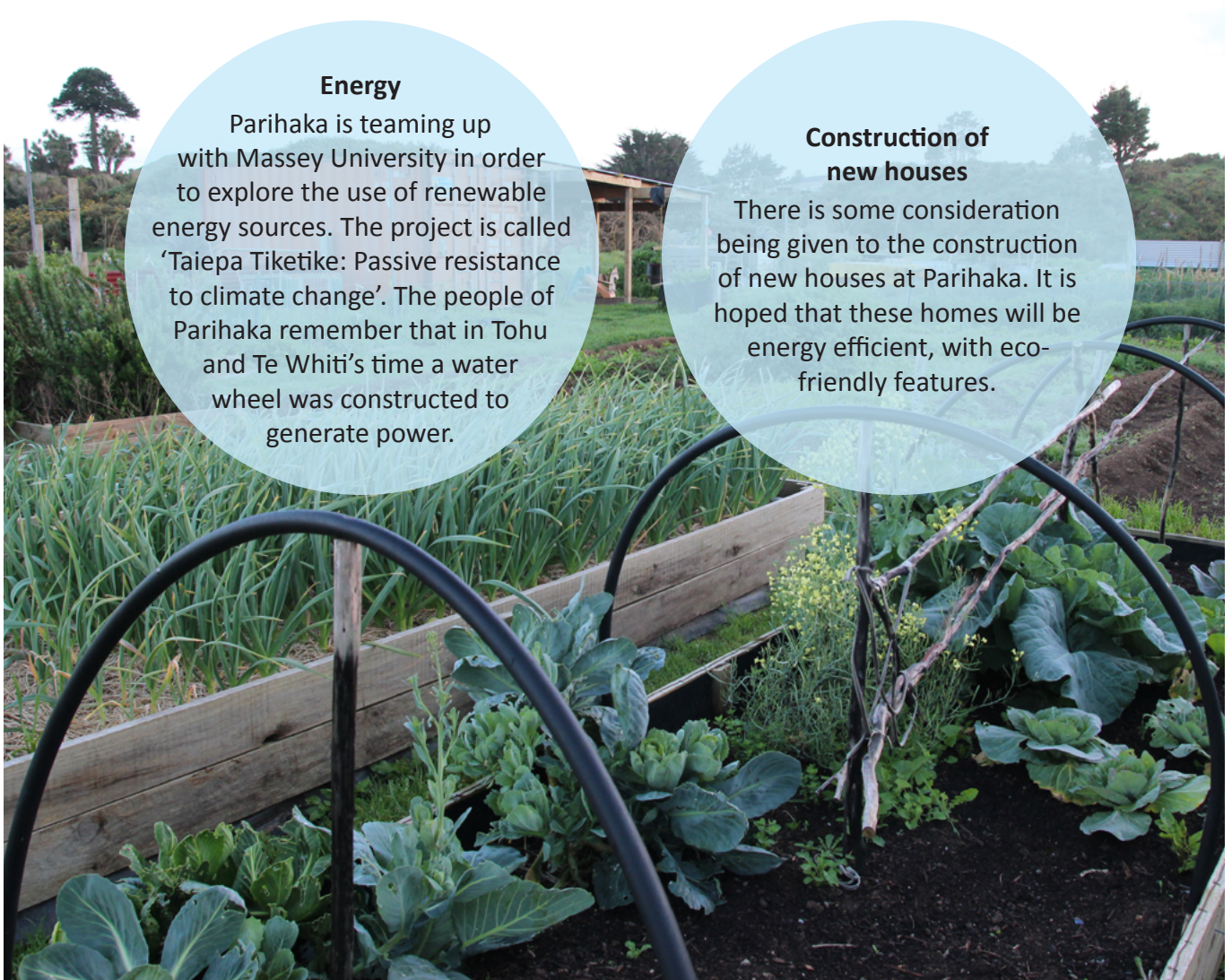
The people would also like to re-develop their gardens, remembering how extensive the gardens were in the time of Tohu and Te Whiti. This will help them become more self-reliant.

### **Energy**

Parihaka is teaming up with Massey University in order to explore the use of renewable energy sources. The project is called 'Taiepa Tiketike: Passive resistance to climate change'. The people of Parihaka remember that in Tohu and Te Whiti's time a water wheel was constructed to generate power.

### **Construction of new houses**

There is some consideration being given to the construction of new houses at Parihaka. It is hoped that these homes will be energy efficient, with eco-friendly features.



Gardens at Parihaka, October, 2013.



## Having a voice

It's very important that the people of Parihaka have a say in local government decisions about such things as pollution of the waterways and the effects of oil exploration off the Taranaki coast.

Tihikura Hohaia, a member of the Parihaka community spoke to Caritas staff about the need to protect wetlands which serve as breeding grounds for traditional food sources such as eel and whitebait. These wetlands can be threatened when farmers divert waterways on their land.

"Once the oil starts running out, and economies start collapsing because they've based their whole thing on oil, we're going to have to start relying on our local food again, and the more we do now to protect our waters and our reefs, and our land – our soil quality, the better off we'll be," Tihikura said.



Tihikura Hohaia speaks at the launch of the Caritas environmental report *Small yet strong: Voices from Oceania* on the Environment, October 4, 2014

## Questions for discussion

1. What is Tihikura's opinion of New Zealand's current way of life based around using oil-based fuel for our transport and machinery?  
Do some research. How long will it be before oil supplies around the world run out?
2. Even if we do have enough oil-based fuel to last us for another 50 or 100 years, should we use up all of this fuel? What are some of the negative effects of burning fossil fuels?  
Go to <http://math.350.org/> to find out the statistics about how much oil and gas we can safely burn in the next 50 years.
3. Find out about groups like 350 Aotearoa ([www.350.org.nz](http://www.350.org.nz)) and 350 Pacific ([www.350pacific.org](http://www.350pacific.org)).  
What are these groups doing to encourage people to think about other ways of living that reduce our reliance on fossil fuels?
4. Go to [www.radionz.co.nz/search/results?utf8=%E2%9C%93&q=Parihaka+Papakainga+trust](http://www.radionz.co.nz/search/results?utf8=%E2%9C%93&q=Parihaka+Papakainga+trust) and listen to the Chairperson of the Parihaka Papakainga Trust, Amokura Panoho, speak about her hopes and dreams for Parihaka.  
What impresses you about Amokura's approach to development at Parihaka?  
What might Parihaka look like in 25 years time?

# TE WAIATA O PARIHAKA – THE SONG OF PARIHAKA

In 1989 Tim Finn was inspired to write a song about Parihaka after reading Dick Scott's book *Ask That Mountain: The Story of Parihaka*.

You can listen to Tim Finn's song on <http://www.nzonscreen.com/title/parihaka-1989> and watch the video clip. Here are the words.

## Parihaka

*Tim Finn, 1989*

My friend, My friend, I hate to see you suffer,  
Events conspire to bring us to our knees,  
My friend, my friend, you've taken this the wrong  
way,  
Rise up, defend yourself, never give in,  
Look to the sky, the spirit of Te Whiti,  
The endless tide is murmuring his name.

I know Te Whiti will never be defeated,  
And even at the darkest hour,  
His presence will remain.  
I'll sing for you a song of Parihaka.

Te Whiti he used the language of the spirit,  
Then stood accused, the madman and his dream,  
He saw the train go roaring through the tunnel,  
He heard the voice travel on the magic wire,  
But he loved the silence of the river,  
He watched the dog piss on the cannon's wheel.<sup>1</sup>

I know Te Whiti will never be defeated,  
And even at the darkest hour,  
His presence will remain.  
I'll sing for you a song of Parihaka.

One day you'll know the truth,  
They can't pull out the roots,  
Come and take me home,  
To weep for my lost brother.  
They gather still, the clouds of Taranaki,  
His children's children wearing the white plume,<sup>2</sup>  
So take me for the sins of these sad islands,  
The wave still breaks on the rock of Rouhotu.  
And when you taste the salt that's on your  
pudding,<sup>3</sup>  
And when you taste the sugar in your soup,  
Think of Te Whiti, he'll never be defeated,  
Even at the darkest hour,  
His presence will remain,

I'll sing for you a song of Parihaka,  
Come to Parihaka,  
Weep for my lost brother,  
The spirit of nonviolence,  
Has come to fill the silence,  
Come to Parihaka.

- 
1. The night before the invasion of Parihaka an old man had a dream in which a dog urinated on the cannon of the soldiers. This was seen as a positive sign and gave people hope.
  2. What is the white plume that Te Whiti's descendants wear?
  3. Read the passage on the following page and find out what this line refers to.

*After six months' jail in New Plymouth, Tohu and Te Whiti were taken on a tour of the South Island in an attempt by the government to impress them with European developments.*

*They were unmoved, especially Tohu, who even rejected European ways of eating. Te Whiti did try to learn table etiquette. "Tohu, on the other hand, did not care for nonsensical Pakeha customs," Ailsa Smith says. "His 'unique tastes' led him to eat sugar and jam with his soup, eggs, meat and fish, and to put pepper on his pudding and his bread and butter."*

Virginia Winder, 2003, Puke Ariki (website) used with permission.

1. What are the sins of these sad islands that Tim Finn refers to?
2. Who were the lost brothers?

Read the following excerpt from the *Otago Daily Times* (ODT) and find out how many brothers from Parihaka were 'lost' during their imprisonment in Dunedin.

ODT staff writer, 8 January 2012

## Historic caves have story to tell

The Maori prisoners came in waves, with the first group of 74 – known as the Pakakohe group – sent to Dunedin in 1869 after Titokowaru's War, an armed dispute in the mid-to-late 1860s, sparked by land confiscations in south Taranaki.

Historian Bill Dacker, of Dunedin and Beaumont, said it was this first group that was put to work helping build the Andersons Bay causeway and road, with Pakeha convicts also used on the project.

The Maori prisoners also worked on other city projects, including the Dunedin Botanic Garden's stone walls and the city road eventually named after them - Maori Rd.

They were eventually followed by 137 of Te Whiti's 'ploughmen', also from Taranaki, who were detained without trial after peacefully resisting European occupation of confiscated land and brought to Dunedin in 1878-79.

The prisoners were held at Dunedin prison and transported to work sites, but 21 died during their time in Dunedin and were buried in unmarked paupers' graves in the Northern Cemetery.

The death toll included 18 of the 74 prisoners put to work at Andersons Bay, which was "a very significant casualty rate in anyone's army", Mr Dacker said.

Their story has been commemorated, most recently with a memorial stone unveiled at the cemetery in March.

The Rongo stone memorial to their story was positioned on the grass reserve next to the cliff beside the Andersons Bay inlet, and just a few metres from the door into the cliff. It was unveiled in 1987 following a hikoi to Dunedin by descendants of the Taranaki prisoners.

3. In the refrain of Tim Finn's song he says that "Te Whiti will never be defeated."  
Read Wharehoka Wano's words to help you work out what this line in the song means.

Wharehoka Wano's ancestors lived in Parihaka at the time that it was invaded by the troops.  
He retells the story of 'Te Rā o te Pāhua', the day of plunder, that has been passed down to him.

*Wharehoka says 5 November is remembered as a day of great sadness, but also a day of survival.*

*"There would have been, as far as Te Whiti and Tohu are concerned, no point in fighting because we would have been destroyed. So it was a survival tactic," he says.*

*"We always talk about going out to the Pāhua and it's the day we remember, we don't celebrate it of course, we commemorate it.*

*"So there is a sadness, but there is also the survival aspect that's sung about in a number of our waiata."*

*For Wharehoka, this is the big message: "The Pāhua was a sad day in our history, but it was a survival tactic, and we did survive. Why did Te Whiti and Tohu want us to survive? – so that we could redress those injustices at the appropriate time."*

*He wonders if that time is now.*

*Wharehoka isn't certain, but he does know: "Te Whiti and Tohu were about giving us hope and I believe they did."*

Virginia Winder, 2009, extract included with permission of Puke Ariki.

4. Write another verse for Tim Finn's song describing the qualities of Te Whiti and Tohu and the way in which their leadership helped the people to survive.

OR

Write a verse for the people of Parihaka today.



## WHAKAHOUNGIA TE TIKA I ROTO I NGĀ KURA – RESTORING JUSTICE IN SCHOOLS

**Read the following article about implementing restorative justice practices at a school. Could this system work effectively at your school? Is there some other way students at your school could be helped to work out their differences?**

Many Catholic schools in New Zealand have adopted peer mediation or restorative justice processes to deal with issues of conflict or school discipline. One is St Thomas of Canterbury College in Christchurch, where the principal says the journey to integrate restorative justice into school processes has been positive and life changing. She says restorative justice is an effective process to resolve situations of bullying because it focuses on developing empathy, on empowering the victim and on reparation of the relationship by the offender.

Josh, a student at St Thomas College, said:

*Restorative justice is one of the best things to have happened at our school because it has helped friends stay together. Friendships have not been destroyed when some actions went too far. The restorative conversation helped friends to front up, talk about what happened and now we have a lot stronger friendships.*

*Restorative justice teaches you how important communication is! Relationship is the key. It encourages you to think about resolving things rather than bottling up negative thoughts.*

### **How does restorative justice work at this school?**

The school has created a Restorative Room which provides a quiet space where conversations can take place. The deans and pastoral staff help to implement the programme.

In the Restorative Room the offender is asked only three questions:

What have you done?

Who has this affected?

How are you going to fix it?

Answers are recorded on the Restorative chat sheet.

### **Example**

It seemed like an open and shut case – Student A pulled a pocket knife out with the blade out and threatened to stab Student B – and in the past the



punishment would have been automatic suspension. Instead we held a restorative justice conference which was attended by both boys, their families, our community constable, our principal and the school counsellor.

What made the offence really surprising was that the two boys were close friends and their families were also close.

Halfway through the conference Student A broke down in tears, speaking of the racial taunts he had been subjected to by Student B for more than a term. Student B admitted this, acknowledging that he had contributed to the incident with the pocket knife. Yet Student A had been questioned thoroughly and counselled prior to the conference and had never spoken of the racial abuse: it was only in the safety of the restorative justice conference that he felt able to speak from the heart.

The decision of the conference was that both students were to work together in organising dual signage around the school in both languages. Under previous systems Student A would have been suspended and left with a feeling of injustice and helplessness.

At the end of the conference both sets of parents embraced the sons, demonstrating that relationships had been repaired.

## NGĀ UARA E TĀMIA ANA – VALUES UNDER THREAT

Tohu and Te Whiti founded a village based on strong moral values. They believed in efficient farming methods, education for the young, good health and sanitation systems and they also enforced an alcohol ban.

Thus the lifestyle at Parihaka was a disciplined but healthy one.

Tohu and Te Whiti taught their values to the people at the monthly meetings on the 18th of each month. They taught about peace and solidarity, faith and endurance.

**Look at the quotes written below. Describe the values that the two leaders are calling their followers to imitate.**

Quote	Value/s
<i>God said to Moses, do not strive against me, or you will die; by faith only can this tribe be saved. This also is an example to us. Our salvation today is stout-heartedness and patience ...</i> – Te Whiti o Rongomai	
<i>Though the lions rage still I am for peace... Though I be killed I yet shall live; though dead, I shall live in peace which will be the accomplishment of my aim.</i> – Te Whiti o Rongomai	
<i>We cannot be overcome if we remain here, but would perish if we fled. I would sacrifice myself to the gun to save you.</i> – Tohu Kākahi	
<i>Let the Government come and bring their quarrel with them to be settled here. I will not say to them stop, but allow them to do as they choose, and will not restrain them ...</i> Tohu Kākahi	
<i>Land is the sustenance for the survival of the children.</i> – Te Whiti o Rongomai	
<i>The government come not hither to reason, but go to out-of-the-way places. They work secretly, but I speak in public so that all may hear.</i> – Te Whiti o Rongomai	
<i>Te Whiti was a very, very clever man. There is no account of Te Whiti o Rongomai reacting to the harsh treatment. Although, while in detention he complained of being very low of spirit. They (his supporters) composed many, many hundreds of verse about the injustices and of the land theft, but there is no cynicism and no indication of bitterness and there is certainly no derogatory remarks made about anybody who had been a friend or colleague of his.</i> – Te Miringa Hohaia (Parihaka historian) <sup>1</sup>	

<sup>1</sup> Virginia Winder, *Pacifist of Parihaka – Te Whiti o Rongomai in Taranaki Stories*, Puke Ariki, <http://www.pukeariki.com/Research/Taranaki-Research-Centre/>

## TE NOHO HŪMARIE – TO HAVE PEACE

It is sometimes necessary to ask the question, “What is needed to have peace?”

The following whakatauki (Māori proverb) holds an important key to answering this question:

***Waiho i te toipoto, kaua i te toiroa***  
Let us keep close together, not far apart

**Discuss the importance of standing in solidarity and working together in order to bring about peace.**

### PEACE IN OUR SCHOOL

In order to have peace we need to come together, talk together, walk together and work together. For each part of this statement, think of ways in which your school already builds peace. Discuss the questions posed in each of the 4 segments in small groups and report back to a class brainstorm.



**How well does your school measure up in terms of working together to build peace?**

**Now spend some time discussing how your school could improve in one or more of these four components. Compile the class answers in another pie chart.**

## I NGARO TE AHA? – WHAT WAS LOST?

By the 1920s the community living at Parihaka had dwindled from over 2,000 people to only about 200.

**In small groups read the following list of losses suffered by the people of Parihaka.<sup>1</sup> In your group put these losses in order from most significant to least significant. Be prepared to give reasons for the order you choose.**

- **For each loss compile a list of consequences, eg. loss of land leads to loss of security, food sources, etc. Fill in the table below.**

**Loss of land** – Between 1881 and 1950 Parihaka lost most of its surrounding land. Today the community has a very small area of land (approximately seven hectares) that is used for food production.

**Loss of access to a new economic system** – A new 'Pākehā' system of trade and finance had gained prominence and many Taranaki Māori lacked the economic base to participate in this new economy.

**Loss of personal dignity** – Loss of land and livelihoods can also result in a loss of personal dignity.

**Loss of traditional knowledge** – Subsequent generations of young Māori missed out on learning about traditional ways of living.

Type of Loss	Consequences
Loss of land	
Loss of access to the new economic system	
Loss of personal dignity	
Loss of traditional knowledge	

<sup>1</sup> Patricia Berwick: *Power, Prejudice, Parihaka: Unbridled Power*, VDM Verlag Dr. Muller Aktiengesellschaft & Co. KG, 2010.



- Now read the four quotes below. Try to link each quote with one of the 'losses' listed above.

*Being cut off from Māori culture is a key factor behind the high rates of Māori suicide and attempted suicide, a study has found.*

*Massey University researcher Nicole Coupe interviewed Māori treated at Auckland hospitals following attempted suicide and compared them with a control group.*

*She found much higher numbers among the attempted-suicide group were not connected to things Māori.*

*"They didn't have a secure identity," she said.*

New Zealand Herald, January 23, 2006

*Ka mate te whenua, ka mate te tangata; ka ora te whenua, ka ora te tangata.  
The Earth dies, man will also die; the Earth lives, man will live also.*

*One is made to feel like an intruder when we have to ask Pākehā if we could have ready access to the places we used to go for generations, to gather watercress, preserve our corn, fish for eels, or dye harakeke in the black mud... we used to have ample land to sustain all our families... the resources have gone.*

Donald Hugh McDonald in his submission to the Waitangi Tribunal, 2009

*Now that the Pākehā has come the iron has taken the place of the stone. The lightning flash of the Pākehā's wisdom [the telephone] speaks far and near. The old order has changed; your ancestors said it would change...*

Maui Pomare, at the funeral of Te Whiti in 1907

## What did the settlers lose?

It might be easy to assume that what Taranaki Māori lost, Pākehā settlers gained. However, this may be a slightly simplistic assumption.

The new settlers had largely left Britain because of taxation, land loss and famine. They had been assured by the New Zealand Company and the New Zealand government that there was plenty of good land available for them in this new country.

Many settlers did not realise that the land actually belonged to the Māori or that Māori people were suffering in similar ways that they had been suffering back in England, Ireland or Scotland.<sup>2</sup>

The government often painted Māori as the obstacle to new settlers receiving land, when in fact it was the government that wasn't always honest with the settlers.

However, distrust began to build up between Māori and settlers in Taranaki.

So the Pākehā settlers gained land but lost the opportunity to live in peace with the original people of the land and to exchange cultural knowledge and beliefs.

## Questions for discussion

- How might things have been different?
- Who is most responsible for bringing about a restoration of justice? (the Taranaki iwi, the descendants of the Pākehā settlers or the New Zealand government?)

The following quote from the Waitangi Tribunal is insightful...

*For the Taranaki hapu, conflict and struggle have been present since the first European settlement in 1841... In this context, the (land) war itself is not the main grievance. The pain of war can soften over time. Nor is land the sole concern. The real issue is the relationship between Māori and the Government. It is today, as it has been for 155 years, the central problem.*

2 Patricia Berwick: *Power, Prejudice, Parihaka: Unbridled Power*, VDM Verlag Dr. Muller Aktiengesellschaft & Co. KG, 2010.

## TE RĪPOATA O TARANAKI – THE TARANAKI REPORT

This summary of the Taranaki report comes from the Ministry of Justice website:

[https://forms.justice.govt.nz/search/WT/reports/reportSummary.html?reportId=wt\\_DOC\\_68453721](https://forms.justice.govt.nz/search/WT/reports/reportSummary.html?reportId=wt_DOC_68453721)

When *The Taranaki Report: Kaupapa Tuatahi* was released in 1996, it was hailed by many as one of the Tribunal's most important reports. Indeed, the Minister in charge of Treaty of Waitangi negotiations at the time, the Honourable Doug Graham, urged all New Zealanders to read it. The report dealt with 21 claims concerning the Taranaki district and canvassed the land wars and confiscations in the area, as well as the story of Parihaka.

Twelve hearings were held between September 1990 and June 1995, and the report was presented to the Minister of Māori Affairs and the claimants on 11 June 1996.

*The Taranaki claims could be the largest in the country. There may be no others where as many Treaty breaches had equivalent force and effect over a comparable time. For the Taranaki hapu, conflict and struggle have been present since the first European settlement in 1841. There has been continuing expropriation by various means from purchase assertions to confiscation after war. In this context, the war itself is not the main grievance. The pain of war can soften over time. Nor is land the sole concern. The real issue is the relationship between Māori and the Government. It is today, as it has been for 155 years, the central problem.*

—The Waitangi Tribunal

The complaints stemmed from land confiscations that took place during the 1860s wars, which began in Taranaki before extending elsewhere. In fact, armed initiatives did not cease in the region for an unparalleled nine years, and the Tribunal commented on the effect that this had on local Maori:

*If war is the absence of peace, the war has never ended in Taranaki, because that essential prerequisite for peace among peoples, that each should be able to live with dignity on their own lands, is still absent and the protest over land rights continues to be made.*

The confiscations came with an undertaking that the lands necessary for hapu survival would be returned without delay, but the Tribunal found that this promise was not maintained. Instead, many hapu were left with nothing of their own to live on and became squatters on Crown land:

*Taranaki Māori were dispossessed of their land, leadership, means of livelihood, personal freedom, and social structure and values. As Māori, they were denied their rights of autonomy, and as British subjects, their civil rights were removed. For decades, they were subjected to sustained attacks on their property and persons.*

The Tribunal thus saw disempowerment as the main foundation of the claims.

The Tribunal considered that an endowment that provided adequately for tribal autonomy in the future was what was important, not payments for individual benefit. While the Tribunal thought that, based on legal principles, some billions of dollars were probably owed for the land, leaving aside exemplary damages or compensation for loss of rents and the devaluation of annuities, it accepted that such a quantum of damages would not be possible and recommended only that generous reparation be made:

*The settlement of historical claims is not to pay off for the past, even were that possible, but to take those steps necessary to remove outstanding prejudice and prevent similar prejudice from arising; for the only practical settlement between peoples is one that achieves a reconciliation in fact.*

1. Explain in your own words how Taranaki Māori were disempowered by the land confiscations.
2. Is it possible for everyone in Taranaki to live with dignity on their own lands? How can it be made possible?
3. According to the writer of this report, what outcome is more important for Taranaki Māori than financial compensation?

The *Compendium of the Social Doctrine of the Church* speaks of peace as “the fruit of justice and love”. Read the excerpt below from Chapter 11, Section II, para 494.

*True and lasting peace is more a matter of love than of justice, because the function of justice is merely to do away with obstacles to peace: the injury done or the damage caused. Peace itself, however, is an act and results only from love.*

**How can you contribute to peace and understanding between cultures in your own place?**

**If you are Māori and already connected to your local iwi, consider joining another group with members of other ethnicities.**

**If you are Pākehā, consider forming a relationship with local Māori in your area through joining a Te Reo class or a cultural group.**

**Consider challenging others when you notice them using derogatory language about people from other cultures. It's up to you to take a stand.**

### Extension activity

Go to the online version of the *Compendium of the Social Doctrine of the Church*. Chapter 11, Section III is entitled *The failure of peace: war*.

Read through this section and comment on what Catholic social teaching has to say about war.

According to this document, what is the relationship between peace and development? Discuss as a class.



## NGĀ ĀKORANGA O TE WHITI – THE TEACHINGS OF TE WHITI

*The contemporary world too needs the witness of unarmed prophets...*

Pope St John Paul II, 1983

*Those who renounce violence and bloodshed and, in order to safeguard human rights, make use of those means of defence available to the weakest, bear witness to evangelical charity.*

Catechism of the Catholic Church, para 2306

The ‘unarmed prophets’ of Parihaka renounced the violence and bloodshed that they had seen during the land wars of the 1860s. This did not mean that they gave up fighting for their rights. However, their ‘fight’ took the form of actions available to the ‘weakest’ (in the sense of the most disempowered). These actions included such things as ploughing land and building fences.

The new way of fighting promoted at Parihaka was in line with Tohu and Te Whiti’s values of non-violence and dialogue. They repeatedly asked members of the New Zealand government to come and speak with them. Some government officials came but there was no true intent to participate in shared dialogue.

The activity below asks you to compare the ‘ethics’ or principles of Tohu and Te Whiti with the principles of Catholic social teaching (CST).

First of all, recall the principles of CST that you learned in Year 12. If you need some help, you will find them listed in chapter four of the *Compendium of the Social Doctrine of the Church*.

**Write down the CST principle that relates to the statement or quote in the right-hand column.**

	There was a rule at Parihaka that mocking “the eccentricities of the mentally afflicted” or drawing attention to the blind and crippled was absolutely forbidden.
	Te Whiti taught his people that one day Pākehā and Māori would live side by side. His aim was communal prosperity for all.
	Te Whiti said, “Men of wisdom in days of old said let the tribes be kept separate but I differ from them and now I see members of all tribes assembled around me.”
	A Taranaki doctor said, “The inhabitants [of Parihaka] are the finest race of men I have ever seen in New Zealand.” Parihaka Pā was declared to be the cleanest, best-kept pā he had ever visited.

**What other principles of Catholic social teaching do you believe Tohu and Te Whiti followed?**

Read the paragraphs below and answer the questions which follow each one.

- Te Whiti was described by a land purchase commissioner as having a very gentle manner with his people. However, there was nothing meek about him. Te Whiti was resolved that his people would keep their land and he was highly critical of those who sold their land for alcohol and money. He said:

*If you have taken silver, then indeed you will be lost. What good have you got when you stretched forth your hand for it? Did it not turn to poisonous drink which maddened you? And then where was the land of your fathers?*

**How could you link the statements of Te Whiti above with the CST principle of stewardship?**

- Not all European settlers were in favour of the government's actions towards Parihaka. Robert Stout, a South Island politician wrote:

*I call it murder, for we know that the Māoris are, as compared with us, helpless, and I am not aware of anything they have done to make us commence hostilities... We are powerful, they are weak and that is the only explanation that the future historian will give of our conduct.*

**What is your opinion of Stout's statement?**

- Were the Māori 'weak' in relation to the Pākehā?
- How were they weaker than the Pākehā?
- Were there some ways in which the people of Parihaka were stronger than the Pākehā?
- How would we judge the actions of the government troops at Parihaka today?
- Have the ethical principles of New Zealanders changed between 1881 and today? How have they changed?

Source of quotes: Dick Scott: *Ask That Mountain: The Story of Parihaka*, Southern Cross/Reed Publishing, 1975.

## A statement of the Treaty of Waitangi in today's perspective

In 1995 the Catholic Bishops of New Zealand produced *A statement on the Treaty of Waitangi in today's perspective*.

In the statement the Bishops refer to the challenges facing iwi in their negotiations with the Waitangi Tribunal:

*... this settlement [the Tainui settlement] has also brought to the fore the changing circumstances in which many Maori find themselves. It is the common good of all Maori that must be sought, and solutions must be inclusive not just of iwi, but also of hapu, and of those who find themselves outside of tribal structures. These emerging problems demand new solutions, and a new openness from Maori leaders.*

Further on the Bishops make this recommendation to Māori leaders:

*Yours is a prophetic duty – to ensure that the justice arising from settled grievances is justice to be shared among all Maori.*

**What do you think Tohu and Te Whiti would have thought about these statements?**

**What did Tohu and Te Whiti want for the several tribes who lived at Parihaka?**

To read the whole statement of the Catholic Bishops go to:

**<http://www.catholic.org.nz/news/fx-view-article.cfm?ctype=BSART&loadref=51&id=101>**

According to the Catholic Bishops, what is the way forward to achieving peace and justice in Aotearoa New Zealand? (You will find the essence of their position in the last two paragraphs of the statement.)

## MĀ TE AHA TE RONGOMAU E KAWE MAI? – WHAT CAN BRING REAL PEACE?

The Waitangi Tribunal was established in 1975 by the Treaty of Waitangi Act. The Tribunal is a permanent commission of inquiry charged with making recommendations on claims brought by Māori relating to actions or omissions of the Crown, which breach the promises made in the Treaty of Waitangi.

### **The vision statement:**

*The Waitangi Tribunal's vision is that, having reconciled ourselves with the past and possessing a full understanding of the Treaty of Waitangi, Māori and non-Māori New Zealanders will be equipped to create a future for two peoples as one nation.*

The Waitangi Tribunal, [www.justice.govt.nz/tribunals/waitangi-tribunal/about](http://www.justice.govt.nz/tribunals/waitangi-tribunal/about)

- **Are the efforts of the Waitangi Tribunal enough to bring about full reconciliation between Māori and non-Māori in New Zealand? What else might be needed?**

To help you answer the question above, read the Catholic Bishops' statement published in 1990, to commemorate 150 years since the signing of the Treaty of Waitangi.

(1990 – A Commemoration Year – He Tau Whakamaharatanga Mo Aotearoa <http://www.catholic.org.nz/news/fx-view-article.cfm?ctype=BSART&loadref=51&id=103>)

- **According to the Catholic Bishops, what are the issues that need to be addressed before full reconciliation can be attained in New Zealand?**

In 2012, three Taranaki tribes were offered financial compensation through the Waitangi Tribunal to make up for the land losses they suffered in the 1860s–1890s.

One settlement has been concluded but the others remain under negotiation. The negotiation process at Parihaka is complex. The people are from several iwi and financial compensation is not their main concern. They want to have authority over their own affairs and a voice in regional issues which affect their people.

- **Can money guarantee that these requests are obtained? What is really needed?**



## How does real peace come about?

Pope Pius XI said:

*True and lasting peace is more a matter of love than of justice, because the function of justice is merely to do away with obstacles to peace: the injury done or the damage caused. Peace itself however, is an act and results only from love.*

Ubi Accano: AAS 14 (1922), para 686.

- How might you 'act' to bring about peace?

Brainstorm practical ways that you can contribute to peace in your homes, school, community and country.

- According to the statement above, peace is an act that results from love. Discuss ways in which you can become more 'loving' towards people that are different from you.
- How might you get to know people who are different from you? Could you join a cultural group or a club of people who are of a different ethnicity to yourself? It's hard to 'love' people if you don't know them.

## The contribution of the Church to peace

Using the Compendium of the Social Doctrine of the Church (available online), go to Chapter 11, section IV, The contribution of the Church to peace, and answer the following questions:

- According to the Church what are the necessary pre-requisites to peace?
- How can these pre-requisites be attained?

The last line in paragraph 517 of section IV says:

*The weight of the past, which cannot be forgotten, can be accepted only when mutual forgiveness is offered and received; this is a long and difficult process, but one that is not impossible.*

- How might you apply this statement to the situation in New Zealand today?  
Who needs to be forgiven?

A final passage from Pope Francis' apostolic exhortation *Evangelii Gaudium* seems to speak almost directly to the issue of the relationship between Māori and non-Māori in Aotearoa.

*The message of peace is not about a negotiated settlement but rather the conviction that the unity brought by the Spirit can harmonize every diversity... Diversity is a beautiful thing when it can constantly enter into a process of reconciliation and seal a sort of cultural covenant resulting in a 'reconciled diversity'.*

Evangelii Gaudium, 230

- How can you help to promote the beauty of diverse cultures in your school?