Te Whare Wānanga
o Awanuiārangi

MĀORI MYTH IN CHINESE EYES

我与您同在

HONG HU

2025

A thesis presented to Te Whare Wānanga o Awanuiārangi in fulfilment of the requirements for the degree of Doctor of Indigenous Development and Advancement, Te Whare Wānanga o Awanuiārangi

Copyright Statement

Declaration

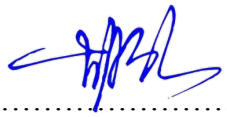
To the best of my knowledge and belief, this thesis contains no material previously published by any other person except where due acknowledgement has been made.

This thesis contains no material that I have submitted towards the award of any other degree or diploma in any other university or other institution.

This thesis represents the Research I have undertaken. The findings and opinions in my thesis are mines, and they are not necessarily those of Te Whare Wānanga o Awanuiārangi.

This thesis has been stored at Te Whare Wānanga o Awanuiārangi. It is therefore available for future students and researchers to read and reference.

Hong Hu

Signature: 

Date: 21 March 2025

Whether it is Pākehā or Māori, the Chinese are still labelled as "other people"

For the first Chinese who came to New Zealand 180 years ago.

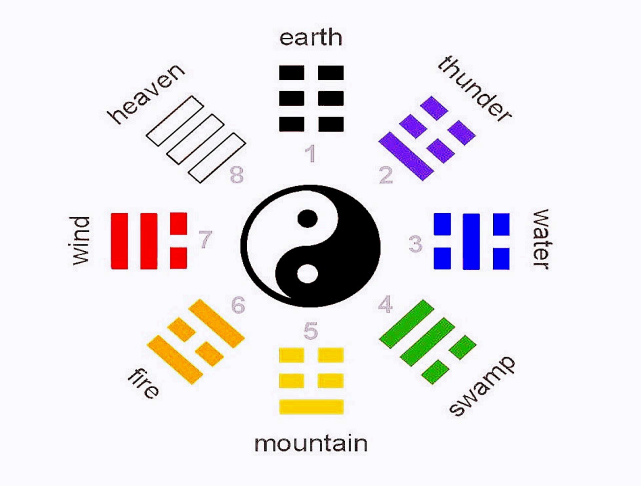
A-i-o ki te Aorangi

Ar-o-ha ki te Aorangi

Koa, koa, koa ki te Aorangi

Po-o-no ki te Aorangi

A-i-o ki te Aorangi.



Peace to the Universe / Love to the Universe

Joy to the Universe/ Truth to the Universe/Peace to the Universe

The wise find pleasure in water/ The virtuous find pleasure in hills

智者乐水;仁者乐山-By Confucius

Table of Contents

TABLE OF FIGURES

Abstract

This thesis examines the historical and contemporary interactions between the Chinese and Māori communities in New Zealand, beginning with the arrival of Chinese settlers in 1842. It explores how the shared experiences of colonisation and oppression have shaped these groups' relationships. Central to this research is the investigation related to the Chinese community's understanding of Te Reo, Tikanga Māori and the Treaty of Waitangi.

The research identifies that information provided to new Chinese immigrants, (particularly concerning the Māori status as Tangata Whenua and the principles enshrined in the Treaty of Waitangi) is absent. This lack of information, especially on platforms such as the New Zealand Immigration Service website, perpetuates misunderstandings and impedes effective cultural integration.

Drawing on data collected through direct observations, storytelling, "tea drinking/Yincha (饮茶)" sessions, "Chinese WeChat" interviews, case studies, and a comprehensive review of both published and unpublished sources, this research assesses Chinese knowledge and perceptions of the Treaty of Waitangi, their interactions with the Māori community, and their engagement with the Māori language. The findings suggest that Chinese immigrants' understanding of Māori culture is often constrained by negative media portrayals and limited personal interactions.

The thesis also critically evaluates current immigration and Government Policy, arguing that the exclusion of essential Māori knowledge, Te Tiriti o Waitangi/Treaty of Waitangi and Tikanga Māori, from immigration resources undermines efforts toward effective integration. The study concludes that incorporating these cultural elements into immigration processes is vital for fostering a deeper understanding among new immigrants, thereby enhancing Māori-Chinese relations and supporting the recognition of Māori as Tangata Whenua in New Zealand.

Acknowledgement

First and foremost, I extend my deepest gratitude to my esteemed supervisor, Professor Patricia Johnston-Ak, for her invaluable advice, unwavering support, patience, and guidance throughout my professional doctoral research journey. Her immense knowledge and extensive experience have been a continuous source of encouragement, both academically and personally. I am especially grateful for her patience and understanding when I made mistakes due to English not being my first language. I recognise that supervising a non-Māori, non-native English-speaking Chinese student is challenging, and I deeply appreciate her dedication.

I am sincerely thankful to my entire supervision panel, including, but not limited to, Professor Linda Tuhiwai Smith. I also express my profound appreciation to Distinguished Professor Graham Hingangaroa Smith for not only signing my copy of Decolonising Methodologies but also for his encouragement to persevere and complete my professional doctoral research during the challenging COVID-19 period. In 2019, I was invited as a guest speaker at the graduation ceremony at my alma mater, Massey University. During the ceremony, I was seated next to Distinguished Professor Graham Hingangaroa Smith. This experience solidified my determination to follow in Professor Graham's footsteps, to deepen my understanding of Māori culture, and to pursue a Professional Doctoral Degree. Although Professor Graham did not know me at the time, I still remember feeling out of place among the esteemed professors and doctors on the podium. I vowed then to work diligently on my doctoral thesis and, one day, share that significant photograph with Professor Graham. Today, I am honoured to have achieved that goal.

Figure 1: Personal Photo: Distinguished Professor Graham Hingangaroa Smith, Hong Hu to his left.

I also extend my gratitude to Dr Rawiri Waretini-Karena, who taught me during the first year of my professional doctoral course and shared his professional work, which has been a great source of inspiration to me.

I must extend my thanks to Mr Te Wheki Porter, a doctoral candidate and student support officer at Te Whare Wānanga o Awanuiārangi, for his invaluable technical support during my studies. His assistance has been greatly appreciated. I am also grateful to him for accompanying me on a visit to Chengdu, China, where we promoted Māori haka and waiata. This experience created lasting memories and reminded me of the many similarities between Māori and Chinese cultures, such as koha (gift exchange), Whanaungatanga (family and collective support), and the deep respect for community ties.

I am grateful to my Te Reo instructors at AUT: Mr Jason King, Mr Aini Te Kairongohia Grace, Ms Erana Louise Foster, and Hemi Kelly, who introduced me to the basics of Te Reo and Te Ao Māori. I also thank Ms. Vanessa Flavell, Ms Celeste Sweeney, Whaea Emma, and Matua Jeremy, who taught me Te Reo at Te Wānanga o Aotearoa. As a result of this

learning experience, I was able to publish the "Te Reo, Chinese, and English 100 Phrase Book in New Zealand" during my doctoral research study, which is an achievement of my doctoral research.

I would also like to express my appreciation to the staff at Te Whare Wānanga o Awanuiārangi and my doctoral classmates for the cherished times we spent together during noho and in social settings. Experiencing noho for the first time at Te Whare Wānanga o Awanuiārangi was unforgettable, and I am committed to promoting Māori culture and sharing my experiences post-graduation.

Figure 2 (Personal Photo) Professor Patricia Johnston-Ak (The second from the left wears a pink sweater) and her class of doctorate students 2020

I extend my heartfelt thanks to all the members of Hong Hu Lawyers, including Mrs. Anne Hu and Lawyer David Cho. Your support and assistance have been crucial in enabling my doctoral studies and life at Te Whare Wānanga o Awanuiārangi. By sharing my workload as a lawyer, you made it possible for me to attend the quarterly week-long residences at Wānanga over the past six years. While you may have wondered why a Chinese lawyer would pursue doctoral research, I hope that my thesis has met your expectations and provided answers to your questions. I regret any neglect you may have felt due to my studies during these years, but I trust that your understanding, love, and sincerity have sustained me throughout this journey.

I am deeply grateful to my parents, who have always supported and fuelled my passion for doctoral research. Special thanks to my dear mother, Mrs. Shipping Zhang, for your unwavering faith, aroha, and compassion. I completed my thesis draft as a final gift to her before her passing in 2022. To my father, Mr. Jack Hu, for your resilience and strength—I hope I have made you proud.

Finally, I express my deepest gratitude to my wife, June; my mother-in-law, my sister, Helen, my wonderful son, and all my ancestors and descendants. Without your tremendous understanding, unconditional love, and encouragement over the past six years, completing my doctoral studies would have been impossible.

My special thanks also go to every teacher, schoolmate, friend, and soccer mate I have met along the way, especially my fellow doctoral candidates at Te Whare Wānanga o Awanuiārangi. Your love and light have been an enduring source of inspiration.

PROLOGUE

Setting the Context: Declaring my ‘Position’

My name is Hong Hu, and I am a New Zealand citizen originally from the bustling city of Wuhan in China. In 1993, I worked as a medical representative for a pharmaceutical company in China, where proficiency in English was essential for daily communication. To improve my spoken English, I enrolled in an English language class in Wuhan, where I met my English teacher—a lady from New Zealand’s South Island with blonde hair and blue eyes. She spoke with a distinct Kiwi accent, which was noticeably different from the American English I had learned through Voice of America. This teacher was my first close encounter with a New Zealander of European descent.

During my frequent business trips to major cities like Beijing and Guangzhou, a European colleague suggested that I might be eligible to apply for a New Zealand residence visa under the then-current New Zealand Immigration Act, which welcomed skilled young people with specific qualifications and work experience. After discussing it with my wife, we decided to apply for immigration to New Zealand and submitted the necessary documentation.

Initially, our intention was to "try it out" in New Zealand. Six months later, we were invited to the New Zealand Embassy in Beijing for a formal interview conducted in English. The interview, led by a well-dressed European New Zealand gentleman, lasted about an hour. Despite feeling nervous and excited, I maintained a confident demeanour and kept my responses concise to minimise any perceived flaws in my English. At the end of the interview, the immigration officer congratulated us and said, "New Zealand welcomes you." We left the embassy with mixed emotions and celebrated with a famous Beijing Roast Duck dinner.

This immigration officer was the second New Zealander I had met. Reflecting on where I am today, I realise that the one-hour interview made no mention of the Treaty of Waitangi, Māori history, or the use of Te Reo Māori—topics I now wish I had known more about. My understanding of New Zealand at that time was limited to the perception of it as a distant country dominated by English-speaking Europeans, similar to England or Australia.

My wife and I arrived in Auckland (Tāmaki Makaurau), New Zealand, on November 18, 1995. I was immediately captivated by the Māori performing the haka at the Auckland airport. Until that moment, my perception of New Zealanders had been shaped by my blonde female teacher and the male immigration officer. Seeing the haka marked my first encounter with Māori people, and I was deeply moved. Their black hair and brown skin made me feel at ease, and I felt an inexplicable connection to them. Although I didn't understand the language they were speaking or singing, the memory of that moment remains vivid. It felt as though there was a mysterious bond between us.

During our first Christmas in New Zealand, my wife and I drove our first white Honda Mini from Tāmaki Makaurau (Auckland) to Whanganui-a-Tara (Wellington). We then took the ferry to Te Waipounamu, spending over a month visiting nearly every city in New Zealand. By the end of that trip, we had developed a general understanding of the country and decided to settle in Tāmaki Makaurau. Unfortunately, I was unable to find any office jobs at that time, so I decided to pursue further studies at a New Zealand university.

In 1996, I enrolled at the Massey University Albany campus, where I earned a postgraduate diploma (1997) and a master's degree(1998). However, I still struggled to find a suitable office job. I was faced with two options: return to an Asian country where I could easily find a good job with my New Zealand permanent resident returning visa and master's degree, or continue studying for a PhD in the hope of securing an academic

position. It was a difficult and worrisome time, and I felt disappointed by the lack of information about job opportunities provided by New Zealand Immigration.

When our first child was born in 1998, I decided to stay in New Zealand. I knew I needed to be more pragmatic, so I took on part-time work as a commercial cleaner. Every day after 5 p.m., I carried a heavy commercial vacuum cleaner on my shoulders to clean a Pākehā law firm in Takapuna, Auckland. As I vacuumed, I often asked myself if I could ever become a lawyer in New Zealand. Occasionally, I would cry, and I was uncertain whether it was because I missed my distant parents or because I felt that my true potential was not being recognized.

In 1999, I decided to change course and pursued a law degree at Waikato University. It was there that I became involved with the Māori community and truly felt at home. I was honoured to participate in various Māori study groups and tutorials designed for Māori students. I felt more comfortable with them, enjoying the sharing of kai (food) and ideas. They affectionately nicknamed me "Huhu," a play on my surname "Hu," which resembles certain Māori words like "Ōtāhuhu." This warm treatment sparked my interest in Māori-related topics, and I became convinced of the potential for closer ties between Māori and Chinese cultures.

However, I was constantly confronted with negative news about Māori-related issues in the mainstream media. The focus was often on protests and claims by Māori, which puzzled me, as my personal experiences with Māori contradicted these portrayals. I began to suspect that the media's depiction of Māori culture might be incomplete and biassed toward a European perspective.

As I continued to deepen my knowledge of Māori culture, I learned of remarkable connections, such as the 2010 maritime voyage led by Mr. Hiria Ottino and his crew, who sailed from Tahiti to China using traditional navigation methods. Their journey, which mirrored a similar voyage that

could have taken place 5,000 years earlier, reinforced my belief in the shared heritage between the Pacific and China. Hiria's experience convinced me that Māori might share historical and cultural ties with the Chinese, further strengthening my affinity with the Māori people.

Inspired by the similarities between Chinese and Māori cultures, I organised a Māori Week exhibition and conference in my hometown of Wuhan in 2017. The goal was to introduce Māori culture to Wuhan and foster future Māori-Chinese cultural exchanges. I invited six Māori performers to showcase Kapa Haka, which was warmly received by the Chinese audience. Many of my Chinese friends were struck by the similarities between Māori dances and Chinese dances, highlighting the cultural connections that transcend geographical boundaries.

Figure 3 (Personal Photo): Māori dance performed in Wuhan, Hubei, China on 22 November 2017 during the Māori Week in Hubei Festival

I invited the Māori delegation to visit the Bianzhong (Chime Bells) Museum. During their visit, they listened to and enjoyed the ancient Chinese instrument made of bronze bells, which played melodious old music. The Māori elders were deeply moved, shedding tears of joy upon hearing those ancient and resonant chimes and war drums. One elder shared that his ancestors had always spoken of seeking out familiar sounds and sensations, and this music profoundly touched him. He even wondered

whether Wuhan might have been one of the places where their ancestors originated.

These encounters prompted me to reflect on the relationship between Māori and Chinese cultures. It began to seem as though there might be an ancient connection between the two, lost over time and forgotten by their descendants. Could the two cultures share a common background or originate from the same root culture? These questions have continued to intrigue me.

There is an old saying in China that when people reach fifty, they should understand their destiny and pursue something different. When I turned fifty, I felt a strong sense of responsibility and curiosity about Māori culture, which led me to enrol in Te Reo classes at AUT and pursue a professional doctorate at Te Whare Wānanga o Awanuiārangi. I treated this pursuit as a mandate from heaven. Having trained and studied at many Western universities, including Massey University, Waikato University, AUT, the Australia & NZ College of Notaries, the Office of Faculties at Westminster England, and Harvard Law School, I chose Te Whare Wānanga o Awanuiārangi for my final academic journey.

Why did I choose Te Whare Wānanga o Awanuiārangi instead of a mainstream university to complete my doctoral research? Because I believe it is the best place to fully immerse myself in and understand Māori culture. Te Whare Wānanga o Awanuiārangi emphasizes Noho Marae[1] experiences and incorporates wairua (spirituality) and manaakitanga (hospitality) into its pedagogy, allowing me to research in the same way Māori do. Although I am Chinese, I was warmly welcomed by students and faculty, who provided me with a place to learn and grow.

[1] Noho Marae refers to an immersive experience or stay at a marae, which is a central part of Māori culture. A marae is a communal and sacred meeting ground that serves as the focal point of Māori communities.

The Wānanga offers an exceptional environment to engage with Māori professors, doctoral students, and friends, free from external distractions. My research, combined with my personal interest in Māori matters, has highlighted the need for a proper understanding of Māori culture to counter the assumptions of inferiority often associated with Māori, as noted by Johnston (1998), who referred to the 'assumed inferiority' linked with viewing Māori as a 'primitive' race operating from a primitive cultural and linguistic base.

During my twenty-three years as a practising lawyer in Auckland, I have encountered many people with misconceptions about Māori and their culture, similar to those raised by Johnston (1998), particularly in areas such as landlord-tenant relationships, employer-employee disputes, and mutual complaints. I feel a deep responsibility to educate Chinese New Zealanders about the colonial myths surrounding Māori, the significance of Tikanga Māori, and the importance of the Treaty of Waitangi. This has become a personal mission that I find truly meaningful, akin to my 'order from heaven.'

In 2019, I hosted my friend and fellow Māori doctorate candidate, Te Wheki Porter, in Chengdu, China. During our time together, I observed that many traditional values between Chinese and Māori cultures are strikingly similar. I also noticed some interesting Māori words like "Hui," "Taihoa," "Ko Wai," and "Haere Mai," which have similar pronunciation, meaning, and usage as their Chinese counterparts.

Figure 4: Personal Photo: At Chengdu, China, Te Wheki Porter is on the left end.

The longer I live in New Zealand, the more intrigued I become by the cultural and linguistic similarities between Māori and Chinese. In 2021, I published a pocketbook in New Zealand titled Te Reo Māori, Chinese, and English 100, based on my research into these linguistic connections. This phrasebook is designed to help people learn basic Te Reo and Chinese, while also serving as a platform to foster better mutual understanding between Māori and Chinese communities.

Figure 5 (Personal Photo): Te Reo Māori, Chinese and English 100 written by me and published in New Zealand.

However, having lived in New Zealand, I have noticed a lack of mutual understanding and trust between the Chinese and Māori communities. This is likely influenced by the negative portrayal of Māori in the media and perhaps also by changes in Immigration New Zealand's policies. I began to question the disparity between my personal experiences and the general perceptions of Māori in New Zealand, pondering why this discrepancy exists. This also made sense given my occupation as a lawyer and noted that new Chinese immigrants into New Zealand had no idea about Māori.

How do Chinese New Zealanders comprehend Māori history and its historical suffering and consequences? Is their understanding of New Zealand history tainted by the media and historical accounts that portray

Māori in such a poor frame? Do the Chinese in New Zealand also require decolonisation (Smith, 1999)? These thoughts have prompted me to want to investigate and learn how those questions might be addressed, hence my journey into this Doctoral research.

I believe that Māori and Chinese cultures have a very similar origin story, and that this origin point can be discovered in further investigation into the commonalities between the cultures. The Asian-Pacific region of the world has had many historical occasions of cultures crossing over and intermingling, and no doubt certain commonalities with Chinese culture could be found in many other countries situated between the Indian and Pacific oceans. However, I find it truly curious that the cultures of the Chinese and Māori, so geographically distant, should share quite a few commonalities that they do.

For example, the article "Māori, Made in China and Making it in China" (Wixon, 2016) provides a compelling perspective on the origins of the Māori people. DNA analysis conducted by Dr. Geoff Chambers and Dr. Adele Whyte at Victoria University of Wellington has yielded new insights into the migration patterns and ancestral roots of the Māori community, suggesting that the Māori migrated from mainland China to Taiwan, then to the Pacific Islands, and ultimately to Aotearoa. Although this topic merits further investigation, it lies outside the scope of the current research. Nonetheless, these findings underscore the richness of human history and the interconnectedness of diverse cultures, provoking important questions about Māori origins and their broader cultural significance.

Wixon (2016) serves as a reminder of the complexity of human heritage and highlights the importance of understanding and preserving Indigenous cultures globally. In particular, the exploration of Māori origins has greatly piqued my curiosity and inspired my decision to pursue doctoral research on Māori culture and history as a means of celebrating New Zealand's heritage.

In this Research, my primary challenge is to investigate how Chinese residents perceive Māori in New Zealand and to delve deeper into the reasons behind these perceptions. My two decades as a practising lawyer in New Zealand, combined with a diverse client base, uniquely position me to undertake this task. I intend to integrate my findings into my professional practice, certainly they may help me to discover how to better meet the information gap between Māori and Chinese.

Additionally, having lived in New Zealand for 30 years, I have observed firsthand the challenges Māori face in this society. I am ideally positioned to explore what contributes to these perceptions from the Chinese perspective. How do Chinese residents 'see' Māori? Where do these perceptions originate, and how can they be addressed?

CHAPTER ONE

1.0 Introduction

In my journey to learn about New Zealand and its indigenous people Māori, I learnt about the Treaty of Waitangi, a crucial historical document signed on February 6th, 1840, between representatives of the British Crown and Māori chiefs. That document now holds immense significance in shaping the nation's history, laws, and social fabric, but its recognition has not been without issue.

I learnt that the Treaty consisted of two versions the original in Māori and one in English, the latter whose interpretation and implementation have been a subject of ongoing discussion and debate. The Māori version, which is the original, is referred to as Te Tiriti o Waitangi. The ‘second’ is in English and referred to as the Treaty of Waitangi. Te Tiriti o Waitangi was intended to establish a partnership between the British Crown and Māori, recognising Māori sovereignty over their lands while also granting the British the right to govern the country. It aimed to ensure protection for Māori rights, culture, and way of life while also promoting the rights of British settlers. However, the second English version (which the original signatories did not sign) took away what was agreed to in the original version resulting in historical grievances and disputes over rights involving land, resources, and representation. History successive governments and most New Zealanders refer to the document as the Treaty of Waitangi and not Te Tiriti.

As noted in my prologue, when I first arrived in New Zealand, I had little knowledge about Māori, the Treaty of Waitangi, and the historical relationship between Māori and Chinese immigrants. The information available on the New Zealand Immigration website at that time did not (and still does not) include these important aspects of the country's history.

Awareness and understanding of this treaty among new immigrants like myself have been severely limited because of omissions and obscurity surrounding it in New Zealand society as a whole. This has made the task of understanding Māori rights and what that means to tangata whenua difficult to comprehend.

Discovering information about the Treaty of Waitangi has been a challenging process. The New Zealand Immigration Service website lacks clear requirements and explanations about the Treaty of Waitangi and through my own experiences, I suspect that that is a major problem for other immigrants as well. Unfortunately, the situation hasn't seen significant improvement, and the New Zealand Immigration process remains complicated, commercialised, and user-unfriendly, highlighting the dominant Euro-centric nature of the country's culture, which often results in the oversight and underrepresentation of other cultures, including the rich and significant indigenous Māori culture. How then do immigrants learn about the Treaty of Waitangi and Māori culture?

With my immigrant roots, I have come to recognise the utmost importance of understanding and appreciating the Treaty of Waitangi and its profound significance to New Zealand's identity, but I have been here for 29 years and have seen those struggles played out across New Zealand society in many ways. I firmly believe that fostering a more inclusive and accessible environment for newcomers to learn about Māori culture and history will ultimately lead to a more cohesive and harmonious society. Embracing the diverse cultural heritage of New Zealand will enable us to truly become a united and thriving nation where all cultures are acknowledged and respected.

Understanding the Treaty of Waitangi helps to understand the country's history, culture and social dynamics. It can also help us recognise the rightful place of Māori in New Zealand and the ongoing efforts to address historical injustices. Understanding the importance and complexity

of the Treaty of Waitangi is particularly important for new immigrants, because the politics associated with ‘which version’ leads to different views and understandings.

1.1 Chinese and Māori Relationships

The relationship between Chinese and Māori in New Zealand has a long and varied history. Chinese people first arrived in New Zealand in 1842(Lee,2007,p54), making them one of the earliest non-European immigrant groups to settle in the country. Unlike the colonial powers of Britain and other European countries, the Chinese immigrants were not colonisers themselves but rather individuals seeking economic opportunities in a new land.

The early Chinese immigrants faced a spectrum of challenges and prejudices, mirroring the struggles of the Māori population who endured marginalisation due to British policies following the Treaty of Waitangi's signing in 1840. Notwithstanding these shared histories of marginalisation, instances of collaboration and cultural exchange between the Chinese and Māori communities surfaced. With numerous Chinese men engaged in market gardening, a considerable number of Māori women sought work in these gardens out of necessity. This growing interaction between the Māori and Chinese populations within the realm of market gardening triggered concerns about potential racial blending, commonly referred to as miscegenation. This concern is illustrated by an observation made by Lee (2007, p. 72), which highlights the emergence of apprehensions about racial mixing as these two communities began to interact (See detailed discussion in Chapter 2).

Furthermore, the perception of each other within the Māori and Chinese ethnic communities has often occurred through a Pākehā lens. This was especially true considering that Pākehā held the role of legislators and wielded considerable influence over social norms and cultural standards, as underscored by Ip (2009, p. 150).

However, Māori and Chinese acted independently of Pākehā oversight, one significant aspect of their interaction was the exchange of goods. Chinese settlers often traded their vegetables and fruits with the Māori for fish, creating an economic symbiosis that benefited both communities. Additionally, there were instances of intermarriage between Chinese and Māori individuals, further enriching the cultural landscape of New Zealand.

It is essential to acknowledge that the relationship between Chinese and Māori has not always been without tensions or conflicts, as is common when two distinct cultures interact within a shared space. However, just like Māori, the Chinese population faced European discrimination and exclusionary policies at different points in New Zealand's history, particularly during the late 19th and early 20th centuries.

In recent years, efforts have been made to foster better understanding and cooperation between the Chinese and Māori communities. Both groups have contributed significantly to New Zealand's diverse cultural tapestry, and there is growing recognition of the importance of celebrating and preserving their respective cultural identities.

Today, the relationship between Chinese and Māori continues to evolve, reflecting the changing dynamics of New Zealand's multicultural society. Embracing their shared history of marginalisation and the richness of their cultural heritage can lead to stronger bonds between the two communities and contribute to a more inclusive and united New Zealand.

1.2 Research Questions

In acknowledging the fraught nature of the Treaty of Waitangi and the limited information available to immigrants through Immigration New Zealand (INZ), this research investigates what knowledge Chinese immigrants have of Māori history, culture, and language, particularly the Treaty of Waitangi. I aim to examine the factors contributing to the lack of knowledge among Chinese immigrants regarding Māori history and cultural phenomena. I hypothesise that the primary reason Chinese immigrants in New Zealand do not fully understand the roles Māori occupy within the country is due to a lack of relevant information about the Treaty of Waitangi and Māori culture in New Zealand's national policies, especially within immigration policies. However, I also acknowledge that other factors may contribute to this 'non-knowledge,' which this research will explore.

In order to ascertain what knowledge Chinese immigrants hold, this research examines the Treaty of Waitangi, specifically because to highlight the Treaty's significance is a means to encourage more Chinese to debate the Treaty of Waitangi and comprehend its significance for the future. As argued by Kahukura-Iosefa (2017):

> "*There is this real keenness to actually talk about what is happening here in NZ, and it's a chance for Chinese and Māori to reflect what kind of place they have in New Zealand society, and also, I think it's a chance for them to reflect on things like the treaty and what relationship do Chinese have to Māori and how do we all feel like we belong without taking it from somebody else" (https://www.teaonews.co.nz/2017/09/05/chinese-identity-in-aotearoa/, accessed date: 20 August 2024)*

A second area that has had me thinking about Māori/Chinese relationships relates to Te Reo and Tikanga Māori. Te Reo, for example, is New Zealand's indigenous language (which is New Zealand's official

language). Regrettably, however, within the diverse landscape of New Zealand's society, the Chinese community encounters challenges in fully understanding, expressing, and engaging with Te Reo. This circumstance stands as a poignant example of the enduring consequences of colonisation, which have led to the displacement and devaluation of indigenous languages. Tragically, the perception of Te Reo as inconsequential or unfeasible had contributed historically to its dwindling usage and significance. Is inconsequential thinking still the case with Chinese immigrants? Likewise, tikanga (cultural practices) are not always available for members of the Chinese community to engage with. How do immigrants then understand the importance of tikanga?

I believe at one level the endeavour to rejuvenate and safeguard Te Reo and Tikanga Māori victims of historical circumstances—necessitates collaborative action. This responsibility extends to the Chinese immigrant community in New Zealand, who can play a pivotal role in acknowledging and appreciating the linguistic and cultural legacy that enriches New Zealand's cultural fabric. Further insights into the intricate interplay between the Treaty of Waitangi, Te Reo, Tikanga and the historical and contemporary contexts will be meticulously explored in the forthcoming chapters through an extensive literature review.

Because Māori are a Treaty Partner, with the British Crown as the other partner, I also believe that learning basic Te Reo, understanding Tikanga Māori, and comprehending the Treaty of Waitangi are essential for those living in New Zealand today. Additionally, many inconveniences and misunderstandings can arise if Tikanga Māori is poorly understood. This research will identify existing misunderstandings and misconceptions and a Chinese perspective on Māori history to begin to facilitate processes for better understanding. It is important to note that views about Māori issues in the New Zealand context are highly contested, particularly given New Zealand’s colonial past.

This research investigates not only the knowledge of Chinese immigrants but also their opinions and perspectives about the Treaty of Waitangi, Te Reo and Tikanga Māori. To achieve this, I have formulated the following three research questions:

1. How do the Chinese understand the Treaty of Waitangi and Tikanga Māori?

2. How could this Research assist the Chinese Community in having a better understanding of historical and current matters impacting Māori?

3. How can New Zealand immigration policies and processes implement the spirit of the Treaty of Waitangi to protect Māori people's interests as Tangata Whenua?

Addressing these research questions will provide valuable insights into the perspectives and experiences of Chinese immigrants regarding tikanga, Te Reo Māori and the Treaty of Waitangi in New Zealand. The discussion regarding the three research questions centres on two key observational and experiential positions noted previously:

Firstly, as an immigrant from China who has lived in New Zealand for the past 29 years, I have personally experienced confusion and a lack of knowledge regarding Māori culture and history. This realisation has underscored the critical need to bridge the information gap for immigrants, ensuring they understand the significance of Māori culture in New Zealand. This gap in understanding is not just a personal challenge but a broader issue that affects the integration of immigrants into New Zealand society.

Secondly, as an immigrant and a practising lawyer in New Zealand, I have observed the confusion and frustration experienced by other immigrants when navigating the complexities of New Zealand's cultural and legal landscape. These observations further emphasise the importance

of investigating Chinese immigrants' views on the three specific research questions this thesis addresses. By exploring these questions, this research aims to provide insights that could help improve the integration process for Chinese immigrants and foster a deeper understanding of the Treaty of Waitangi, Tikanga Māori, and the cultural dynamics of New Zealand. The thesis addresses these questions by systematically analysing the responses of Chinese immigrants, considering their unique perspectives and the challenges they face in adapting to New Zealand's multicultural environment.

This thesis addresses the three primary research questions through a structured approach. The chapters are designed to build on one another, ensuring a logical progression and a comprehensive exploration of the research topics. The following provides an overview of the chapters, setting the stage for detailed discussions later.

Chapter Two is the Literature Review and is divided into two parts. Chapter Two A explores the intricate historical and cultural relationships between Māori and Chinese communities in New Zealand. It begins by examining the historical contexts of China and Britain, which influenced Chinese migration to New Zealand. The chapter delves into the evolution of Māori and Chinese relations, highlighting shared cultural values like respect for elders and communal traditions. It compares customs such as Māori tikanga and Chinese traditions, including food customs and gift-giving practices, to show how these reflect each culture's worldview. The chapter also provides a historical overview of the Opium Wars and their impact on Chinese-British relations, setting the stage for understanding Chinese migration to New Zealand. The chapter concludes by discussing the complex dynamics between Māori and Chinese communities, emphasising both the differences and shared experiences that have shaped their interactions and contributions to New Zealand's diverse cultural heritage.

Chapter Two, Part B, delves into the cultural relationships between Māori and Chinese communities, focusing on shared values and historical interactions that highlight the convergence of these distinct cultures. It emphasises the significance of Tikanga Māori, the customs and traditions guiding Māori life, which parallels similar values in Chinese culture. The chapter explores how these cultural practices, such as respect for elders and environmental stewardship, reflect the deeper connection both communities have with the natural and spiritual worlds. It also draws comparisons between Māori concepts like "tapu" and "noa" with Chinese philosophical principles like "yīn-yáng," highlighting the universal themes of balance and harmony. The chapter sets the stage for understanding the intertwined cultural dynamics that shape Māori and Chinese interactions in New Zealand.

Chapter Three explores the Treaty of Waitangi and its impact on Chinese immigration to New Zealand, providing context for understanding Māori-Chinese relationships. It highlights the Treaty's significance as a foundational document, emphasising the ongoing debates over its interpretation due to discrepancies between the English and Māori versions. The chapter examines how immigration laws and policies have shaped Māori-Chinese interactions, revealing that different policy focuses could lead to varying relationships. It also discusses the demographic shifts post-1840, which eroded the Māori population advantage and complicated the partnership envisioned by the Treaty. The chapter concludes by critiquing the ACT Party's 2023 referendum proposal on the Treaty, arguing that it risks undermining the Treaty's foundational role in New Zealand's legal and social framework.

Chapter Four details the methodology and methods used in the research, highlighting how COVID-19 impacted the original research design, which was initially planned for in-person interactions. Due to the pandemic, the study had to adapt to online communication and social distancing measures, presenting challenges in data collection and participant engagement. The chapter outlines the use of Kaupapa Māori and

Yin-Yang methodologies, which provided cultural context and balance in the research approach. Additionally, the chapter discusses the implementation of online surveys and interviews, the use of the case study method, and the challenges faced in data collection, particularly with the Chinese community in New Zealand. Despite these obstacles, the research maintained its integrity and provided valuable insights into the perceptions of Māori culture and the Treaty of Waitangi among Chinese immigrants.

Chapter Five presents the findings from online surveys and interviews with Chinese immigrants in New Zealand, focusing on their perceptions of the Treaty of Waitangi and Tikanga Māori. The research reveals that most participants had little to no prior knowledge of these cultural and historical aspects before arriving in New Zealand. Even after settling, their understanding remained limited, influenced by factors such as the lack of information from immigration authorities, language barriers, and the dominance of negative media portrayals of Māori. Interviews highlighted the participants' mixed experiences and their gradual efforts to learn more about Māori culture. However, the findings suggest that deeper integration and understanding are hindered by cultural differences and insufficient governmental support. The chapter underscores the need for more robust educational initiatives to bridge these knowledge gaps and improve cultural integration for Chinese immigrants in New Zealand.

Chapter Six analyses the perspectives of Chinese immigrants on the Treaty of Waitangi and Tikanga/Te Reo Māori, focusing on their evolving understanding after settling in New Zealand. The research addresses three key questions: how Chinese immigrants comprehend the Treaty and Māori culture, how this understanding can be enhanced, and how immigration policies might better reflect the Treaty’s principles. The chapter explores themes like geographical background, individual life challenges, traditional values, and the impact of historical immigration policies. It highlights that while Chinese immigrants generally lack initial knowledge of Māori issues, increased exposure after immigration leads to reflection on their social roles. The chapter concludes that better educational resources and proactive

Governmentpolicies could facilitate smoother integration and greater appreciation of New Zealand’s bicultural heritage among Chinese immigrants.

Chapter Seven of the research provides recommendations and conclusions based on the study of Chinese immigrants' understanding of the Treaty of Waitangi and Tikanga Māori. It highlights the need for New Zealand’s immigration processes to include mandatory education on the Treaty and Māori culture, ensuring that new immigrants are better informed and integrated into the country’s cultural framework. The chapter recommends updating immigration policies, promoting Te Reo Māori, and enhancing public awareness through media and community engagement. It also emphasises the importance of incorporating the Treaty into citizenship requirements and offering government-funded Te Reo Māori courses. The chapter concludes by acknowledging the limitations of the research and calling for further studies to deepen understanding and integration between Chinese immigrants and New Zealand’s bicultural heritage.

Inspired by Confucius's saying, 'I am not born with knowledge,' I have made the profound decision to embark on a challenging and transformative five-year journey as a rare Chinese immigrant, beginning my doctoral research at Te Whare Wānanga o Awanuiārangi. This path signifies not only an academic pursuit but also a personal exploration of knowledge, cultural integration, and growth, deeply rooted in the wisdom of Confucius and the rich traditions of both Chinese and Māori cultures.

CHAPTER TWO

Part A: An Overview of Māori and Chinese Historical Relationships

2.0 Introduction

This chapter explores the intricate and multifaceted relationships between Māori and Chinese communities, set against the backdrop of their historical and cultural interactions. We[2] commence with a historical overview, delving into the complex pasts of China and Britain, setting the stage for understanding the dynamics that influenced Chinese migration to New Zealand. This migration is a tale of new beginnings and interweaves with the rich tapestry of Māori history, providing a context for the subsequent interactions between these communities.

We further explore the evolution of Māori and Chinese relations, highlighting how these distinct cultures have navigated their differences and found common ground. A significant aspect of this relationship is the mutual respect for elders, a tradition deeply embedded in both Māori and Chinese societies, underscoring the reverence for wisdom and experience across generations. As a result of that focus, Tikanga Māori, the customs and traditions of the Māori people, is examined alongside Chinese traditions, offering insights into the societal norms and values that guide daily life and interpersonal relationships. This comparison extends to the culinary domain, contrasting Māori food customs with the Chinese tradition

[2] The use of the term we acknowledges the multiplicity of perspectives-historical, present and future indicating that there are numerous voices in this discussion.

of tea, revealing how these practices reflect each culture's worldview and social fabric.

Additionally, the chapter compares the nuanced practices of gift-giving in both cultures, from the Chinese perspective of presenting gifts to strengthen ties and express respect, to the Māori tradition of koha, which embodies the spirit of generosity and community support.

This Chapter highlights the intricate cultural mosaic formed by the Māori and Chinese communities in New Zealand. Highlighting both the distinctive differences and the shared values that define their relationship, we seek to understand the complex interplay between these two cultures and their collective contribution to New Zealand's diverse heritage.

2.1 Historical Overview-China and Britain's Role in Chinese Immigration

By 1838, 1,400 tons of opium was pouring into China annually. The emperor Daoguang aligned himself with those who opposed the opium trade, dispatching Lin Zexu, a principled official with a strong aversion to the opium business, to Guangzhou in 1839. Lin was charged with a clear mission: to eradicate the opium trade. With the British demand for tea and the Chinese dependency on opium, London's ambition to penetrate the Chinese market was countered by Beijing's resistance, **fueled** further by the prejudices, arrogance, and ethnocentrism of the (British) participants. This combustible mix inevitably led to conflict (Sneller, 2012).

The Anglo-Chinese opium war began in 1839 and ended in 1842. A second opium war from 1856 to 1860 resulted in a trade imbalance between China and Britain, as the British East India Company began to cultivate opium in Bengal and permitted private British merchants to sell opium to Chinese smugglers for illegal sale in China. The influx of narcotics reversed

the Chinese trade surplus, depleted the economy of silver, and increased the number of opium addicts within the country, which concerned Chinese officials greatly (Schaab-Hanke, 2021).

The opium wars also served to set the tone for how people of Chinese and British ancestry would interact with one another for many decades to come. Chinese were hesitant to open treaty ports and trade with foreigners or permit foreigners to operate within these limited special rights (Schaab-Hanke,2021 and Lovell, 2011). Because of mistrust, the potential for building relationships before trade is an important aspect of Chinese culture, one that the British did not understand.

The Chinese also had little say in the British import of opium into China, which was done in the name of free trade and with little regard for how the addictive substance harmed the Chinese people and government. Chinese students learn about these events in the modern era, which comes with the warning that China should never again become vulnerable to other countries.

There is some racial memory and resentment among the Chinese toward those of European descent, particularly the British. Historical encounters between the Chinese and the British usually ended with the British and their more powerful military overpowering the countries and communities of those with less military might. This enabled the British to impose their ideas on others, and China fared far better than its immediate neighbours, such as India, Malaysia, and Indonesia (Dashnyam, 2021).

At the very least, China avoided becoming a Western colony. It also helped that Confucianism (the philosophical system that has long served as the foundation of Chinese politics, culture, and society) was secular rather than religious, allowing China to avoid religious missionary invasion (Schaab-Hanke, 2021). Although Christian missionaries did arrive in China, they did not do so with the intention of overthrowing an existing religious

government. Because of its secular formal philosophical foundation, China was more open to science and modern thought than other parts of the world.

However, China was unprepared for the industrialism and free trade ideas that accompanied Britain's presence in Southeast Asia. China was a growing empire, though it was largely land-based with little maritime power to speak of, and it had become quite bureaucratic by the time they encountered Westerners. Previously, the Qing emperor ordered in 1757 that the Canton region would be the only Chinese port allowed to trade with foreigners and that this trade could only begin through Chinese merchants licensed with the emperor. It merely restricted foreign trade and allowed China to impose regulations (Fiddian-Qasmiyeh & Daley, 2018).

Initially, the British worked well within the system, importing Indian cotton and British silver while exporting Chinese tea, silk, and other goods. In the 18th and 19th centuries, trade was heavily skewed in favour of China, aided by the fact that the British had cultivated a strong preference for tea grown in China and served in Chinese porcelain. Britain attempted to shift the balance by reducing cotton imports while increasing imports of opium grown in nearby India (Dashnyam, 2021).

While opium was regarded as a scourge (due to its addictive nature and the effects it had on Chinese communities), the majority of the population was smoking opium as a recreational drug by the early nineteenth century. Withdrawal symptoms are severe, and it is possible to die as a result of withdrawal. Recognising the threat it posed to China, the Emperor banned its import in 1800, and in 1813, the smoking of opium was outlawed, with offenders facing one hundred lashes if caught using it (Fiddian-Qasmiyeh & Daley, 2018).

The British circumvented this punishment by hiring British and American smugglers to smuggle the drug into China, and by 1834, the Chinese Government was cracking down on opium dens. In 1839, Chinese

warships clashed with British merchant ships in an attempt to stop the flow of opium into the country. China would lose this war and be forced, literally at gunpoint, to sign the Treaty of Nanjing, which handed to British Hong Kong, a large amount of monetary compensation paid to the British Government and merchants(Lovell, 2011).

While the Opium Wars originated from the Chinese government's attempt to suppress the opium trade (conducted by British merchants), opium was being imported into China from British-controlled India. The British Empire was expanding in the Far East (during the First Opium War (1839-1842) and in acquiring sovereignty over Hong Kong opened up five treaty ports (including Shanghai and Canton) for trade, granting extraterritorial rights to British subjects in China, and imposed indemnities on China. The reason why China ceded Hong Kong and opened other ports was mainly due to the country's military inferiority and the weakness of the Government at that time. Tensions persisted, leading to the outbreak of the Second Opium War. This conflict involved not only Britain but also France and other Western powers with the imposition of imperialistic desires for resources. The war concluded with the signing of the Treaty of Tientsin in 1856 and the later Treaty of Peking in 1860, expanding foreign access to Chinese markets, legalising the opium trade, and allowing foreign powers to station troops in China(Lovell, 2011).

As noted previously, the second opium war began in 1856 and lasted until 1860, when the British triumphed (with the help of France) and captured Beijing. This resulted in a new round of unequal indemnities and treaties against China and the opening of eleven new treaty ports. Modern Chinese historians consider the opium wars to be an act of aggression on the part of the British government, leading to an overall sentiment in China that one should not allow himself to become backwards thinking and weak, lest he be taken advantage of (Fiddian-Qasmiyeh, Daley, 2018).

Unfortunately, the lessons of those wars and encounters with those of European descent resulted in some sentiment and rationale for the Chinese revolution against feudalism that would succeed decades later. It would also serve as the foundation for the mistrust and suspicion that many people of Chinese ancestry may feel while living in countries dominated by European descent and population. Unfortunately, Chinese New Zealanders are affected by these historical events while living in New Zealand (also a British colonial State), and the relationships between Māori and Chinese can be better understood in the context of that shared British imperialism and colonisation.

As previously noted, the Opium Wars had severe consequences for China, leading to territorial losses, economic exploitation, and internal strife. The unequal treaties signed with Western powers weakened China's sovereignty and contributed to a period of humiliation and unrest. Throughout the 20th century, the relationship between China and Britain continued to evolve. The establishment of the People's Republic of China in 1949 brought diplomatic challenges, and relations remained strained during the Cold War, for example, even on 23 April 2024 British Prime Minister Rishi Sunak, in a speech in Warsaw, classified China as an authoritarian country and criticized its relationship with Russia. In response, the Chinese Embassy in the UK issued a strong condemnation firmly opposing Sunak's remarks, denouncing them as groundless accusations and malicious slander, and rejecting what it described as Cold War rhetoric.(Lianhe Zaobao, 2024).

Under the Sino-British Joint Declaration on 1st July 1997, Hong Kong returned to Chinese control after a century and a half of British colonial rule. The handover was meant to establish a "one country, two systems" relationship between China and Hong Kong that would last until 2047, with Hong Kong existing as a special administrative region.[3]

[3] (How Hong Kong Came Under 'One Country, Two Systems' Rule,1997)

Notably, the Opium Wars and their aftermath remain a sensitive topic in China's historical narrative, emblematic of a period of national humiliation and foreign exploitation. Until Hong Kong returned to China in 1997, Sino-British relations may have ended temporarily. However, the normalisation of relations between the two countries still requires more time to test and understand.

2.2 Chinese migration to New Zealand

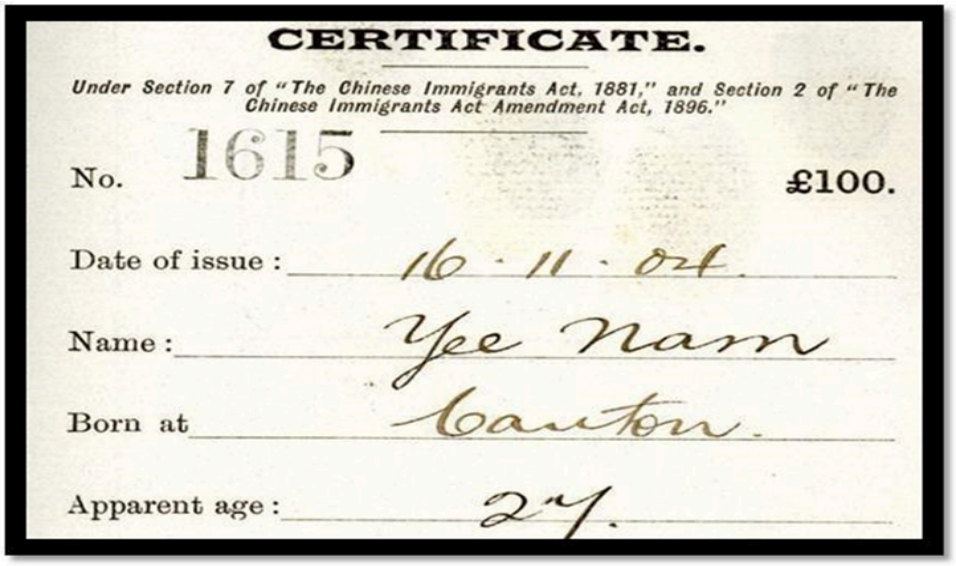
The conflict between Britain and China resulted in Chinese immigration, and the Chinese immigrated to other countries, including New Zealand (Schaab-Hanke, 2021). Chinese were among the first immigrants to settle in New Zealand, alongside colonial settlers from Britain. Notably, since the signing of the Treaty of Waitangi, the Chinese in New Zealand have witnessed divisions between those original settlers, their descendants, and Māori (Barr et al., 2015).

Chinese migration to New Zealand has a long and complex history, marked by various immigration policies, societal attitudes, and changing economic conditions. Migration to New Zealand began in the mid-19th century during the Otago Gold Rush (1860s) and the West Coast Gold Rush (1870s). Many Chinese immigrants arrived to seek economic opportunities in the goldfields. For example, it is documented that Mr Appo Hocton was the first Chinese person to arrive in Aotearoa, New Zealand. He landed in Nelson in 1842, and in 1852, he had naturalised and became a British citizen, subsequently starting a cartage company (Ip, 2005). Drawn by the promise of gold and prosperity, Chinese emigrants travelled through the Pacific Rim, from Australia to New Zealand. These pioneering Chinese emigrants not only endured long journeys by sea but isolation, hostility and discrimination on arrival(Lee, 2007).

Mr. Hocton emigrated from China's Guangdong region and arrived during the gold rush in the 1850s. Around 1865, the New Zealand Otago Gold Mining Region invited prospective Chinese employees from the

province to come to New Zealand. Despite this invitation to labour, the Chinese miners faced significant racial prejudice in the gold mining areas, which was identical to the racism faced by Chinese miners in America at the same time. Those of European descent who felt threatened by the Chinese miners' economic competition resulted in the Chinese encountered considerable hostility when they attempted to settle down in permanent settlements (Chan, 2007).

As is the case with Mr Hocton, Chinese communities were also subjected to racism and discrimination on a regular basis, suffering greatly due to immigration policies (and there has been no acknowledgement or redress from mainstream New Zealand to this day). The sufferings of the early Chinese in New Zealand were the result of prejudice and greed on the part of early European settlers, with there were numerous examples of inhumane legal restrictions imposed on the Chinese (McIntyre, 2008).



CERTIFICATE.

Under Section 7 of "The Chinese Immigrants Act, 1881," and Section 2 of "The Chinese Immigrants Act Amendment Act, 1896."

No. 1615 £100.

Date of issue : 16 · 11 · 04.

Name : Yee Nam

Born at Canton.

Apparent age : 24.

Figure 6: Poll-Tax certificate https://nzhistory.govt.nz/poll-tax-imposed-on-chinese

For example, in response to rising anti-Chinese prejudice among New Zealanders, the Government enacted the Chinese Immigration Restriction Act in 1881 resulting in the New Zealand head tax (sometimes

referred to as a "poll tax"), which targeted Chinese immigrants in particular. Every Chinese individual entering the nation was subjected to a ten-pound levy, and only one Chinese immigrant was authorised for every ten tons of merchandise. The poll tax was a significant barrier to Chinese migration, but exemptions were later granted to those who were born in New Zealand or who had family members already residing in the country. This allowed for some family reunification. The tax was raised to one hundred pounds per person in 1896. As stated by some historians, no other ethnic group was subjected to such restrictions or to a poll tax. Other legislative initiatives also singled out the Chinese (Clarke, 2002).

The situation for the first generation of Chinese immigrants in New Zealand was marked by severe racial discrimination and social exclusion. Officially referred to as "outsiders" and "aliens," they were commonly called derogatory names such as "Chinamen," "Celestials," "Johnny," "John," "Charlie," and "Chinky" (Lee, 2007, p.59). These terms, entrenched in everyday language, reinforced and perpetuated racist beliefs within the wider society. The use of such pejorative labels was not merely a reflection of casual racism: it was indicative of a broader systemic discrimination that positioned Chinese immigrants as perpetual foreigners, regardless of their contributions to the country. Lee's (2007) work highlights how these derogatory terms and the broader societal attitudes they reflected were instrumental in shaping the experience of Chinese immigrants in New Zealand, perpetuating a legacy of exclusion and discrimination that would take generations to overcome.

2.3 Māori History

Māori are the indigenous people of New Zealand, with archaeological evidence suggesting that they originated from East Polynesia, arriving in New Zealand through multiple waves of waka (canoe) voyages (Walters et al., 2017) around 1300 BC. While archaeological inquiry has produced a Māori pre-history record,

uncertainties persist due to the absence of a written language before the arrival of European settlers.

Much of the knowledge is derived from the archaeological record that is interpreted according to originally British assumptions and interpretations that have resulted in an arrival/occupation archaeology narrative. However, oral traditions offer alternative perspectives. For example, Māori oral traditions speak to Māori origin traced to the land of Hawaiki, (often believed to be Tahiti although Hawaii is also a possibility). This narrative aligns with traditional Māori social organisation (Davidson, 1984; Orbell, 1995).

Abel Tasman made the first European contact with Aotearoa in December 1642, when he named the land New Zealand as a means to claim the lands. During his encounter with Māori on the South Island's coast, a conflict arose, leading to limited exploration of the area and his leaving. Later, in 1769, during his global circumnavigation voyage, Captain James Cook navigated around the two major islands and engaged with Māori. He noted the favourable conditions of the islands for European colonisation (Walker, 1990).

Māori initially welcomed European hunters, whalers, and other profit-seekers, but the introduction of European disease, western agricultural methods, firearms, and Christian missionaries caused the Māori culture and social structure to crumble. Between 1848 and 1860 the British population increased through immigration and high birth rates and the Māori population decreased through disease and low birth-rate(Belich 1986).

Despite this demographic disadvantage, Māori forces mounted highly sophisticated resistance during the New Zealand Wars (1845–1872). Belich(1986) challenges the traditional British-centric narrative, arguing that Māori developed advanced fortifications (pā), guerrilla tactics, and

superior strategic adaptations, effectively countering British military superiority.

Belich (1986) observed that Māori strategic withdrawals frequently hampered British progress, noting, "The Kingite warriors had demonstrated that they could block British moves across what before 1860 had been the tacitly agreed boundaries of control" (p. 116). Complementing this analysis, O'Malley (2019) provides a nuanced perspective on the Taranaki and Waikato Wars. He explains that although British forces possessed significant military might, Māori warriors used tactical ingenuity and a deep knowledge of the land to disrupt and stall British advances. O'Malley emphasizes that these conflicts were not defined by clear British victories but by a complex interplay of confrontation, adaptation, and negotiation.

Following the signing of Te Tiriti o Waitangi (1840; see Chapter 3), legislative policies led to extensive land confiscations in the 1860s. In 1877, Judge Prendergast declared the Treaty null and void, asserting that Te Tiriti o Waitangi had no legal force or effect (Orange, 1987). O'Malley's work further contextualizes these events within a broader historical framework, illustrating how the dynamics of conflict, resistance, and subsequent policy shifts shaped New Zealand's development during this turbulent period.

This kind of declaration typically implies that **Te Tiriti o Waitangi** is considered invalid from the outset, as if it never had any legitimacy or binding power in the eyes of the law. This could have significant implications for the rights and agreements established under the Treaty. Subsequently, Māori faced considerable pressure to assimilate into Western society and culture. This period of social upheaval, combined with epidemics of introduced diseases, led to a dramatic decline in the Māori population. For example, in 1840, the Pākehā settler population was approximately 2,000. By 1858, they had outnumbered Māori by 3,000, with a recorded population of 59,000 Pākehā compared to 56,000 Māori (King, 2003). In 1840, the ratio of Pākehā to Māori was approximately 1:40. After

1874, Māori made up less than one-tenth of the national population, a proportion that remained consistent for the next century (Pool & Kukutai, 2011).

2.4 Māori & Chinese Relation

In the early nineteenth century, the British needed cheap male labour for mining endeavours in New Zealand. Most Chinese men were married at the time and needed a steady income to support their families. Because they needed the money, they left their wives at home to care for their elderly parents and children and went to work for the British. As a result, the gender ratio in some active communities became highly unbalanced. In 1881, there were only nine Chinese women for every 4,995 men in some areas. Ip (2008), in discussing a brief history of Māori and Chinese interactions, stated that:

> *"Their Chinese experiences echo New Zealand's three ages: the early monoculturalism of the 1920s when minorities were expected to be assimilated, followed by the ear of fermenting Indigenous awakening of the 1970s, and the current period when many of the past wrongs towards both Māori and Chinese are being acknowledged and attempts made to progress towards a better, fairer, more inclusive society for all" (p240).*

She further stated that: "When Māori women decided to choose Chinese men as marriage partners, the desire for a modicum of economic security seemed to be the deciding factor" and further described that the four daughters of the Joe-Williams' family married four Chinese fruiterers because Chinese men offered financial security to Māori lady (Ip, 2008, p. 8).

Jenny Bol Jun Lee's book, Jade Taniwha: Māori-Chinese Identity and Schooling in Aotearoa, offers valuable insights into the intertwined

histories and relationships between Māori and Chinese communities in New Zealand. Lee (2007) emphasises that these two communities have long shared a history of marginalisation and mutual support, particularly in the face of European colonialism.

The historical relationship between Māori and Chinese communities, especially during the 1920s and 1930s, reveals a deeply unfair dynamic shaped by colonialism and racial hierarchies. As Chinese immigrants transitioned from gold mining to market gardening, interactions between Māori women and Chinese men increased, leading to social and romantic relationships. However, these relationships faced significant prejudice and discrimination from the dominant Pākehā society.

Pākehā regarded relationships between Chinese men and Māori women as unacceptable and a threat to societal norms. The media further reinforced these negative perceptions by portraying Chinese men as "sexually depraved" and incapable of love (Lee, 2007, p. 75). Such depictions were designed to uphold racial stereotypes and discourage integration between the two groups.

Moreover, the colonial legal and social systems treated Māori women differently from their Pākehā counterparts. While Pākehā women in relationships with Chinese men faced severe social and legal consequences (such as being sent to corrective institutions), Māori women were not subjected to the same harsh treatment. This discrepancy highlights the colonial view that Māori women were of lower social status and thus less worthy of protection or concern compared to Pākehā women (Lee, 2007, p. 79).

Jenny Bol Jun Lee's research further provides a critical examination of these dynamics, showing how the intersection of race, gender, and colonialism created an unequal and discriminatory environment for Māori and Chinese relationships in New Zealand. The colonial system's

imposition of racial hierarchies not only marginalised both communities but also sought to control and diminish their interactions, perpetuating a legacy of exclusion and discrimination (Lee, 2007, pp. 72-75).

Authors such as Ip (2008) and Liu (2008) recognise that during the first wave of Chinese immigration to New Zealand in the 1860s, Chinese men with Māori partners formed successful relationships for several reasons. For instance, Māori women often worked alongside Chinese men, and the men, in turn, provided for them by sharing vegetables and other goods. Some Māori fathers even preferred their daughters to marry Chinese men, believing they would provide better lives for their families.

Despite racial and economic difficulties, Chinese immigrants found cultural resonance with the indigenous Māori people. Through immigration, the increasing ethnic diversity in New Zealand led to significant changes in cultural dynamics within certain ethnic groups, including Māori. Chinese immigrants brought diverse skills to the country, and one of the first ethnic groups to recognize this was Māori (Liu, 2008).

Chinese and Māori share many similar cultural values and traditions. Neither group resembled the dominant European cultural group, and they may have felt more at ease and comfortable in each other's presence. Additionally, prevailing discourses and views about the racial inferiority of non-whites in New Zealand likely contributed to drawing Māori and Chinese communities closer together.

Māori society is inherently collectivist, a characteristic well-documented in existing literature, including Nikora (2007) and Houkamau & Sibley (2010). These scholars further explore how concepts such as Whanaungatanga (kinship) reinforce the significance of collective identity and interconnectedness within Māori communities. Māori tend to define themselves through their relationships within social groups, with

traditional cultural values and expectations deeply rooted in pre-colonial Māori society.

Historically, Māori communities were structured into three main social groups: family units, subtribes (hapū), and overall tribes (iwi). Collectivism emerged as a fundamental aspect of Māori society due to economic necessity, as multiple generations of family members of common descent often lived together in communal homes (Mead, 2003). This interconnected way of living reinforced shared responsibilities, cooperation, and a strong sense of belonging within the community.

Similarly, Chinese society is known for its collectivist nature. Chinese culture places a high value on correct social appropriateness and relationships, with social interactions and relationships regarded as essential in developing trust in friendships and business arrangements (Macduff, 2006). Both cultures emphasise respect for elders, ancestor honour, and the importance of reflecting on past experiences as reference points for making future decisions.

How Chinese and Māori perceive events and priorities, particularly concerning those of European origin, in society and the workplace, may result in significant differences. While Chinese and other Asian immigrants may find it challenging to integrate into certain aspects of European New Zealand culture, they often discover shared cultural similarities with Māori. Business and personal relations between the two ethnic groups tend to be more fluid than those between either group and Europeans in New Zealand (Barlow, 1991).

Today, there is a sizable population of New Zealanders with Chinese ancestry. The majority of immigrants come from Hong Kong, Taiwan, and mainland China, with others from countries with large diaspora Chinese populations, such as Cambodia, Vietnam, Singapore, Indonesia, and Malaysia (Omura, 2014). According to the 2023 New Zealand Census,

279,039 individuals identified as being of Chinese ethnicity, accounting for approximately 5.3% of the total population. This reflects an increase from the 2018 Census, where 247,770 people (5.3% of the population) identified as Chinese(Radio New Zealand, 2024).

Despite their contributions to New Zealand, anti-immigrant sentiment toward Chinese immigrants persists. Former New Zealand Minister of Foreign Affairs Winston Peters has repeatedly raised concerns about the country's Asian immigration rate, blaming it for rising house prices and pension costs, even though more immigrants came from Britain than China in some years (Peters,2013).

Peters (2013) and other officials, like Peter Brown, the former deputy leader of the New Zealand First party, have expressed concerns about New Zealand's growing Asian population, suggesting that Asian immigrants do not intend to integrate into New Zealand society. This sentiment mirrors attitudes toward Māori and other minority groups, perpetuating a cycle of division and resentment (Ip, 2003).

Despite statistical evidence to the contrary(which shows that minority populations in New Zealand are not predisposed to crime or welfare dependency) anti-Chinese and anti-Māori sentiments persist. These attitudes are often fueled by economic insecurities and fears about cultural subjugation, making it essential to understand the history of Chinese immigrants in New Zealand and their relationship with Māori. The similarities in their experiences with the dominant Pākehā group have significantly impacted their position and status in New Zealand society.

The dynamics of Māori-Chinese relations have evolved over time, shaped by broader social, economic, and political forces. Understanding these interactions offers valuable insights into how two marginalised groups navigated and resisted colonial structures, often finding common ground

and mutual support despite the significant challenges posed by the dominant Pākehā society.

Part B

An Overview of Māori and Chinese Cultural Relationships

2.5 Tikanga and Te Reo Māori-Historical Overview

This section delves into the specific similarities, particularly focusing on the cultural connections between Māori and Chinese peoples. It explores shared values, traditional practices, and historical interactions that highlight how these two distinct cultures converge in certain aspects. This exploration not only enhances our understanding of their unique cultural identities but also sheds light on the ways in which these communities may have influenced each other over time.

2.6 Tikanga Māori

In Aotearoa, New Zealand, understanding Tikanga Māori is essential for those engaged in bicultural practices and all citizens, as it forms the foundation of the nation's cultural heritage. Tikanga Māori refers to the customs, practices, and traditional values that guide the social, cultural, and spiritual aspects of life for Māori, the indigenous people of New Zealand. These practices are deeply rooted in Māori cosmology and worldview, encompassing principles such as justice, respect, and responsibility. The significance of Tikanga Māori extends beyond the Māori community, influencing New Zealand's legal, educational, and environmental frameworks. This section explores the definition, origins,

and challenges of Tikanga Māori, highlighting its importance in contemporary New Zealand society.

Tikanga Māori is broadly defined as the customary values and practices that guide the Māori way of life. However, as Mead (2003) articulates, Tikanga Māori is more than just a set of rules: it is a living, adaptive system that responds to the dynamic nature of society. Mead emphasises that Tikanga is integral to all aspects of Māori life, including governance, education, and community interactions. This framework is not static. It evolves to maintain relevance across different contexts and generations. Mead argues that Tikanga is a "system of law" deeply grounded in ethical and moral imperatives, which guide how individuals and communities should behave to maintain balance and harmony. It is a dynamic system of values that responds to societal shifts, be they social, cultural, or environmental.

Moorfield's Te Aka dictionary (2012, p. 208) provides a range of meanings for "Tikanga," including 'correct procedure,' 'custom,' 'habit,' 'lore,' 'method,' 'manner,' 'rule,' 'way,' 'code,' 'plan,' 'practice,' and 'convention.' This variety of meanings reflects the multifaceted nature of Tikanga, which encompasses both the spiritual and practical dimensions of life. Therefore, Tikanga Māori is about adhering to traditional customs and maintaining a harmonious relationship with the environment, other people, and the broader community. It is a framework that guides ethical behaviour, social interactions, and the governance of communal and natural resources.

Opai (2021, p. 9) expands on this definition by stating that Tikanga is, simply and broadly speaking, a '*Māori way of doing things*.' He emphasises that Tikanga is about the past and how Māori people apply these values in modern contexts. Understanding Tikanga is essential for anyone who seeks to engage meaningfully with Māori communities or contribute to bicultural developments in New Zealand. Opai's perspective underscores the idea that Tikanga is not merely a relic of history but a

living tradition that continues to shape Māori identity and societal interactions in New Zealand today.

The origins of Tikanga Māori can be traced back to the ancestral teachings and oral traditions of the Māori people. These traditions are closely linked to Māori cosmology, where the principles of whakapapa (genealogy) and mana (authority) play crucial roles. Whakapapa is the genealogical framework that connects individuals to their ancestors, land, and the spiritual realm. Through whakapapa, Māori understand their place in the world, their responsibilities to others, and their connection to the environment. This genealogical connection is not merely a biological lineage but a spiritual and cultural bond that shapes the identity and responsibilities of individuals and communities.(Mead, 2003)

Mana, on the other hand, refers to the authority and power derived from these connections. Mana is not inherent but earned and maintained through actions and adherence to Tikanga. Mana is central to the Māori worldview, where everything is interconnected, and maintaining balance and harmony within these relationships is paramount. This worldview is cyclical, where past, present, and future are intertwined. This cyclical view influences how Tikanga is practised, ensuring it remains relevant in contemporary society while honouring the ancestors' wisdom (Mead, 2016)

Mead (2003) stresses that the concept of mana is deeply interwoven with Tikanga, where maintaining one's mana involves upholding Tikanga. He argues that Tikanga is how mana is expressed, protected, and enhanced. The disruption of Tikanga, particularly during colonisation, was not just an attack on customs but an assault on the essence of Māori identity and authority. Mead further highlights that Tikanga represents a moral and ethical compass for Māori, guiding decisions in a way that upholds the dignity and integrity of the individual and the community.

The evolution of Tikanga has been shaped by the experiences of Māori over centuries, particularly in response to colonisation. Mikaere (2011) notes that colonisation disrupted traditional practices and imposed foreign legal systems that often conflicted with Tikanga. Despite these challenges, Tikanga Māori has persisted and continues to influence the lives of Māori today. The resilience of Tikanga in the face of colonisation highlights its importance as a tool for cultural survival and resistance. Mikaere argues that Tikanga has survived and adapted to ensure its relevance in a modern, post-colonial context.

Opai (2013) echoes this sentiment, emphasising that Tikanga is not static but a living tradition that evolves as society changes. This adaptability is crucial for the survival of Tikanga, as it allows Māori to maintain their cultural identity while navigating the challenges posed by a rapidly changing world. The origins of Tikanga, therefore, are not just historical but are continuously being shaped by the lived experiences of Māori people today. Tikanga represents a continuum of cultural knowledge and practice handed down through generations, adapting to new contexts while remaining true to its foundational principles.

2.6.1 Dimensions of Tikanga Māori

Tikanga Māori encompasses spiritual and practical dimensions deeply intertwined in the Māori worldview. The spiritual dimension of Tikanga is rooted in the belief in atua (gods) and the spiritual connections between people, the land, and the cosmos. This spiritual connection is reflected in the concept of tapu (sacredness), which governs the behaviour and interactions of individuals and communities. Tapu is a critical element of Tikanga, as it dictates what is considered sacred and how sacred things should be treated. Violating tapu can result in severe spiritual and social consequences, as it is believed to disturb the balance between the physical and spiritual worlds.(Mead, 2003)

On the other hand, the practical dimension of Tikanga involves the everyday customs and practices that guide social interactions, resource management, and communal life. These practices are not arbitrary but based on generations of knowledge and experience, codified into guiding principles. For example, the kaitiakitanga (guardianship) concept reflects Tikanga's practical application in environmental management. Kaitiakitanga involves the responsible stewardship of natural resources, ensuring they are used sustainably and preserved for future generations. This principle is a practical guide for resource management and a spiritual obligation to protect the natural world, which is seen as a living entity with its rights and needs.(Mead, 2003 & Walker,2004).

Mead (2003) argues that Tikanga operates on a principle of balance and reciprocity, where every action within the community must contribute to maintaining harmony. He illustrates how Tikanga addresses not only the community's physical needs but also its members' spiritual well-being. This holistic approach is reflected in how Māori communities operate, where decisions are made considering spiritual and practical implications.

Opai (2013) emphasises that Tikanga's spiritual and practical dimensions are not separate but integrated into a holistic system of knowledge and practice. Understanding Tikanga requires appreciating this holistic approach, where the spiritual and practical are interconnected and mutually reinforcing. For instance, a decision about land use would consider the economic benefits and the impact on the spiritual well-being of the land and the people connected to it.

2.6.2 Challenges to Tikanga Māori

Despite its deep roots and enduring relevance, Tikanga Māori faces significant challenges in contemporary New Zealand. One of the primary challenges is the tension between Tikanga and Western legal systems. While Tikanga is recognised in some legal contexts (such as the Resource Management Act 1991), its application is often limited and subject to the

constraints of Western law. Durie (2005) notes that this creates a dichotomy where Māori values are acknowledged but not fully integrated into the legal framework. This situation can lead to conflicts between Māori and non-Māori, particularly in land ownership, resource management, and criminal justice areas.

Mead (2003) critically assesses the superficial incorporation of Tikanga into New Zealand's legal system, arguing that it often reduces Tikanga to a symbolic gesture rather than a substantive influence. He asserts that genuine recognition of Tikanga requires a paradigm shift in which Māori values are not merely accommodated but integrated as core principles in decision-making processes. Mead warns that without this deep integration, the risk is that Tikanga could be further marginalised, potentially reducing it to a tokenistic cultural reference rather than a living, breathing practice that guides everyday life.

The marginalisation of Māori language and customs in broader New Zealand society is another significant challenge. Despite efforts to revive and promote Te Reo Māori, the non-Māori population does not always understand or respect Tikanga. This lack of understanding can lead to cultural misunderstandings and a lack of appreciation for the importance of Tikanga in Māori life. The marginalisation of Tikanga is not just a social issue but also a political one, reflecting the power dynamics between the dominant Pākehā (European New Zealander) culture and the indigenous Māori culture.

Opai (2013) highlights the challenges posed by the dominance of Western education systems and media, further exacerbating the erosion of Tikanga Māori. Many Māori children are educated in schools that do not prioritise Tikanga or Te Reo Māori, leading to a disconnection from their cultural heritage. This disconnection can have profound effects on their identity and sense of belonging. The media often perpetuates stereotypes about Māori, further alienating Māori youth from their cultural roots. Opai

argues that this alienation is not just a result of external pressures but also reflects a broader societal failure to recognise and value Māori culture.

The pressures of globalisation compound the challenge of maintaining Tikanga in a rapidly changing world. The influx of foreign ideas, values, and practices can dilute or distort traditional Māori practices. While some aspects of Tikanga may adapt to these changes, others may be lost, gradually eroding cultural identity. Opai (2013) warns that without active efforts to preserve and promote Tikanga, there is a risk that it could be further marginalised in the face of global cultural homogenisation.

Moreover, the legal recognition of Tikanga is often superficial, with Māori concepts being incorporated into legislation without fully understanding or respecting their deeper meanings. For instance, while Tikanga is acknowledged in the Resource Management Act 1991, its application is often limited to consultation processes rather than being integrated into decision-making at a fundamental level. This tokenistic approach to incorporating Tikanga into law undermines its significance and reduces it to a mere formality rather than a guiding principle.

The next section examines several Tikanga Māori practices that are familiar to most New Zealanders. These practices have been chosen also due to their notable similarities with traditional Chinese customs.

2.7 Māori Cultural Practices

2.7.1 Hongi

Traditional Māori greeting (known as "hongi,") involves pressing noses, symbolising the exchange of the breath of life and forging a connection between individuals. In contrast to the customary kiss on the cheek prevalent in many cultures, the hongi is a unique and intimate gesture with profound cultural significance for the Māori people. Similarly, the act

of showing deep respect in China involves looking down under the other person's nose, underscoring the cultural diversity and richness found in various societies worldwide. These distinct forms of greeting reflect the depth of cultural traditions, emphasising the importance of understanding and appreciating the unique practices that contribute to the global tapestry of human interactions.

Tikanga Māori is a concept that encompasses the practices and values derived from Māori cultural knowledge. Although there is no direct translation in English, tikanga is used to denote etiquette, custom, culture, law, manners, protocol, and customary law. In many respects, it governs interpersonal relationships, guiding individual interactions and even business transactions (Sullivan, 1995). As Mead (2003) explains, tikanga can refer to a "rule, plan or method" and, more broadly, to "custom" or "habit"—essentially capturing the essence of the "Māori way."

It can also refer to a set of ethics and a code of conduct, as the word "Tika" means to right or correct or to make moral judgments about something. Tikanga Māori is also used to refer to customary law, which is derived from authority rather than a larger system. This has been tested in the New Zealand judicial system on occasion, as evidenced by a number of legal cases. Because there is no direct translation between Māori and Western jurisprudence in such cases, the presiding judge may need to understand both systems in order to resolve certain cases. The concept of common law is the closest thing to European comprehension (Love, 2004). The Treaty as a living document is essential for shaping a legal system that reflects New Zealand’s bicultural heritage and addresses contemporary challenges(Jones, 2016).

2.7.2 Tapu-Noa and Yīn-Yáng

The cultural practices and philosophies of the Māori people of Aotearoa (New Zealand) and the Chinese civilisation exhibit fascinating

parallels despite their geographical separation and distinct historical developments.

Two key concepts from these cultures, tapu and noa from Māori tradition and 阴阳 (yīn-yáng) from Chinese philosophy, share a common focus on balancing opposing forces.

Additionally, the Māori practice of kaitiakitanga (environmental guardianship) mirrors the Chinese concept of 天人合一 (tiānrén hé yī), which emphasises harmony between humans and the natural world. These concepts highlight the universal themes of balance and harmony and underscore the deep connection both cultures have with the natural and spiritual worlds.

In Māori cosmology, the concepts of tapu and noa are central to understanding how sacredness and everyday life are managed within the community. Tapu is often translated as "sacred" or "forbidden," representing a spiritual restriction or quality that sets something apart as holy or untouchable. It applies to people, objects, and places and dictates specific behaviours and protocols to avoid spiritual harm. Violations of tapu could lead to negative consequences, both spiritually and socially. On the other hand, Noa represents the opposite state—ordinariness or freedom from restriction. It is a state of balance where everyday activities can occur without Tapu's constraints. The interplay between tapu and noa is crucial in maintaining harmony within Māori communities, as it governs the transition between the sacred and the profane, ensuring that spiritual balance is upheld.(Mead,2003)

As Mead (2003) explains, tapu is a protective measure and a mechanism for maintaining social order. It ensures that individuals respect the sacredness of specific places, objects, and people, thereby preserving the integrity of the community. The process of moving something from a state of tapu to noa often involves rituals, which are necessary to restore

balance and allow everyday activities to resume. For instance, when a site of historical significance is visited, it may be considered tapu, and only after appropriate rituals is it returned to a state of noa, where everyday activities can occur without fear of spiritual retribution.

In Chinese philosophy, the concept of 阴阳 (yīn-yáng) centers on balance within a distinct cosmological framework. Yīn and yáng represent complementary forces that exist in opposition yet are interdependent, with one giving rise to the other. Typically, yīn is associated with darkness, passivity, and femininity, while yáng is linked to light, activity, and masculinity. However, these associations are not fixed; they signify a dynamic interplay in which each force contains the seed of its counterpart. Maintaining a balance between yīn and yáng is considered essential for preserving harmony in the universe, with any imbalance believed to lead to disorder and disharmony (Kaptchuk, 2000).

According to Mead (2003), Māori cultural practices emphasize that societal and spiritual equilibrium is attained through the dynamic interplay between the sacred (tapu) and the ordinary (noa). In contrast, Kaptchuk (2000) demonstrates that Chinese philosophical thought maintains that balance in the universe is achieved by harmonizing the complementary forces of yin and yang. Both cultural systems are fundamentally underpinned by dualistic principles, wherein antithetical yet mutually reinforcing forces work in concert to uphold overall harmony. This comparison highlights the cross-cultural relevance of dualistic frameworks in understanding and regulating the multifaceted dynamics of both nature and human society.

In traditional Chinese medicine, for example, health is a balance between yīn and yáng within the body. Illness is understood as a result of imbalance, and treatments aim to restore harmony by adjusting the flow of energy, or 气 (qì), which is influenced by the interaction of yīn and yáng (Kaptchuk, 2000). This principle extends beyond medicine into all aspects

of life, including governance, relationships, and environmental management. The balance of yīn and yáng is seen as a natural law that governs the cycles of nature and human existence.

The parallels between yīn-yáng and tapu-noa are evident in their mutual emphasis on balance and the regulation of opposing forces. Both concepts recognise that life consists of dualities—sacred and profane, active and passive, light and dark—and that maintaining harmony requires careful management of these opposing elements.

2.7.3 Kaitiakitanga and 天人合一(Tiānrén Hé Yī)

In addition to the parallels between tapu-noa and yīn-yáng, the Māori practice of kaitiakitanga resonates strongly with the Chinese concept of 天人合一 (tiānrén hé yī). Kaitiakitanga refers to the guardianship and stewardship of the environment, a responsibility deeply rooted in Māori cosmology. Māori believe humans are integral to the natural world and must care for the land, waterways, and all living things. This guardianship is not merely a practical obligation but a spiritual one, as the environment's health is intrinsically linked to the well-being of the people. Tiānrén hé yī, which can be translated as "the unity of heaven and humanity," expresses a similar philosophy in Chinese thought. The Chinese concept of 天人合一 (tiānrén hé yī).emphasises the harmony between humans and the natural world, advocating for a way of life that aligns with the rhythms of nature (Chan, 1963).

In Chinese culture, this principle is reflected in practices such as Feng Shui, which seeks to harmonise human-built environments with natural forces, and traditional agricultural methods designed to work with, rather than against, natural cycles (Chen, 2008). By living by nature, humans can achieve a balanced and fulfilling life, avoiding disruptions from environmental degradation and imbalance.

Both kaitiakitanga and 天人合一(tiānrén hé yī) highlight the importance of sustainability and respect for the natural world. They stress that humans are not separate from nature but are part of a more extensive ecological system that must be maintained for the benefit of all. This shared understanding of environmental stewardship underscores the universal relevance of these practices and philosophies in the modern world, where environmental challenges demand a renewed commitment to balance and harmony with nature.

The comparison between the Māori practices of tapu and noa and the Chinese principles of yīn-yáng, as well as between kaitiakitanga and tiānrén hé yī, reveals deep commonalities in how these two cultures understand and navigate the world. Māori and Chinese traditions emphasise the importance of balance. Whether between the sacred and the profane or between opposing forces in the cosmos. Additionally, both cultures advocate for a harmonious relationship between humans and the environment, recognising that the natural world's health is vital to human societies' well-being. These parallels enhance cross-cultural understanding and offer valuable insights into universal themes of balance, harmony, and environmental stewardship.

2.7.4 Māori & Chinese tradition of respecting the Elders

The concept of "kaumātua" refers to a respected tribal elder in Māori communities, regardless of gender. Elders in Māori culture, like in Chinese culture, play vital roles within their families and tribes. (Males are referred to as "Koroua" and females as "Kuia."). Most people are considered elders in their 60s or older, though knowledgeable individuals may be regarded as elders earlier based on their knowledge and wisdom (Borell & Kahi, 2017). In Māori culture, the role of kaumātua is paramount, as these senior figures are regarded as the custodians of knowledge and tradition within their communities. This emphasis on the wisdom and guidance of elders is reminiscent of several core values deeply ingrained in Chinese culture.

In Māori and Chinese traditions, honouring and valuing elders as repositories of cultural wisdom is evident. Like the Māori concept of kaumātua, Chinese cultural values often emphasise the importance of revering and seeking guidance from senior community members. Elders in Chinese culture are revered for their accumulated wisdom, life experiences, and role as bearers of cultural heritage.

This shared emphasis on the significance of elders underscores a universal theme of respecting and preserving cultural knowledge through the wisdom of those who have lived and experienced it. It reflects a commonality in the profound regard for the contributions and guidance provided by the senior members of both Māori and Chinese societies.

Elders in both cultures often serve as leaders and assist in decision-making, child-rearing, and serving as the community's authoritative spokesperson. As with grandparents today, they frequently looked after the children while their parents worked or went about their daily lives, and in some cases, kaumatua raised the firstborn grandchild (Love, 2004).

With the advancement of medical technology, life expectancy has increased globally, and the age at which one is considered an elder has also changed. In the past, forty was considered old and thus elder, whereas today, the sixties and seventies are more common ages for elders. Kaumatua are revered as sources of nurturing and knowledge in nearly every important historical Māori story. Often, a suitable youth would be chosen to learn from revered elders all of the lore they possessed concerning genealogy, stories, legends, and other knowledge in order to ensure that such things were learned before the elder passed away. Elders were also often involved in the arranging of marriages (which could be political), although a young woman who had fallen in love might look for the assistance of an elder in arranging the marriage. Elders in both Māori and Chinese societies resolved disputes and sought resolution to other

community problems. It was considered proper for them to live with extended family, and the concept of elder homes, which is common in European families, was either unknown or met with horror (Hogg, 1996).

For Chinese, as the most important value, Confucius promotes "respect, loyalty, and harmony." Respect for seniors/elders is a fundamental Confucian value. Elders were very important in Chinese society and were treated with the utmost respect by everyone. It has already been mentioned in passing but will be emphasised slightly more in this section that respect for seniors is evident in Chinese culture, similar to respect for elders in Māori society. This virtue of respect for parents, ancestors, and elders is referred to as filial piety. It is an aspect of Confucian thought that has also influenced Chinese Buddhist and Taoist ethics. This does not simply mean doing what one's parents or elders tell them to do, but it also means being good to one's parents, taking care of them, and maintaining good contact with them both inside and outside the home to bring a good name to one's parents (Barbalet & Barbalet, 2017).

On the basis of logic and enactment, Chinese filial piety differs from Western filial piety. It is defined by more than just actions; attitudes also define it. Filial piety is defined as the awareness of repaying the burden borne by one's parents in giving birth to and raising their children. As they have cared for the children, caring for one's parents and later years is considered natural. Tajfel and Turner (1986) state that it is also a way of demonstrating obligation to one's ancestors, with the oldest family members receiving this obligation before becoming venerated ancestors.

It is believed that society would be chaotic if filial piety did not exist. Proper roles within the family are thought to be necessary for maintaining societal harmony. For example, the younger generation's behaviour toward their parents indicates how society is progressing. There is a lack of respect in society when there is a lack of respect for one's elders and parents, which can lead to disintegration and chaos (Tajfel, 1982a).

In Chinese society, this can manifest in a variety of ways, including making sure parents are comfortable in every way, considering a parent's preference over a certain situation, giving gifts and using honorific language in addressing them, having them set up places of honour, celebrating birthdays, and demonstrating voluntary public service for elders. One should always listen to parents and elders without interrupting them and consult elders in certain family matters. Bowing or saluting parents or elders is also a sign of respect, as is demonstrating proper burying and mourning after the death of a parent (Hui & Triandis, 1986).

2.7.5 Pōwhiri

The Pōwhiri is a welcoming ceremony, a check, test, and challenge to incoming guests to see if they are friendly, safe to be around, and peaceful, followed by a presentation of waiata (songs), speeches and other traditional practices. Mead (2016) points out that "the setting is appropriate, the separation of manuhiri (visitors) from the Tangata Whenua (the home people), all other details are in order, and they have the necessary expertise to do it well". Tikanga is related to correct procedures, rules, roles, and plans (Borell & Kahi, 2017).

The Pōwhiri is only sometimes performed for visitors, as certain conditions must be met. It is not commonly used for casual visitors, but it is for distinguished guests. However, the Pōwhiri is now performed for tourists, and the aggressive challenge of the visitor at the start of the ceremony is frequently the most spectacular theatrical part. During this part of the celebration, three warriors will cautiously advance on the visitors, brandishing ceremonial weapons, yelling battle cries, making threatening gestures, and conveying the overall impression that they are ready to erupt into violence at any moment (Love, 2004).

The three 'warriors' each represent a Māori deity and are meant to demonstrate the warriors' and their community's martial might. If the guests pass inspection, the third warrior directs them to the proper marae lodge. To

signal the end of the ceremony, one of the warriors places a leaf or carved token on the ground. Following the ceremony, the order in which tribal elders, then visitors, speak is meticulously planned according to tradition (Schriber & Gutek, 1987).

While the Chinese do not have a full-fledged ceremony for welcoming and testing visitors, there is a standard of practice for welcoming visitors to a home or community that adheres to similar mindsets, if not outright practices. The meeting parties will bow in greeting, and guests will be seated according to a cultural framework based on status and age. The most revered person in the room is frequently knelt in front of and bowed to (Kluckhohn & Strodtbeck, 1961).

2.7.6 Māori Food Customs and Chinese Tea

Given the region of the world in which the Chinese and Polynesian cultures inhabit, similarities would exist in the preparation and serving of food. Similar ingredients are found throughout the Pacific area, even if the preparation might differ. For example, the hangi is a traditional Māori cooking method. Food is wrapped in leaves and flax and placed on hot stones/rocks. These foods could include potato, kumara, Chicken, meat, and fish (Pake et al., 1993).

Even though Māori culture is unique to New Zealand, many people are surprised to discover similarities between Māori food customs and Asian cultures nearby. Māori and Chinese, as well as many other Asian cultures, share similar food-related values (Wilson, 2008).

Māori ancestors brought the foods of their native lands, such as kumara, yam, and taro root. New Zealand proved to be colder than the tropical climates they originated, necessitating specific cultivation techniques to allow these crops to grow in their chosen environment. In addition to the foods and animals they brought with them, such as the

meat-producing kiore rat and Kuri dog, the Māori discovered endogenous plants of New Zealand, known as Aotearoa in their language, which included wild ferns, berries, fungi, and other fruits and grains. They hunted native birds and relied heavily on seafood, as do many Polynesian cultures (Love, 2004).

Because Māori did not make pottery, boiling water for cooking required placing hot stones in wooden bowls of water, a time-consuming and labour-intensive process. Food was preserved by drying, fermentation, or fat curing and stored in underground pits. Due to the difficulty of cooking, food was frequently prepared communally and in large groups to feed a large number of people. Cabbage, potatoes, carrots, maise, and wheat were all introduced to the islands by Europeans and found their way into Māori cuisine. Potatoes, which were easy to grow and pigs that could be fattened quickly, quickly found their way into the Māori diet (Borell & Kahi, 2017).

Similarly, grains such as rice, seafood, seaweed, and pork are frequently used in Chinese cuisine. However, the availability of certain spices in China distinguishes Chinese cuisine from that of other cultures in the region. This did not prevent some Polynesian cuisine from making its way into Chinese dishes, as sweet potato and taro are common ingredients in some Chinese dishes (Ramsden, 1994).

A modern-day fusion of Asian and Polynesian flavours can be found in the dish "poke." This is common in Hawaii, but it combines Polynesian and Asian ingredients to create a bowl of mixed items such as rice, ginger, various species of fish, sweet potato, taro, and some type of green vegetable, blending Chinese and Polynesian ingredients. According to those who enjoy the dish, the ingredients complement each other well, and it is not uncommon to find Chinese restaurants in New Zealand using Māori ingredients and culinary creations (Borell & Kahi, 2017).

Chinese immigrants to New Zealand brought a variety of cultural aspects with them, one of which has remained relatively consistent throughout their history. This cultural aspect refers to the preparation of Chinese tea as well as the various occasions when it is consumed. It is distinct from the tea culture of European countries such as the United Kingdom, as well as other Asian countries such as Korea and Japan. Tea is regarded as both recreational and medicinal in Chinese culture, and many people of Chinese descent consume it on a regular basis (Weymes, 2007).

Tea is prepared and consumed on a variety of occasions, some of which are carried over to Chinese communities in New Zealand. It could be consumed as a sign of respect, as Chinese traditions require younger people to show their elders respect by offering a cup of tea. It is considered appropriate for a holiday activity to invite an elder to a teahouse. Those who have recently married may serve elderly family members at the celebration. Those from a lower social class typically serve those from a higher social class (Li, 2017).

Tea ceremonies can also be used as an apology, and if the offence was particularly egregious, the tea ceremony may be included as part of a formal apology. It can even be used for minor occasions, such as when children who have misbehaved serve tea to their parents to show submission and regret for their actions. In traditional Chinese weddings, the bride and groom may kneel in front of their parents or elderly relatives, serve them tea, and express their gratitude. Tea can be served as a form of gratitude on a variety of occasions (Li, 2017).

Tapping the fingers during proper tea consumption in Chinese society is considered an informal way to thank the team master or server for the tea. Tea is also brewed in a very strict and ceremonial manner, which differs from tea brewing in European society. Green teas are more delicate than black teas and should be brewed with cold water. Typically, black tees are added to a pot of hot water (Li, 2017).

Because tea consumption had such an impact on the development of Chinese culture, it is frequently associated with philosophy, arts, literature, Confucianism, and Buddhism. Tea drinking was regarded as a symbol of education, social principles, status, and morality. Chain tea sets were regarded as priceless heirlooms. The Chinese tea house, like the European coffeehouse, is regarded as an ideal gathering place for socialisation and the exchange of ideas. Political allegiances and social rank were suspended in such establishments, allowing people of different social classes to engage in rational debate. It was understood that there would be civil behaviour in the teahouse, and this is considered neutral ground between opposing parties (Li, 2020).

2.7.7 Whanaungatanga and Chinese Collectivism

Whanaungatanga, the Māori concept of kinship and community ties, aligns with the Chinese value of 家族 (jiāzú) or family clan, where loyalty, filial piety, and family honour are central. Both cultures emphasise the interconnectedness of individuals within a broader familial and communal context. Whanaungatanga is a Māori concept that refers to the aspect of group cohesiveness that develops as a result of a shared experience of some kind. It is defined as a friendship, kinship, or family connection formed while working together, sharing a common history or bond, or sharing common experiences. It is the feeling that binds such groups, known as whanau. Surprisingly, it does not always apply to family members who are related by blood. It can also refer to any type of team, such as a sports team, a workplace team, or an extracurricular club (Biggs, 1960).

As noted by Mead(2003), the ‘feeling’ binds group members together, but it is also understood to come with certain obligations and rights. In exchange for membership in the kinship group, each member is expected to fulfil specific duties and demonstrate a certain level of loyalty to the group. This might come across in being included in the family, cultural heritage, belonging to the environment, and identity based on kinship to the land, which are the four main aspects of Whanaungatanga. It

can also refer to the general building and maintenance of relationships, and it demonstrates any type of interdependence of the individual with a group of any kind (Hall, 1959).

According to Mead (2016), Aroha means love and is an essential component of manaakitanga which means respect and kindness and an expected dimension of Whanaungatanga which means relationship." In Māori culture, Whanaungatanga means "family connection." In a commercial context, Whanaungatanga may also refer to the assistance or support structures. This is the same as Chinese Guanxi. Chinese Guanxi emphasises the importance of mutual relationships and trust-building, as well as understanding and support.

The concept of the clan and belonging to a group in Chinese culture, which includes both the family and the community, is often comprised of many families in a single community or area. Clan relationships served as the foundation for many Chinese businesses and relationships, and loyalty to one's master and family was expected (Love, 2004).

Traditional Chinese value collectivism over individualism. They believe in the power of the group more than many individuals. As they are all related through Chinese families, Chinese are taught to unite through family, clan, village, city, and state. The way people of Chinese descent and those of Western descent see themselves as individuals and as members of a collective society differs in several ways. In comparison to Western culture, Chinese culture values conformity and unity over individualism. It is more common for people of Chinese descent to reflect the views of their leaders or ancient traditions than to express personal opinions, at least not openly. With this in mind, we can see how those of Chinese descent and those of European descent approach certain social relationships differently, particularly when interacting with others.

Those of Chinese descent prefer a more structured hierarchy dictated by tradition, with elders and males getting more respect within the family or business. It is common for females of the family to serve the elders and the males before themselves, while in countries such as Britain and America, this is far more informal (Sampson, 1988).

Males and females are more equal in countries with more European or Western-centered societies. In terms of friendships, Chinese people prefer to have fewer friends with whom they can remain friends throughout their lives and demonstrate a high level of trust. Westerners, on the other hand, may have a large group of friends with whom they share various levels of trust and intimacy. Depending on the depth of the friendship, this may involve different and limited mutual obligations. Chinese, on the other hand, feel morally obligated to help friends in the same way that they would help family or close relatives (Chen-Bouck et al., 2019).

As noted previously, Guanxi refers to a close relationship and its development: Guanxi can refer to any connection between friends, colleagues, mates, Government officials, and individuals. This is a system of influential relationships and social networking that is frequently used in business transactions, but it also heavily draws on Eastern philosophy in terms of appropriate behaviour and operation. Guanxi asserts that the individual is a community member and part of a network of relationships that recognise certain mutual commitments, reciprocity, and trust (Tajfel, 1982b). Personal relationships are the connection between two people, one of whom is allowed to request a favour or service, usually with the condition that they reciprocate, usually requiring that they be of equal social status.

In business, the concept is important in the development of day-to-day business operations as well as how business relationships collaborate to achieve common goals. It governs patron and client relations, but it can also create a problem in which certain individuals feel obligated

to repay favours to those in other businesses, even if they are unable to do so. To repay a business favour, this may encourage behaviour or action that is ultimately harmful to the person.

Furthermore, it plays a significant role in the establishment of political relations and interpersonal interactions. Politicians select associates and allies, allocate resources, and approve projects, all of which are closely guarded by the principal. It was intended to be an extension of describing certain relationships within the foundations of Confucianism, but it has occasionally been used to justify certain unethical behaviour over time (Tajfel et al., 1971). The closest parallel that can be drawn within Western or European cultures is that of the "old boy network," in which companions with similar philosophical backgrounds look out for each other and grant each other social favours in order to preserve power (Smith, 2012).

Without Guanxi, your business will struggle to thrive in China. Guanxi also means to help and assist a friend. Guanxi is a unique subject that everyone in China should study. Otherwise, you will most likely find it difficult to accomplish anything. Guanxi is an important part of daily life in China. You can simplify the process and save time if you have Guanxi. Guanxi is more than just networking; it involves building strong, trust-based relationships that can provide mutual benefits over time (De Mente, 2011).

2.7.8 Chinese Gift Giving and Māori Koha

Gift in Māori culture, commonly referred to as koha, is a deeply embedded tradition that transcends the mere exchange of material goods. According to Mead (2003), koha is an expression of reciprocity and respect that is governed by established tikanga—the cultural protocols and values that dictate proper behavior within the community. This practice is not only about presenting a gift but also about engaging in a symbolic act that reinforces social bonds and acknowledges the generosity of the host.

Moreover, the tradition of koha is underpinned by numerous precedents that serve as models for conduct. These precedents provide guidelines for the appropriate timing, manner, and context of gift-giving, ensuring that the act of giving is both respectful and culturally significant. In this way, koha is a dynamic process that embodies Māori values of community, mutual obligation, and gratitude, making it an essential aspect of social interaction and communal well-being.

Local Chinese understand that gifts should not be accepted at first, even if you adore the present, and that you should express your feelings early on. You must learn to say, "No, no, no, I cannot accept this." The gift-giver should respond, "This is nothing but a small gift. It is nothing. Please accept it," Please don't be embarrassed if you give a gift and it is declined, as it is common and customary in China and well understood by Chinese culture (Evans-Pritchard, 1937).

This concept in Chinese culture has often perplexed Western businessmen. It is known that it is customary to bring a gift of some kind when visiting correspondence in China, and people are surprised when the gift is initially refused. Even if one enjoys the gift and is eager to accept it, it is customary in Chinese culture to refuse it two times before accepting it. It is also customary to bring a formal gift for everyone unless the gift is intended for the entire group, in which case it should be given to the highest-ranking person, such as an elder (Hofstede, 2001).

Accepting the gift the first time it is offered is seen as greedy, whereas appearing humbled that someone thought to bring you a gift and declaring yourself somewhat unworthy and refusing to accept it as a sign of respect and gratitude is seen as a sign of respect and appreciation. It is even customary to return it if appropriate. The gift should also be well-wrapped, and it is not considered appropriate to give a gift in a market wrapping or bag. If the recipient is adamant about refusing the gift, it is possible that the

gift is appropriate. It should only be offered three times. A genuine refusal should be honoured (Hofstede, 2001).

Looking someone in the eyes in Western culture indicates that you were paying attention and, based on your body language, found them interesting, whereas locking eyes with someone in Chinese and Māori culture can be interpreted as a direct challenge or display of hostility. However, it is considered polite in Chinese culture to look at someone when they are talking, but not in the eyes, but just below the nose. This is not a feature shared by the Māori people of New Zealand but rather a feature unique to Chinese culture (Wu & Tseng, 1985).

2.8 Historical Context of Te Reo Māori

Aotearoa, New Zealand, and its indigenous Māori language have navigated a history of resilience, adaptation, and cultural preservation (Morrison, 2024). Te Reo Māori, the language of the Māori people, is more than just a means of communication; it is a vessel for cultural identity, spirituality, and historical continuity. The origins of Te Reo Māori are deeply intertwined with the broader narrative of the Polynesian navigators who arrived in New Zealand over a thousand years ago. Over the centuries, Te Reo Māori has undergone significant changes, particularly during the colonial era, which nearly drove the language to extinction. This section explores the origins, evolution, and revitalisation efforts of Te Reo Māori, analysing the language's historical journey and its significance in contemporary New Zealand.

Te Reo Māori descends from the Eastern Polynesian subgroup within the expansive Austronesian language family. This linguistic lineage connects Te Reo Māori to other Polynesian languages, such as Tahitian, Hawaiian, and Rapa Nui. The Austronesian language family is one of the most widespread language families in the world. It stretches from Madagascar in the west to Easter Island in the east, encompassing over

1,200 languages. This broad distribution is a testament to the maritime prowess of the Austronesian people, who used sophisticated navigation techniques to traverse vast oceanic distances. The proto-Austronesian language, spoken in what is now Taiwan about 5,000 years ago, began to diversify as its speakers migrated across the Pacific, giving rise to the many languages we see today, including Te Reo Māori (Bellwood, 2017)

The spread of Austronesian languages across the Pacific is one of the most remarkable feats of human migration. Scholars believe that the ancestors of the Polynesians developed advanced seafaring technologies, such as double-hulled canoes, that enabled them to travel long distances across open oceans. This migration was not random: it was guided by a deep understanding of the stars, ocean currents, and wind patterns. As these Austronesian-speaking peoples settled in various Pacific islands, their languages began to evolve independently, resulting in the diverse linguistic landscape we see today (Green, 2003).

Te Reo Māori occupies a unique position in New Zealand's sociolinguistic landscape. As one of the country's official languages. (alongside New Zealand Sign Language), it holds a status that reflects its importance to the Māori community a right to speak their language and the nation as a whole. However, despite this official recognition, Te Reo Māori remains a minority language, spoken fluently by only a small percentage of the population (Statistics New Zealand, 2013).

The decline in the number of fluent speakers of Te Reo Māori can be attributed to a range of factors, including historical policies of assimilation, urbanisation, and the dominance of English in education and media. However, efforts to reverse this decline have been ongoing for several decades, driven by a recognition of the language's cultural and historical significance (Benton, 1991).

One key challenge facing the revitalisation of Te Reo Māori is the need to increase the number of fluent speakers. This requires not only language education but also opportunities for people to use the language in everyday life. Immersion environments, where Te Reo Māori is the primary language of communication, are crucial for developing fluency, particularly among younger generations (Chrisp, 2005).

Another critical aspect of the revitalisation of Te Reo Māori is the role of media and technology. Māori-language media, including television, radio, and online platforms, provide essential spaces for the use and promotion of the language. These media outlets play a crucial role in normalising the use of Te Reo Māori and making it accessible to a broader audience. Additionally, digital technology offers new opportunities for language learning and engagement, with apps, online courses, and social media platforms providing innovative ways to learn and use Te Reo Māori (Higgins & Rewi, 2014).

Government policy has played a crucial role in the revitalisation of Te Reo Māori. The recognition of Te Reo Māori as an official language in 1987 was a significant milestone, but ongoing support is necessary to ensure the language's survival and growth. The New Zealand Government has implemented a range of initiatives aimed at promoting Te Reo Māori, including funding for language education, support for Māori-language media, and the development of language resources (Te Puni Kōkiri, 2019).

One key component of the Māori Language Strategy is promoting Te Reo Māori in the home. Intergenerational transmission of the language is essential for its survival, and encouraging families to speak Te Reo Māori at home is a priority. This requires not only education and resources but also support for parents and caregivers who may not be fluent speakers themselves (Te Puni Kōkiri, 2019).

The role of education in language revitalisation is also a central focus of the Māori Language Strategy. The strategy emphasises the importance of providing high-quality education in Te Reo Māori at all levels, from early childhood through to tertiary education. This includes not only the provision of language instruction but also the incorporation of Māori culture and values into the curriculum (Durie, 2003).

The future of Te Reo Māori depends on the continued efforts of the Māori community and the support of the wider New Zealand society. While significant progress has been made in recent decades, challenges remain in ensuring that the language is passed on to future generations and that it continues to thrive in a rapidly changing world.

One key area of focus for the future is the development of comprehensive language planning and policy. This includes not only support for education and media but also the promotion of Te Reo Māori in all areas of public life. Language planning must be informed by the needs and aspirations of the Māori community and flexible enough to adapt to changing circumstances (Harlow, 2007).

Another important consideration for the future of Te Reo Māori is the role of technology. As the world becomes increasingly digital, it is essential that Te Reo Māori is represented in online spaces. This includes not only the development of digital resources for language learning but also the creation of Māori-language content across a range of platforms. Ensuring that Te Reo Māori is visible and accessible in the digital world is crucial for its survival and growth (Te Puni Kōkiri, 2019).

2.8.1 Similarities between Te Reo and Chinese

As discussed earlier, Te Reo Māori has close linguistic ties to Southeast Asian languages. On the surface, Te Reo Māori and the Chinese language appear fundamentally different, belonging to distinct language

families—Polynesian (a branch of the Austronesian family) for Te Reo Māori and Sino-Tibetan for Chinese. This distinction is significant because language families are typically used to group languages that have evolved from a common ancestral language, and they usually share deep structural similarities in grammar, vocabulary, and phonetics. Despite these profound differences, some interesting superficial similarities between the two languages can be observed (Hu, 2021). These similarities might be coincidental or could result from universal linguistic tendencies, such as the use of simple syllable structures, which are common across many languages worldwide.

For example, both Te Reo Māori and Chinese frequently employ open syllables (consonant-vowel patterns), which contribute to the rhythmic and melodic qualities of both languages. Such phonetic patterns are not exclusive to these two languages but are common in many languages worldwide, possibly because they are easier to pronounce and learn. Additionally, both languages place significant emphasis on tone and intonation, though they do so in different ways. Chinese is a tonal language where pitch can change the meaning of words, whereas Te Reo Māori uses intonation to convey emphasis and emotion. For instance, in Te Reo, "keke" means cake, while "kēkē" means armpit (Moorfield, 2005), illustrating how intonation affects meaning.

Interestingly, some specific words in Te Reo Māori and Chinese share similarities in pronunciation and meaning, though these instances are rare and do not indicate a historical linguistic connection. For instance, the word "hui" in both Te Reo Māori and Chinese (会, pronounced "huì") refers to a gathering or meeting(Hu,2021, p7). This is a fascinating coincidence, as the words are pronounced similarly and carry the same meaning and usage in both languages. Another example is the word "taihoa" in Te Reo Māori, which means "to wait" or "delay," and has a similar pronunciation and meaning to the Chinese phrase "dāi huǒ" (待会儿), which also conveys a sense of waiting. However, this usage is less common in modern Chinese(Hu,201, p9).

Furthermore, the phrase "Haere Mai" in Te Reo Māori, which means "welcome," bears a striking phonetic resemblance to the Chinese phrase "Huānyíng lái" (欢迎来), which also translates to "welcome." Although the exact pronunciation and contextual usage of these phrases differ, the similarity in sound is undeniably intriguing. This phonetic alignment raises questions about the possibility of deeper connections or shared linguistic influences between these two languages despite belonging to entirely different language families.

At first glance, these linguistic examples might be dismissed as coincidental, given that similar phonetic patterns can independently arise in unrelated languages due to the limited range of sounds produced by the human vocal apparatus (Evans & Levinson, 2009). However, such similarities warrant careful consideration, particularly within oral traditions where language transmission depends heavily on the spoken word and auditory memory (Ong, 1982). The recurring patterns in pronunciation and meaning observed between Te Reo Māori and Chinese suggest that certain phonetic combinations may not only be universally appealing or more easily articulated but could also point to the possibility of ancient, cross-cultural exchanges.

Evans and Levinson (2009) argue that some linguistic similarities emerge from universal physiological constraints, implying that certain phonetic parallels may indeed be coincidental. In contrast, Ong (1982) emphasizes that in cultures with strong oral traditions, recurring phonetic patterns can acquire deeper cultural and historical significance, transcending mere chance. By integrating these perspectives, one can contend that while some similarities may occur independently, the persistent recurrence of such patterns—exemplified by the parallels between Te Reo Māori and Chinese—may also reflect historical or cross-cultural interactions.

One could speculate that during early human migration, there might have been some form of interaction or contact between the Austronesian-speaking peoples who eventually became the Māori and the various East Asian cultures, including those speaking early Chinese. Although no direct archaeological or genetic evidence supports the idea of a Chinese origin for Te Reo Māori, the striking phonetic parallels invite us to consider the possibility of linguistic influences that may have occurred during prehistoric times, long before written records were kept.

Moreover, the notion that the ancestors of the Māori could have interacted with early Chinese civilisations is not entirely far-fetched when considering the extensive seafaring traditions of both cultures. The Austronesian peoples, known for their incredible navigational skills, traversed vast oceanic distances and settled across the Pacific. It is conceivable that these ancient mariners may have had encounters with other seafaring cultures, including those from the Asian mainland, during their voyages. If such interactions did occur, it is plausible that some elements of language, particularly in their oral forms, were exchanged and assimilated into the evolving languages of these early voyagers.

The idea that spoken Te Reo Māori could have roots or influences from mainland China, brought over by early Polynesian navigators in their waka (canoes), challenges us to think beyond traditional linguistic classifications. It suggests a more complex web of human migration and cultural exchange than previously acknowledged. While the current linguistic evidence is not robust enough to confirm a direct link, the possibility remains an area worthy of further exploration, particularly through interdisciplinary studies that combine linguistics, archaeology, and anthropology.

Additionally, considering the importance of oral traditions in both Māori and Chinese cultures—where history, spirituality, and knowledge have been transmitted orally for generations—these phonetic similarities

may reflect deeper, albeit indirect, connections. The emphasis on oral transmission in pre-literate societies often results in the preservation of certain sounds and structures that are particularly resonant or mnemonic. For example, Cultee (2020) notes that her language, Sche' lang'en, has been passed down through generations largely unchanged due to elders' insistence on rote learning and verifying correct pronunciation. She further emphasizes that the sharing of stories from memory is essential for maintaining cultural heritage.

While the similarities between Te Reo Māori and Chinese, such as the phonetic resemblance of phrases like "Haere Mai" and "Huānyíng lái," may at first seem superficial or coincidental, they open the door to fascinating possibilities and definitely further research. These linguistic parallels prompt us to reconsider the complex ways human languages have evolved, potentially influenced by ancient migrations, cultural exchanges, and the intrinsic properties of human speech. The hypothesis that Te Reo Māori could have been influenced by early Chinese or other East Asian languages transmitted orally through maritime connections offers a rich and persuasive area for further research and discussion. While definitive evidence remains elusive, the exploration of these potential links enriches our understanding of the interconnectedness of human cultures across time and space.

The shared emphasis on language as a medium for cultural preservation and identity is another point of convergence between Te Reo Māori and Chinese. Both languages have rich oral traditions and have historically been transmitted through generations as crucial elements of cultural heritage. In Māori culture, language is deeply connected to the land, genealogy, and spiritual beliefs, serving as a vessel for history, knowledge, and identity (Harlow, 2007).

2. 8.2 Summary

This chapter has reviewed the existing literature on Chinese immigration to New Zealand and provided a historical context for understanding these experiences, especially concerning mainland Chinese immigrants. It reveals that early researchers offered limited insights into the Chinese immigrant experience, often overlooking the complexities of their integration into New Zealand society. Despite the British Empire's acceptance of responsibility for future immigrants, including Chinese, under the provisions of Te Tiriti ō Waitangi, this partnership was not effectively communicated or upheld, leading to systemic discrimination against both the Chinese and Māori communities. The failure to honour these commitments underscores the historical challenges faced by these groups.

Moreover, the chapter explores the historical relationships between China and Britain and examines how these relationships influenced the interactions between Māori and Chinese communities in New Zealand. By delving into the history leading up to the signing of Te Tiriti ō Waitangi in 1840, the chapter sheds light on the broader geopolitical and social circumstances that shaped the Treaty's negotiation and signing.

Durie (1997) presents a compelling argument that the primary challenge for Māori a century ago was their very survival as a people. Today, however, the focus has shifted toward the preservation and strengthening of Māori identity within the context of full participation in both New Zealand society and the global community. This modern challenge necessitates a Māori-centered approach to development, one that ensures broader access to education, resources, and disciplines essential for advancement. Durie emphasises that preserving Māori culture while engaging fully with contemporary society requires deliberate strategies aimed at reinforcing Māori social structures and cultural integrity.

In tracing the historical connections between Māori and other immigrant communities, it is noteworthy that Chinese immigrants first arrived in New Zealand in 1842 (Hogg, 2001). These early Chinese settlers forged deep connections with the Māori, sharing in the daily rhythms of life, experiencing both joys and hardships together, and building enduring friendships. This historical bond suggests that collaboration between Māori and Chinese communities could be a valuable strategy in supporting the survival and development of Māori culture. Houkamau and Lo (2008) suggest that strengthening the internal structure of Māori whānau (extended families) and enhancing the influence of their social networks could be effectively achieved through partnerships with the Chinese community, given the shared values and historical ties between the two groups.

Additionally, the chapter examines the traditional languages, customs, practices, and protocols of both Chinese and Māori cultures, offering a comparative analysis of their experiences. This exploration considers both the similarities and differences in their cultural and linguistic heritage, providing a richer understanding of how these two communities have navigated their respective journeys in New Zealand.

The next chapter will build on this foundation by closely examining The Treaty of Waitangi and the evolution of immigration laws in New Zealand, further exploring how these legal frameworks have shaped the experiences of Māori and Chinese communities in the country.

CHAPTER THREE

Te Tiriti ō Waitangi/The Treaty of Waitangi

3.0 Introduction

This chapter examines Te Tiriti ō Waitangi /the Treaty of Waitangi. In doing so, it provides a context for understanding the current state of Māori/Chinese relationships in Aotearoa, New Zealand. Previous research (IP, 2005) has relied on a combination of historical documents and personal accounts to narrate the history of the Chinese in New Zealand. However, while these studies have contributed to a comprehensive understanding of Chinese-Māori interactions since the nineteenth century, they have often overlooked the significance of Treaty of Waitangi and the unacknowledged role of Chinese in the Treaty relationship.

This chapter will examine the influences of immigration laws for Chinese communities in New Zealand as a means to understand how views about Chinese persist. It is perceivable that immigration policy has influenced Māori-Chinese relationships through having different policy focuses potentially producing different types of inter-relationships.

3.1 Te Tiriti ō Waitangi

The Treaty of Waitangi, signed in 1840, remains a foundational document in New Zealand's history, yet its interpretation and implications continue to be debated. While two versions exist: the original in Māori and an English version, the discrepancies between the two versions have fuelled ongoing debates and disputes for over 180 years.Successive New Zealand Government have treated both versions as binding (Johnston, 1999) but The original Tiriti(Māori) was signed by over 500 rangatira(Māori chiefs). A second version (English) was signed by 39 rangatira(Māori chiefs), is not a translation of the original but is in fact a rewrite to change the rules of

engagement between Māori and the Crown. Both treaties are recognised as binding. Johnston (1999) has argued that the two different versions result in different perceptions of biculturalism, principles, and partnerships, which continue to this day, resulting in different expectations for outcomes.

The Māori version states:

Ko te tuatahi (The First)

Ko nga Rangatira o te wakaminenga me nga Rangatira katoa hoki ki hai i uri ki taua wakaminenga ka tuku rawa atu ki te Kuini o Ingarani ake tonu atu - te Kawanatanga katoa o o ratou wenua.

The chiefs of the Confederation and all the chiefs who have not joined that Confederation give absolutely to the Queen of England for ever the complete Government over their land. Ingarani ake tonu atu - te Kawanatanga katoa o o ratou wenua.

Ko te tuarua (The Second)

Ko te Kuini o Ingarani ka wakarite ka wakaae ki nga Rangatira ki nga hapu - ki nga tangata katoa o Nu Tirani te tino rangatiratanga o o ratou wenua o ratou kainga me o ratou taonga katoa. Otiia ko nga Rangatira o te wakaminenga me nga Rangatira katoa atu ka tuku ki te Kuini te hokonga o era wahi wenua e pai ai te tangata nona te wenua - ki te ritenga o te utu e wakaritea ai e ratou ko te kai hoko e meatia nei e te Kuini hei kai hoko mona.

The Queen of England agrees to protect the Chiefs, the subtribes and all the people of New Zealand in the unqualified exercise of their chieftainship over their lands, villages and all their treasures. But on the other hand, the Chiefs of the Confederation and all the chiefs will sell land

to the Queen at a price agreed to by the person owning it and by the person buying it (the latter being) appointed by the Queen as her purchase agent.

Ko te tuatoru (The Third)

Hei wakaritenga mai hoki tenei mo te wakaaetanga ki te Kawanatanga o te Kuini - Ka tiakina e te Kuini o Ingarani nga tangata Māori katoa o Nu Tirani ka tukua ki a ratou nga tikanga katoa rite tahi ki ana mea ki nga tangata o Ingarani.

For this agreed arrangement therefore concerning the Government of the Queen, the Queen of England will protect all the ordinary people of New Zealand and will give them the same rights and duties of citizenship as the people of England.(Museum of New Zealand Te Papa Tongarewa, Retrieved 20 August, 2024).

However, The English version of the Treaty of Waitangi, (signed in 1840 between representatives of the British Crown and different Māori chiefs) also has three articles:

Article the first

The Chiefs of the Confederation of the United Tribes of New Zealand and the separate and independent Chiefs who have not become members of the Confederation cede to Her Majesty the Queen of England absolutely and without reservation all the rights and powers of Sovereignty which the said Confederation or Individual Chiefs respectively exercise or possess or may be supposed to exercise or to possess over their respective Territories as the sole sovereigns thereof.

Article the second

Her Majesty the Queen of England confirms and guarantees to the Chiefs and Tribes of New Zealand and to the respective families and individuals thereof the full exclusive and undisturbed possession of their Lands and Estates Forests Fisheries and other properties which they may collectively or individually possess so long as it is their wish and desire to retain the same in their possession; but the Chiefs of the United Tribes and the individual Chiefs, yield to Her Majesty the exclusive right of Preemption over such lands as the proprietors thereof may be disposed to alienate at such prices as may be agreed upon between the respective Proprietors and persons appointed by Her Majesty to treat with them in that behalf.

Article the third

In consideration thereof, Her Majesty the Queen of England extends to the Natives of New Zealand her royal protection and grants them all the rights and privileges of British subjects. However, in the original Māori version and its translation (Waitangi Tribunal, n.d.), the articles differ.

In Article 1, it's important to note that there are significant differences between the English and Māori versions of the Treaty, and it is these differences that have led to historical and legal debates about the intent and implications of the Treaty of Waitangi. The Māori version, translated by missionary Henry Williams, uses the term "kāwanatanga" for governance in Article 1, while the English version uses "sovereignty," leading to different interpretations of the nature of authority granted to the Crown. This linguistic difference has contributed to ongoing discussions and debates about the interpretation and implications of the Treaty of Waitangi (Graham, 2002).

Whether Māori ceded or shared power with the Crown remains a contentious issue. "Chiefs like Te Kenara, Rewa and Moka opposed the Governor's presence if it meant that their status would be relegated to below

that of the Governor…The influential Ngāti Hine Chief Kawiti suspected that something more than "kāwanatanga" was at stake…(Walker, 1990).

While in Article 2, Māori agreed to the Crown's exclusive right to purchase their land, some Māori (and British) later stated that they understood the Crown to have a first option rather than an exclusive right to buy. In the Māori text, Māori were guaranteed 'te tino rangatiratanga' or the unqualified exercise of their chieftainship over their lands, villages, and all their property and treasures. Māori agreed to give the Crown the right to buy their land if they wished to sell it. (Ministry for Culture and Heritage, 2021).

That Britain is an imperialistic state whose primary role globally has been to gather resources including human resources (such as the trade conflict with China in the early 19th century), the possessiveness towards New Zealand is discernible. In the decades leading up to the signing of the Treaty, plans were made in Britain for widespread British settlement in New Zealand. This was in keeping with British imperialistic ideology, which was to conquer and acquire other countries to add to their 'Empire' and to utilise their countries' resources for their own (Johnston,1998).

The arrival of more British immigrants and concerns about the behaviour of some settlers in the early 1800s, as well as potential French interests in New Zealand and land transactions led to the British Government assigning the task of establishing British control, safeguarding their commercial interests, and extending ‘protection’ to the ‘native’ inhabitants under the authority of Governor William Hobson. As noted by Hobson, Her Majesty the Queen asks you to sign this Treaty and give her that power which shall enable her to restrain them as cited in Healy et al., 2012, p.184).

Colenso's (1840) writing highlights that Māori chiefs agreed to British jurisdiction to protect Māori and restrain lawless settlers who

immigrated to New Zealand. That is contained within the original Māori version. However, the English version of the Treaty of Waitangi (Not signed by the two parties and not the same information suggested that Māori sovereignty was transferred and surrendered to Britain including its lands and peoples. To note, that the Māori version which Hobson and missionaries helped to put together guaranteed Māori their sovereignty.

The Māori version of the Treaty was as noted, engineered by the missionaries who had a humanitarian agenda. The enforcement of an English version negated much of the humanitarian focus that the missionaries had attempted to put in place. It can be argued that the English version of the Treaty is Britain's move to claim outright New Zealand as its own. Historically, Britain did not 'deal' with indigenous people, instead forcing them into conflict so they could claim land and resources.

As noted previously, because of the discrepancies between the two versions of the Treaty as noted previously, generations of conflicting interpretations of the Treaty and widespread debate between Māori and Pākehā have occurred. In the 1970s, Māori marched on Parliament and occupied the lands taken by successive New Zealand Governments (Butcher, Spoonley, and Trlin, 2006). In 1975, the Government commissioned the Waitangi Tribunal to investigate alleged treaty breaches, and few claims were received as claims were limited to 1975 onwards. However, the Treaty of Waitangi Amendment Act (1985) allowed for claims from year 1840 and over 2000 claims for misunderstandings of the Treaty were lodged with a tribunal, leading to ongoing settlements(Tajfel, 1969).

The Treaty has undergone successive interpretation by the New Zealand Government: it has evolved to such an extent that the rights of Māori are sanitised and lessened considerably. Unlike many other countries, New Zealand does not have a single constitution but rather a collection of common laws, legislation, and customs that ended up establishing the

framework of government. The Treaty's British authority was later transferred to the New Zealand parliament upon its inception, and Māori leaders have emphasised the Treaty's importance since that time (Burch & Houkamau, 2008).

From the Crown perspective, the Treaty has been perceived as Māori submission to British sovereignty (Article 1) in exchange for British Citizenship (Article 3) with traditional property rights to be protected (Article 2). A contemporary Māori perspective is that the Treaty conceded to the Crown a right to administer the country in the interests of all inhabitants, Māori and Pākehā, but that an absolute guarantee of Māori control over all matters Māori applied. Thus, debate revolves around the extent to which the Crown's powers under Article 1 are limited by the guarantees in Article 2. The Waitangi Tribunal has held that the Crown's right to govern must be balanced against the obligation to protect rangatiratanga (Barrett, Connolly-Stone, Kokiri,1998).

In Article 3, “For the Crown will protect all the ordinary people of New Zealand and will give them the same rights and duties of citizenship as the people of England”, it actually confirms Māori as tangata whenua, and the Crown and Māori is a "partnership" relationship. There has been comparatively little debate about the meaning of Article 3 of the Treaty. The debate about the meaning of Article 3 has centred around the rights of citizenship and whether Article 3 guarantees Māori equal opportunities or outcomes (Barrett, Connolly-Stone, Kokiri,1998).

Graham (2002) provides a critical analysis of the discrepancies between the English and Māori versions of the Treaty of Waitangi, particularly highlighting the translation issues that have sparked ongoing debate. One of the most significant discrepancies occurs in Article One, where the English term "sovereignty" replaces the Māori term "kāwanatanga," which means governorship. These two terms do not mean the same thing. This deliberate mistranslation has led to a fundamental

divergence in practice between the British Crown and Māori chiefs, creating different interpretations of the Treaty's intent. This mistranslation is not merely a semantic issue but reflects deeper tensions regarding the nature of authority and governance in New Zealand, with lasting implications for the Crown-Māori relationship.

Furthermore, Graham (2002) emphasises that Article Two, as translated by Sir Hugh Kawharu, underscores the Māori expectation of maintaining unqualified chieftainship over lands, communities, and tāonga (treasures). This interpretation aligns with the Māori belief in preserving their autonomy and control over their resources, contrasting sharply with the Crown's interpretation, which leaned toward the acquisition of full sovereignty over these areas.

Graham (2002) investigates how the principles of the Treaty of Waitangi, including partnership, protection, and participation, have been adapted into a framework for interpreting the Treaty, with a specific focus on their application within educational settings. These principles, shaped by legal precedents and Government policies, are now fundamental in shaping the relationships between schools and Māori communities

For instance, the principle of **partnership** demands mutual respect and active engagement between the Crown and Māori. In education, this means schools must engage Māori communities as equal partners, ensuring their voices are heard and respected in all aspects of school governance and curriculum development.

The principle of **protection** involves safeguarding Māori rights, including the preservation of Te Reo Māori and Tikanga Māori within the school curriculum. Graham (2002) argues that this principle requires schools to actively support Māori students' cultural identities, allowing them to achieve academic success while maintaining their cultural heritage.

In relation to education for example, the principle of **participation** encourages Māori involvement in decision-making at all levels. Graham (2002) discusses how this principle ensures that Māori communities are actively involved in school governance, curriculum development, and broader educational initiatives, helping to align educational outcomes with Māori aspirations.

Graham (2002) aligns with Johnston's (1998) assertion that while these principles were intended to guide equitable partnerships, they have often been interpreted and legislated under the power and control of Pākehā, reflecting the dominance of the Crown in their application. This dynamic has historically marginalised Māori perspectives, even as the principles themselves aim to establish more balanced relationships. That position is also discernible in other areas such as in legal, policy (Orange, 1987) and health framework(Durie, 1998).

Despite these challenges, the integration of these principles into educational policies, such as the establishment of Kura Kaupapa Māori (Māori-language immersion schools) and the inclusion of Treaty education in the curriculum, represents efforts to make the Treaty a living document. By embedding the Treaty principles not only in the education system but also across all legislative, political, and social settings in New Zealand, the Treaty remains a relevant and dynamic force in shaping the nation’s future.

The Treaty of Waitangi should extend beyond the Māori-Crown relationship, serving as a guiding framework for the inclusion and integration of new immigrant communities—such as the Chinese community in New Zealand—a development enabled by Te Tiriti o Waitangi. Te Ngahue (2020) explores how the principles of Te Tiriti o Waitangi, particularly partnership and protection, can provide a framework for integrating new immigrant communities while simultaneously safeguarding Māori rights and interests. The Fundamental difference between the English and Māori version is that the Treaty does not express

the articles of Te Tiriti. It is honouring those articles that are necessary for harmonious relationships. Māori have always wanted to be in partnership with others, protection is about ensuring that Māori rights are protected, which in turn should have ongoing effect of ensuring all rights all people are protected(but Not at the cost of Māori, and participation of Māori as original occupiers of this land should be a complete given, not something to be debated by others who are not Māori. Te Tiriti was signed by Māori and the Crown, Māori have welcomed others while the Crown has excluded, mistreated and marginalised others.

3.2 Immigrants

Following World War II, New Zealand underwent a significant transformation in its immigration policies, departing from race-based restrictions. The pivotal Immigration Restriction Act was repealed in 1944, marking the adoption of a more inclusive immigration policy. Notable changes included amendments to citizenship laws, revisions in English language proficiency requirements for Chinese immigrants, and the repeal of discriminatory acts such as the Naturalization Act of 1917, the Unpopular Immigration Exclusion Act of 1919, and the Immigration Restriction Amendment Act of 1920.

In the 1970s and 1980s, New Zealand experienced an influx of Chinese immigrants, including those from Hong Kong. The immigration policies became more diverse, and skilled migration started playing a significant role. Although the early experiences of Chinese immigrants in New Zealand were marred by racism and discrimination from settler-colonists (Elers, 2018).

In response to social pressure exerted by the Chinese community, the Minister of Customs acted by cancelling the associated fees in 1934. Subsequently, in a more sweeping move toward equality, these fees were entirely eliminated in 1944 (Chan, 2007). Regardless of these barriers

imposed by political institutions, the Chinese population in New Zealand continued to grow through immigration but also by raising families with children born in the country (or because of intermarriage). Wives and children also sought to join their husbands and fathers in gold mining communities, arriving as refugees from China just prior to World War II (Shepheard, 2007).

The Immigration Act of 1987 eliminated prior discriminatory restrictions based on national origin, which had adversely affected the entry of Asians. The primary objectives of these immigration policies were to enhance human resources, stimulate the economy, and establish stronger connections between New Zealand and international markets (Chui, 2008). The changes brought about by the Immigration Act of 1987 facilitated an increase in immigrants from China, attracting businesspeople, professionals, and investors. Given their professional motivations for immigrating, this group was less inclined to engage with the Māori population.

In the 1990s, New Zealand substantially diversified its immigration policies. I arrived in New Zealand in 1995 under the Skill Point policy, which represented a shift toward a points-based system prioritising skills and qualifications. This policy change facilitated a notable increase in the influx of immigrants from various countries, including China.

Despite historical challenges in relationships between the Chinese communities in New Zealand, the country is still widely considered an appealing destination for Chinese migrants. This positive perception is attributed to the favourable economic climate and the absence of overt hostility from European New Zealanders (Chan, 2007).

In the meantime, New Zealand has had a wide range of immigration policies to attract migrant investors (Pathways New Zealand,2023) and the Investor Visa category allows individuals to invest financially in the

country leading to residency. Upon reviewing the New Zealand Immigration Official Website since the implementation of the Immigration Law in 1987, it becomes evident that various immigration and student visa application forms lack any reference to the Treaty of Waitangi. In language requirements for categories such as skilled migrants and investment migration, only English requirements are explicitly stated and are deemed obligatory. The omission of the Treaty of Waitangi neglects the Māori status and place of Māori in New Zealand which arguably sets up from the start of an immigrant's journey, knowledge about the significance of Te Tiriti ō Waitangi.

The existing immigration policies can be characterised as reflecting an "all-white" approach. This policy oversight not only disregards the significance of the Māori as the indigenous people but also sets a detrimental precedent for new immigrants who may lack knowledge about Māori history. This oversight in policy formulation highlights a need for more inclusive and culturally sensitive immigration policies that align with the principles of the Treaty of Waitangi and recognise the diversity and cultural heritage of New Zealand.

In terms of citizenship, Tahu Kukutai and Arama Rata from the National Institute of Demographic Analysis at the University of Waikato(2018) state, it is time for the citizenship oath to include a reference to upholding the Treaty of Waitangi. However, during his term from 2013 to 2017, Immigration Minister Michael Woodhouse indicated that there was no intention of incorporating the Treaty into the oath. That position is unchanged with the current New Zealand government.

Johnston (2024) argues that the shift in interpretation of the treaty from rights to grievances reflects Lukes (1974) 3-dimensional view of power, that is, how the treaty has been interpreted through conflict, preferences, bias and agenda's. The framing of "The Treaty" has moved from initially recognising the rights of Māori, to seeing Māori rights as

interests and preferences, with the establishment of the Waitangi Tribunal and the claim process as one of ‘grievance’. The shift in language from rights to interests to grievance is reflected in the manner in which subsequent governments have dealt with the Treaty in policy and legislation (personal communication).

Dam(2022) examines the experiences of Chinese Asian New Zealanders as they navigate their relationship with Te Tiriti o Waitangi. He emphasizes the importance for Asian immigrants to recognize their responsibilities to Māori and suggests that Asian philosophical frameworks can offer valuable insights into fostering virtuous and productive relationships with Māori, thereby honoring Te Tiriti. Dam introduces the concept of "tangata tiriti," referring to non-Māori individuals who belong to the land through Te Tiriti o Waitangi, and encourages Asian immigrants to reimagine their connections with Indigenous peoples and treaties, both within New Zealand and in other contexts. Immigrants to New Zealand, including Chinese newcomers, aspire to a society that approaches its treaties with fairness. Their collective hope is for these foundational agreements to underpin New Zealand's legal and societal frameworks, fostering a genuinely equitable environment in accordance with Te Tiriti o Waitangi.

3.3 ACT Party’s referendum on the Treaty of Waitangi

3.3.1 Introduction

In 2023, a new National Party-led Government was voted in and established a coalition Government of three parties: the National Party, the New Zealand First Party, and the Association of Consumers and Taxpayers Party (the “ACT Party”). Immediately after taking over government, the ACT party moved quickly to change the way the Treaty of Waitangi is interpreted in law and legislation.

On the official website of the ACT Party, in “Ending divisive race-based policies”, a stance is taken against what they describe, as the Treaty of Waitangi as race-based (note my previous argument about rights-based). The party advocates for the principle that "no one should be treated differently based on who their ancestors were," underscoring a commitment to equality and non-discrimination. To this end, the ACT Party proposes three significant changes aimed at redirecting New Zealand's constitutional trajectory:

1) Clearly define the "Treaty of Waitangi Principles" to address the discrepancies between the English and Māori versions of the Treaty. It is presumptuous of the ACT Party to merge two distinct versions into a single principle. The party aims to curb what it perceives as overly creative interpretations of the Treaty Principles, which justify shared governance. Their strategy includes proposing a Treaty Principles Bill in Parliament, followed by a public referendum to ensure broad approval.

2) Reversing what they refer to as racial policies: The ACT Party intends to undo what it categorises as racial policies, including the Three Waters Plan, the Māori Health Board, certain local Government representation systems that are considered undemocratic, and aspects of the Resource Management Act that requires ‘racial’ consultation, thereby attempting to undermine at least four decades of collaboration between Māori and Pākehā. Note also how the rights of Māori are being interpreted in terms of racial discourse.

3) Restructuring the public service: The party aims to shift the focus of the public service to targeted needs based on reliable data, away from what it sees as “It is not up to the public service to lazily assume all Māori mothers need to be bribed to look after their pēpi, nor should it assume all non-Māori are less in need. Some are, some aren’t”(ACT New Zealand, 30 August 2023). Clearly, there is bias and stereotype in the ACT Party’s view of these changes.

These proposals reflect the ACT Party's vision for a New Zealand that prioritises individual need and merit over ancestral background, aiming for a governance model that eschews racial distinctions in favour of universal principles of fairness and equality.

What is not highlighted is that the principles of fairness and equality operate to uphold British law/lore as the normal framework for New Zealand. Māori are relegated to a ‘race’ with the normality of Pākehāness becoming the unspoken norm(Johnston,1998). David Seymour(ACT Party leader) and the ACT Party advocate for the abolition of co-governance and what they perceive as 'division by race'. To support this stance, Seymour has proposed a referendum on the principles of the Treaty of Waitangi, emphasising the importance of inclusivity and collective decision-making in shaping the nation's constitutional framework. His views and opinions are however flawed.

For example, Moana Jackson (a prominent Māori legal scholar and advocate from New Zealand), was renowned for his work on indigenous rights and his interpretations of the Treaty of Waitangi. His views significantly shaped contemporary understanding of the Treaty, especially in terms of how it applies to the rights and sovereignty of Māori.

Jackson (Jackson, n.d. at He Tohu Interview) during an interview emphasised that the Treaty of Waitangi should be viewed as a living document, reflecting an ongoing partnership between Māori and the Crown. He argued for the recognition of Māori sovereignty, which he believed was never relinquished and should coexist with Crown sovereignty. This perspective aligns with the Treaty's principle of partnership, suggesting that both parties should act reasonably and with utmost good faith towards each other.

Jackson also stressed the importance of the Treaty principles of participation and protection (Jackson, n.d). Participation implies that Māori

should have a significant role in decision-making processes, particularly in matters affecting their rights and interests. Protection extends to safeguarding Māori cultural values and systems, ensuring that Māori customs, language, and identity are preserved and respected.

Jackson argues that the Treaty, to him, has never been solely about Treaty rights, rather, it is about the inherent rightness that comes from people fulfilling their obligations to one another (Jackson, n.d.). His perspective has significantly contributed to debates surrounding the legal and political recognition of Treaty principles within New Zealand law and policy. Jackson's work has fostered a broader and more dynamic understanding of the Treaty, advocating for the establishment of a genuine bicultural framework in New Zealand governance. His contributions continue to shape ongoing discussions about the Treaty and its implications for contemporary New Zealand.

The ACT Party posits that New Zealand is a multi-ethnic liberal democracy where discrimination based on ethnicity is illegal. However, they overlook that Māori are already treated differently by the dominant Pākehā group, resulting in significant disadvantages such as the highest rates of homelessness, incarceration, poor health, educational failure, and unemployment. This reflects the historical trauma of colonisation and ongoing stereotypes, such as being labelled a "lazy ethnicity" by ACT (Stewart, 2023). While the party's statement superficially endorses equality, it ignores the Tiriti o Waitangi and upholds the Treaty instead.

For example, within New Zealand, Seymour mentions special privileges exclusively for Māori based solely on their Indigenous status or Māori heritage(Stewart, 2023). This perspective evidently overlooks New Zealand's poignant and reflective role in the story of European colonisation and the historical trauma - the basis of the Treaty of Waitangi, the varied significant dissent between the English and Māori renditions of the treaty, and the complex, important happenings that necessitated the accord. When

this matter and the distinct concerns are not acknowledged, the mood echoes a message of public persuasion over substantive consultations, in a way ignoring the deep, upright spirit and vital cultural and social verifiers that undergird the peoples of New Zealand, including New Immigrants like Chinese. What he is actually doing through the Treaty Principles Bill is to hand that mana over to the richest, and to take away the voice of mana whenua and tangata whenua over their own whenua (Te Manu Korihi, 2024).

Te Tiriti o Waitangi is a beacon guiding us toward the future we envision. The core issue with policies that fail to honour our collective historical truths often lies in their aim to secure political gain, representing a profound disregard for both public and national well-being. As evolved beings, we must acknowledge our shared history and diligently address the challenges before us rather than seek expedient solutions that ignore essential historical and legal frameworks. This tendency to overlook or manipulate established principles is irresponsible and poses a risk of adopting radical and potentially harmful stances.

> Seymour's generalisations encompass messages like, "*This country deserves a say on what the Treaty means. It's everybody's country, and everybody should have a say in how its constitutional arrangements evolve and develop," and "Where will New Zealand be in 50 years' time if the current path continues, where Kiwis are offered different rights based on their ancestry?*". He further stated, "*We have a right to debate whether our future lies with co-Government and different rights based on ancestry, or whether we want to be a modern, multi-ethnic liberal democracy where every New Zealander has the same rights*" (Stewart, 2023).

Ironically, a voice that is not present at the table is Māori, who have not been consulted about ACT's proposed changes to the Treaty of Waitangi. The point is that those 'rights' are supposed to allow Māori equity. Equality of opportunity (which Seymour espoused) recognises that we all start at different places, but even when given equal opportunity, we remain in those same places (Marshall, 1988).

Firstly, Seymour's assertion implies that co-government and acknowledging different rights based on ancestry are incompatible with the ideals of a modern, multi-ethnic liberal democracy. However, this overlooks the fact that New Zealand's history is deeply intertwined with the Treaty of Waitangi, which represents a commitment to partnership and collaboration between Māori and the Crown. Dismissing the importance of honouring the Treaty and engaging in co-governance arrangements ignores the unique cultural heritage and rights of the Indigenous Māori people.Tino rangatiratanga challenges the singular base of power assumed by the Crown, and a "one size fits all" system of representation. But despite claims to the contrary, others argue upholding tino rangatiratanga is entirely possible within the realms of democracy (Ahuriri‑Driscoll, 2025).

Secondly, Seymour suggests that every New Zealander should have the same rights, failing to recognise the historical injustices and systemic inequalities faced by Māori as a result of colonisation and past Government policies. For Māori, the unfairness extends beyond unequal health and other socioeconomic outcomes. It involves the disregarded guarantees pledged by the Crown in Te Tiriti o Waitangi/Treaty of Waitangi in 1840 (Ahuriri‑Driscoll, 2025).

Finally, subjecting such a significant constitutional change to a public referendum oversimplifies complex legal and historical matters. By enshrining the Treaty's principles, properly understood, in our constitutional settings, ACT would promote the Treaty as it was actually signed, not the divisive version invented by judges and academics (Ahuriri‑Driscoll, 2025).

3.3.2 The Legal Objection

The ACT Party's plan to hold a referendum on redefining the principles of the Treaty of Waitangi raises significant legal concerns that could have detrimental consequences for New Zealand's legal system. For instance, in terms of legal uncertainty, the Treaty of Waitangi exists in two versions, the Māori version (Te Tiriti o Waitangi) and the English version (Treaty of Waitangi), with notable differences in meaning between the two texts. These differences are traditionally addressed by referring to the 'principles' of the Treaty, which encompass the core concepts underlying both versions. ACT's proposal to redefine these principles with their suggested meanings would introduce uncertainty into the legal framework. It would unsettle existing legislation, court cases, and Waitangi Tribunal Reports that rely on the established understanding of these principles.

Dr Carwyn Jones, Pukenga Matua of the Ahunga Tikanga programme at Te Wananga o Raukawa and honorary associate Professor of Māori studies at Te Herenga Waka(Victoria University of Wellington), reiterates that this would be very unsettling to the law. "There are lots of pieces of legislation which refer to the principles. And we've got lots of court cases and Waitangi Tribunal Reports which have elaborated on what those principles are, and how they ought to apply" (Stewart, 2023, November 2). These legal precedents provide guidance and clarity on interpreting and implementing the Treaty's principles in various contexts. Re-defining these principles through a referendum would disrupt these established legal precedents, leading to confusion and inconsistency in the application of the law.

Jones (in Stewart, 2023) rightly points out that redefining the Treaty's principles would create significant legal work and uncertainty. Lawyers would need to re-evaluate existing cases, legislation, and agreements considering the new definitions, leading to increased legal

complexity and costs for individuals, businesses, and the government. This additional burden on the legal system would not benefit anyone and could hinder access to justice for Māori communities.

Jones (in Stewart, 2023) further states, "*So while it [the referendum] would certainly be in breach of the Treaty, I think it would still be legal in the sense that there's no kind of particular requirement that a referendum be consistent with Treaty principles in and of itself*." (Stewart, E (2023, November 2). The assertion that a referendum, as proposed by ACT, is legally possible even if it may not align with the principles of Te Tiriti, underscores a critical distinction between what is lawful and what is just or equitable.

Legal feasibility does not inherently imply ethical justification or alignment with the foundational principles upon which New Zealand society is built. Te Tiriti o Waitangi is a cornerstone of New Zealand's constitutional framework and embodies principles of partnership, participation, and protection between the Crown and Māori. Ignoring these principles in policy making, even if legally permissible, can erode the trust and partnership envisaged by Te Tiriti.

3.3.3 Conclusion:

The necessity for a more informed populace is paramount, especially when considering decisions that have profound implications on the nation's fabric. The argument for ensuring all New Zealanders, including new immigrants, are well-informed about the country's history and the significance of Te Tiriti o Waitangi is not just about fairness, it's about ensuring the decision-making process is rooted in understanding and respect for the nation's bicultural foundation.

In conclusion and in terms of this research, given the government's ongoing persistence to reverse the past forty years of legislative processes and the building of a bicultural nation, it is perceivable that Chinese

immigrants will be more confused with what is playing out. Māori challenged multiculturalism in the 1980s (Johnston,1998) on the basis that biculturalism would lead to multiculturalism and that multiculturalism could only exist if biculturalism (as is indicated and can be interpreted through the Treaty of Waitangi) existed. That existence is about a strong relationship between Māori and the Crown that other ethnic groups/immigrants would gain from. How can New Zealand rely on this government to attain multiculturalism when biculturalism and the Treaty of Waitangi are being dismantled?

The next Chapter outlines the research methodology and methods undertaken for this research.

CHAPTER FOUR

Part A: Methodology

4.0 Introduction

This Chapter examines methodology and methods. It is divided into two sections: Part A applied both Kaupapa Māori and the Yin-Yang approach as methodology to bridge Māori and Chinese perspectives. Kaupapa Māori, focusing on indigenous knowledge, emphasises decolonising research and the Yin-Yang approach, grounded in Chinese philosophy, ensured cultural sensitivity by emphasising balance and interdependence, particularly during the COVID-19 pandemic. This combination of methodologies facilitated mutual respect and understanding between Māori and Chinese communities, making the research culturally responsive and inclusive. Together, these frameworks ensured that both Māori integrity and Chinese cultural perspectives were respected and upheld throughout the research process.

Part B examines online questionnaires and interviews to explore Chinese immigrants' understanding of Tikanga Māori and the Treaty of Waitangi. Questionnaires via WeChat allowed anonymous participation, minimising COVID-19 risks. Five participants were selected for in-depth interviews, where they shared personal stories and cultural perspectives. Case studies were also employed to offer detailed insights into individual experiences, emphasising cultural sensitivity. Data were analysed through cluster and factor analysis, uncovering demographic trends and significant patterns. This approach provided a comprehensive understanding of cross-cultural interactions between Chinese immigrants and Māori culture in New Zealand.

4.1 Methodology

The methodology that guided this research rests on two complementary approaches. First, Kaupapa Māori, as Smith (2012,p185) argues, is " *an attempt to retrieve that space and to achieve those general aims. This naming of research has provided a focus through which Māori people, as communities of the researched and as new communities of the researchers , have been able to engage in a dialogue about setting new directions for the priorities, policies, and practice of research for, by and with Māori*"

Second, this study employs a Yin-Yang approach—a principle that has been a cornerstone of Chinese philosophy for thousands of years (Kaptchuk, 2000; Needham, 1986). This approach not only embraces traditional Chinese cultural values but also establishes a foundational framework for dynamic balance and harmonious operation. In integrating Kaupapa Māori with the Yin-Yang method, the research facilitates a nuanced dialogue between Māori and Chinese epistemologies. Both methodologies are discussed in detail in the following sections.

4.1.1 The Relevance of Kaupapa Māori/Tikanga Māori

Kaupapa Māori methodology emphasises indigenous ways of knowing and doing. Smith (2012) acknowledges that non-indigenous, non-Māori people can participate in Kaupapa Māori research, provided they position themselves appropriately as non-indigenous participants. This methodology, as described by Smith (1999), highlights a "decoloniser" perspective on research. In the context of New Zealand, I believe that the knowledge about Chinese community also needs to be "decolonised".

Traditional Western researchers often challenge the validity of indigenous research. Johnston (2003) argued that research ideas and standards in Aotearoa/New Zealand have historically been based on unquestioned western frameworks and norms. She noted that contributions

from 'others' within these frameworks are often dismissed or reinterpreted within a western context.

Chilisa (2020) asserted that methodologies from formerly colonised, historically marginalised, and oppressed groups are frequently excluded from mainstream research. Indigenous cultural practices, which express their culture, tradition, and heritage, form the basis of genuine indigenous research. Wilson (2001) emphasised that including Indigenous culture and identity shifts research from having an 'Indigenous perspective' to being 'research from an Indigenous paradigm'. Furthermore, Indigenous research serves as resistance to centuries of colonial domination (Coburn, 2013). It challenges Western research norms (Johnston, 2003) and resists frameworks that depict Indigenous peoples as problems, aligning with broader decolonisation efforts.

One of my motivations for using Kaupapa Māori methodology is its influence on how research can be conducted. Smith (2012) posed the question, "Why use a decolonising approach?" He explains that decolonising approaches focus on history, colonial processes, ideologies, and institutional practices that structure power relations between Indigenous people and settler society. These approaches challenge the portrayal of history as neutral and apolitical. They engage with policy discourses and knowledge paradigms that have perpetuated the myth of New Zealand as an ideal place for Indigenous development, revealing possibilities for social transformation while exposing ongoing colonising practices (Hutchings & Lee-Morgan, 2016).

Smith (2012, p. 201) conceptualises five conditions (or dimensions) that have framed the struggle for decolonisation. The first is critical consciousness: An awakening from the slumber of hegemony, and the realisation that action has to occur; the second is the way of reimagining the world and our position as Māori within the world; the third is connected with ways in which different ideas, social categories and tendencies

intersect; the fourth is movement or disturbance, and the fifth is the concept of structure, the underlying code of imperialism, of power relations. Considering these five elements of decolonisation results in a means and way to think forward in the weaving together of the relationship between Māori and Chinese.

As noted in Chapter two, both Māori and Chinese cultures place a strong emphasis on family, clan, or collective wisdom and strength (see Chapter 2 Part B). Their respect for elders is particularly evident, and their reverence for heaven, earth, and gods is strikingly similar. Kaupapa Māori enables me to Māori reshape and reimagine the Māori world from a Chinese perspective. thereby empowering Chinese individuals to reinterpret and reshape their understanding of the Māori world. In essence, the principles of Kaupapa Māori harmonize with core tenets of Chinese culture, guiding my approach to engaging and collaborating with my research participants.

Kaupapa Māori research has emerged at least partly in response to the largely negative impact of conventional Western Research on Māori (Jones, Crengle & McCreanor,2006). Furthermore, it also provides a focus through which Māori have been able to engage in a dialogue about setting new directions for the priorities, policies, and practices of Research for, by and with Māori (Smith,2012).

According to Ahuriri-Driscoll et al. (2007), the phrase 'for Māori, by Māori, with Māori' is synonymous with kaupapa Māori research and reflects the strong community participatory orientation and aims of this paradigm. However, Johnston (2001) discussed that we have an obligation to our future generations and ourselves to consolidate with other Indigenous peoples because we all find ourselves in the same exploited position.

Decolonisation is an ongoing process, and Western knowledge and science are 'beneficiaries' of the colonisation of Indigenous peoples (Smith,

2012). The knowledge gained through our colonisation has been used, in turn, to colonise us in what Ngugi wa Thiong 'calls' the colonisation 'of the mind' (Smith, 2012, p.62). The process of decolonising New Zealand is a long and arduous process that requires the participation of more non-Māori people who love Māori culture.

As Wilson (2008) observed, "Something that has become apparent to me is that for indigenous people, research is a ceremony. In our cultures, an integral part of any ceremony is setting the stage properly. When ceremonies take place, everyone who is participating needs to be ready to step beyond the everyday and to accept a raised state of consciousness" (p.69). Why, then, as someone of Chinese descent, would I choose Kaupapa Māori as a research methodology?

Having lived in Indigenous Aotearoa for 30 years, I have developed a deep affection for Māori culture and am committed to learning more about it, identifying culturally as Chinese Māori ("Chimāo") or Māori Chinese ("Māochi").

Smith (1999) and Wilson (2008) also argue that Indigenous research must be conducted ethically, considering sensitivity to an exploited culture and the emotions and concerns of the participants. These indigenous researchers encourage and promote indigenous research in general. By adopting the same standpoints as these authors, this thesis draws from indigenous ways of knowing and doing as the norm. Tikanga Māori (which also encompasses Māori ways of knowing and doing) is one of the most relevant methods applied in this thesis. For example, it considers everything as interconnected rather than individualised, recognising connections between people and between people and the environment. This Tikanga Māori approach is consistent with traditional Chinese philosophy, such as Yin-Yang, which is discussed in the next Section.

4.1.2 The Relevance of the Yin-Yang Approach

Chinese characters are very rare pictographs in the world. Some characters such as Yin(阴), are composed of the "ear" on the left and the "moon" on the right side. Similarly, Yan（阳）is composed of the "ear" on the left and the "sun" on the right side. Therefore, Yin（阴） represents the moon, female, dark, weak and negative elements, while Yang（阳）refers to the sun, male, light, strong and positive elements. As Ming (2014) states that everything is composed of two distinct but interdependent/peaceful-existing counterparts (Ming, 2014). In simpler terms, within Yin, there is Yang, and within Yang, there is Yin. This represents balance.

Accordingly, the ears on the left side of the Yin and Yang characters embody an old Chinese saying: "the one who listens to others is clear and clever" (兼听则明)(Cheng, 2015). This suggests that we should endeavour to use our ears to listen and absorb the experiences of both ancient and modern times rather than relying solely on our mouths to express ourselves.

The concept of Yin-Yang balance has been a fundamental guiding principle in Chinese philosophy for thousands of years. It encapsulates the core worldview and values of the Chinese people, forming a comprehensive theoretical and methodological framework that promotes the balance and transformation of Yin and Yang. This philosophy has been validated throughout Chinese history for approximately 2,500 years, originating with the Yellow Emperor and further developed by Zou Yan, a prominent philosopher of the Warring States period (475–221 BCE), who is credited with formalizing the theories of Yin and Yang. The concept of Yin-Yang balance shapes the Chinese perspective on life, nature, and the universe. It has played a crucial role in the creation of countless achievements in China, underscoring its relevance as a universally applicable methodology (Needham, 1986; Kaptchuk, 2000).

Hong and Lang (1999) suggested that modern science can be interpreted through the lens of Yin-Yang balance, thereby offering a new paradigm that incorporates Eastern philosophy into the Western scientific model. Furthermore, I argue that the Yin-Yang approach not only has a guiding role in Western scientific research but also plays a crucial role in this research. Given that the Yin-Yang approach is widely recognised and applied by the Chinese in their everyday lives, it provides a framework that enables Chinese individuals to identify with Māori principles due to the similarities between the two.

Wong et al. (2008) believed that the essence of these ancient theories provides insights and new inspirations for the search for the unity of the universe. As this research process involves New Zealand Chinese's view on Māori culture and Tikanga that inevitably heightens Chinese and Māori cultural elements, multicultural interactions, global society, and the most recent Covid environment, Yin-Yang Balance enriches this Research in many ways.

For instance, a Chinese proverb states, "There is no greater distance than that between two minds." However, in this research, the "two minds" of Kaupapa Māori and the Yin-Yang approach are combined and applied as methodologies enabling the exploration of Māori culture from a Chinese perspective. The Yin-Yang philosophy, rooted in ancient Chinese thought, has been adopted by various scholars to enrich research methodologies across disciplines. For instance, Li (2012) proposed a Yin-Yang perspective to understand culture, conceptualizing it as possessing inherently paradoxical value orientations. This approach enables the embrace of opposite traits within any given cultural dimension, highlighting the holistic, dynamic, and dialectical nature of culture. By acknowledging the coexistence of paradoxical values, researchers can gain a more nuanced understanding of cultural phenomena.

In the realm of mixed methods research, Zhang (2022) explored how Yin-Yang philosophy can serve as a philosophical underpinning. The study emphasized that Yin-Yang offers a framework to balance and integrate quantitative and qualitative approaches, reflecting the dynamic and complementary interplay between opposites. This perspective encourages researchers to view methodological diversity as a strength, fostering comprehensive insights into complex research questions.

Furthermore, Gunaratne (2007) discussed the application of the Yin-Yang model in explicating global freedom of the press. He argued that libertarianism and authoritarianism coexist in a continuum, with the push and pull of these forces determining media freedom. This model acknowledges the dynamic processes and the possibility of shifts between these states, offering a more realistic understanding of global media landscapes.

The Yin-Yang approach has been incorporated into at least five aspects to guide this research.

Firstly, from the many research questions I needed to consider, it was crucial to choose the most significant topic concerning Māori for the Chinese community in New Zealand in a comprehensive and balanced manner. After thorough consideration and preliminary research, I determined that understanding Te Reo, Tikanga Māori and the Treaty of Waitangi should be the focus of my research, as these topics are of the greatest concern to the Chinese in New Zealand and are also directly related to the broader interests of the Chinese community. Additionally, I believe that the way New Zealand's immigration policies and procedures uphold the spirit of the Treaty of Waitangi is not only a legal issue but also a widespread concern among Chinese immigrants.

Secondly, when designing the online questionnaire (see Section 4.2.1), I meticulously considered the balance of the questionnaire's

structure, content, and Chinese manner of expression. I also considered the degree of acceptance by the respondents and research ethics, including approaches that align with Chinese thought processes. This was crucial because our primary goal was to create a questionnaire design that is recognisable by Chinese participants.

For example, the use of words must be rigorous and polite, fully reflecting the tradition of traditional Chinese etiquette, respecting the old and loving the young. We must not only consider how we can obtain reliable data, but we need to consider whether the respondents are genuinely willing and truthful to answer the interview questions. If we only collect data according to the sampling methods of Western scholars without considering Chinese cultural traditions, such data will be biassed. Therefore, the Yin-Yang balance theory is vital for questionnaire design and data collection.

Thirdly, when screening respondents, I applied the Yin-Yang approach to consider various factors such as age, gender, duration of stay in New Zealand, education level, and work experience. This was to ensure the highest reliability of the data, achieving a balanced approach in selecting participants for this research.

Fourthly, the Yin-Yang approach aided in maintaining my mental balance and reasoning through sensible solutions when encountering specific challenges, especially those arising after the pandemic's impact. By utilising the Yin-Yang approach, both the interviewees and I were able to minimise language and cultural barriers, thus reducing bias in the research data. This approach also fostered a peaceful dialogue during interviews, enabling us to collect more authentic data and decide how to handle the data post-collection.

Finally, in the study of Māori culture through the eyes of the Chinese, I noted that some Chinese respondents were influenced by

Western education and media, while others lacked a systematic understanding of Māori culture. The challenge for me was how to approach these varied understandings among Chinese respondents to gather more realistic data. Throughout this research, employing both Kaupapa Māori and the Yin-Yang approach not only facilitated the accurate collection of relevant data but also enhanced my understanding of potential biases and hidden risks, thereby enabling me to devise appropriate solutions.

The starting point for Kaupapa Māori is by Māori and speaks for Māori. In this Research, the combination of the Kaupapa Māori and the Yin-Yang approach methodology not only speaks for Māori culture and Māori people but especially assists the Chinese community in better understanding Māori culture and their history. The Yin-Yang approach provides a wider space for the wider spread of Māori culture, especially in the Chinese community in New Zealand, and also provides another option for a supportive voice for the Māori community.

4.1.3 Case Study

In writing up the interviews, I drew on a case study approach to organise their information.

The case study approach has long been recognised as a vital research strategy across various academic disciplines, including social sciences, political science, business, health care, and education. This method is particularly effective for exploring complex issues within real life contexts, offering insights often unattainable through other research methods. In this section, I outline the strengths, limitations, and rationale for choosing the case study method for this research.

I also discuss its relevance in exploring Chinese perspectives on Te Tiriti o Waitangi (the Treaty of Waitangi), Te Reo Māori, and Tikanga Māori in New Zealand. For this study, the case study method was

implemented through face-to-face interviews with five Chinese individuals in New Zealand. These interviews were conducted in Chinese, adhering to cultural protocols essential for obtaining authentic and accurate information. The case study approach enabled the capture of nuanced language, gestures, and cultural expressions, which are crucial for understanding Chinese perspectives on Te Reo Māori and Te Ao Māori[4].

A. Historical Development of the Case Study Method

The case study method gained prominence in the early 20th century, particularly in psychology and sociology. Sigmund Freud's clinical case studies were among the earliest examples, providing deep insights into individual behaviour and psychopathology. Freud emphasised the importance of detailed, qualitative data collection and analysis, setting a strong foundation for future case study research (Freud, 1909). His approach underscored the value of understanding complex psychological phenomena within the context of an individual's life, a concept that resonates with the goals of this research.

In sociology, the Chicago School of Sociology further popularised the case study method. Researchers like Robert Park (1925) and Howard Becker (1958) employed case studies to explore social phenomena, particularly in urban environments. Their work demonstrated the method's ability to capture the complexities of human behaviour within specific social contexts. This capacity to delve into social context is particularly relevant to this research, as it seeks to understand how the Chinese community in New Zealand interacts with and perceives Māori culture.

Over time, the case study method expanded across different academic fields. At Harvard Business School, case studies became a cornerstone of the educational process, simulating real-world business challenges and fostering practical problem-solving skills (Christensen &

[4] Te Ao Māori means the Māori world.

Hansen, 1987). The method's success in business education highlights its ability to engage with real-world scenarios, a characteristic that is equally valuable in social research.

B. Theoretical Foundations of the Case Study Method

The case study method is grounded in interpretivism and constructivism, both of which emphasise understanding human experiences within their specific contexts. Interpretivism suggests that reality is socially constructed, and case studies help explore these constructions in depth (Lincoln & Guba, 1985). This philosophical approach aligns with the objectives of this research, which aims to understand the socially constructed perceptions of Māori culture within the Chinese community.

Constructivism further posits that knowledge is created through interactions between individuals and their environments. This perspective is particularly relevant when exploring how Chinese individuals in New Zealand engage with and understand Māori culture. The case study method, rooted in constructivism, allows for an exploration of how these interactions shape knowledge and perceptions, providing a rich, contextualised understanding of the research problem (Merriam, 1998).

Case studies can be qualitative, quantitative, or a mix of both. Qualitative case studies involve detailed descriptions and analyses, often based on interviews, observations, and document analysis. In this research, interviews were conducted in Chinese to provide a nuanced understanding of the research problem (Creswell, 2013). The qualitative nature of these case studies is particularly suited to exploring the subjective experiences of participants, allowing for a deep dive into their cultural perspectives and interpretations.

Quantitative case studies might include statistical data to support findings, while mixed-methods case studies combine both approaches,

offering a more comprehensive view by integrating diverse data sources (Creswell & Plano Clark, 2017). Although this research primarily uses qualitative methods, the case study approach is flexible enough to incorporate quantitative data if needed, further enriching the analysis.

Yin (1984) notes three categories of case study, namely exploratory, descriptive and explanatory case study. Different types of case studies serve various research purposes.

Exploratory case studies investigate new phenomena, often leading to hypotheses for further research. Descriptive case studies provide detailed accounts of specific situations, as in this research, where interviewees' words were translated from Chinese to English. This descriptive approach is essential for accurately capturing and conveying participants' perspectives in a way that is accessible to a broader audience.

Descriptive case studies describe the natural phenomena which occur within data in question (Zainal, 2007), for instance, in this research, I encourage the interviewees to describe their feelings in their own language, which can obtain more accurate data.

Explanatory case studies seek to uncover causal relationships, while intrinsic case studies focus on cases of unique interest to the researcher. Instrumental case studies use specific cases to gain broader insights, and collective case studies compare multiple cases to identify patterns (Stake, 1995). In this research, a collective case study approach was used to compare the experiences of participants from different age groups and genders within the Chinese community, allowing for a more comprehensive understanding of how these variables influence perceptions of Māori culture.

C. Applications Across Disciplines

In social studies and management, case studies explore complex organisational dynamics, decision-making processes, and leadership styles. They are essential in examining how societies and organisations navigate crises, adapt to changes, and implement innovative practices (Eisenhardt, 1989). The method's applicability to these complex and varied contexts underscores its relevance to this research, which explores the multifaceted interactions between Chinese individuals and Māori culture in New Zealand.

In education, case studies investigate pedagogical innovations and curriculum development. They provide valuable insights into the effectiveness of teaching methods and the outcomes of educational reforms, informing policy decisions and improving practices (Merriam, 1998). The insights gained from this research could similarly inform educational approaches and policy decisions related to promoting cultural understanding and integration between Chinese and Māori communities.

Environmental studies use case studies to explore the impact of policies and conservation efforts. Researchers can examine specific cases to understand how human activities interact with the environment, providing recommendations for policymakers (Flyvbjerg, 2006). The ability to draw policy-relevant conclusions from case studies is also relevant to this research, which aims to provide actionable insights for cultural integration and community relations in New Zealand.

In international relations, case studies analyse conflicts, diplomacy, and foreign policy decisions. They contribute to developing theories related to conflict resolution and international cooperation, offering practical insights for policymakers (George & Bennett, 2005). While this research is focused on domestic cultural relations, the case study method's strength in addressing complex interpersonal and intergroup dynamics is equally applicable.

D. Rationale for Choosing the Case Study Method

The decision to employ the case study approach in this research was driven by several key factors that align with the research objectives. The primary goal of this study is to explore the perceptions and understandings of Te Tiriti o Waitangi, Te Reo Māori, and Tikanga Māori among the Chinese community in New Zealand. Given the cultural sensitivity and depth required to capture these perspectives accurately, the case study method emerged as the most suitable approach.

1. In-Depth Understanding

The case study method provides a unique approach to exploring complex issues within their real-life contexts. In this study, the focus is on how the Chinese community in New Zealand views Māori culture, a deeply rooted aspect of the country's cultural landscape. By conducting interviews with five individuals from the Chinese community, the research gains close insight into their personal experiences, thoughts, and interactions with Māori culture.

This detailed approach is crucial because it enables the exploration of the often-subtle ways in which cultural identities and perceptions are formed and expressed. In society like New Zealand, such an approach allows for a richer understanding of how different cultural groups perceive and relate to one another.

2. Cultural Sensitivity and Contextual Relevance

One of the significant advantages of the case study method is its capacity to handle cultural sensitivity. The Chinese community in New Zealand, like many immigrant groups, has a unique cultural framework that shapes how its members perceive and interact with other cultures. The case

study method's flexibility allows it to be adapted to fit these unique cultural details, enabling researchers to tailor their methods to align with the cultural backgrounds of the participants.

For instance, conducting interviews in Mandarin or Cantonese, the native languages of the participants, was crucial. This approach ensured that participants could express themselves clearly and naturally, free from the potential language barriers posed by conducting the interviews in English. Using their native languages not only demonstrates respect for the participants' cultural backgrounds but also enhances the depth, authenticity, and reliability of the data collected, leading to a better understanding of the complex interactions between different cultures.

3. Relevance to Research Objectives

The case study method is particularly well-suited for research that seeks to explore deeply personal and subjective experiences within their broader social and cultural contexts. Unlike surface-level observations, this approach enables researchers to investigate the underlying reasons and mechanisms shaping participants' perceptions. Li (2003) highlights that Asian students in New Zealand language schools frequently face challenges due to differing communication expectations, illustrating the limitations of direct questioning in cross-cultural research. This is particularly relevant when studying communities such as the Chinese in New Zealand, who often exhibit indirect communication styles and a preference for non-confrontational interactions. In such settings, traditional questioning techniques may not elicit meaningful responses. Instead, a more nuanced and culturally sensitive approach is required—one that aligns with participants' norms and expectations while allowing for gradual and respectful probing of sensitive topics.

Similarly, Zhao et al. (2022) found that deeply rooted cultural values significantly shape participants' experiences, reinforcing the necessity of

culturally sensitive research approaches. The adaptability of the case study method allows researchers to tailor their strategies to accommodate such cultural nuances, fostering trust and engagement. By integrating culturally appropriate research techniques, case studies enhance both the reliability and richness of the data, strengthening the validity of the findings. Moreover, this approach provides a deeper understanding of the social and cultural dynamics within Chinese communities in New Zealand. Through careful adaptation of research strategies, case studies offer an effective means of capturing participants' authentic perceptions and lived experiences, ensuring that research findings are both accurate and culturally relevant.

4. Flexibility in Research Design

The inherent flexibility of the case study method offers a significant advantage, particularly in research conducted within the Chinese community where linguistic complexity and cultural nuances profoundly shape communication styles. Chinese is a mature and vivid language; a single query may be interpreted and answered in myriad ways, and individual words can carry multiple meanings depending on context, tone, and accompanying gestures. This linguistic richness necessitates a research methodology that is adaptable to diverse expressions and interpretations. Yin (2018) underscores the case study method's versatility and its effectiveness in navigating complex cultural and linguistic contexts.

In this context, the case study method proves invaluable by allowing the customization of the interview process to align with the linguistic and cultural frameworks of participants. For example, questions can be crafted in various forms to elicit deeper insights, with the phrasing or structure adjusted in real time based on feedback and interactions during the interview. Such adaptability is crucial when engaging with a language and culture where meanings are layered and indirect communication is common (Yin, 2018).

Furthermore, the flexibility of the case study approach is essential for accommodating the demographic diversity within the Chinese community, such as variations in age, gender, and personal experience. Older participants might reference cultural or historical contexts that differ significantly from those of younger participants. The case study method enables researchers to tailor questions and interaction styles to these varied experiences and perspectives, ensuring that the engagement is culturally and contextually appropriate. This customization enhances participant comfort and openness, thereby increasing the accuracy and depth of the data collected. Stake (1995) highlights that such flexibility is necessary to capture complex, context-dependent phenomena.

Overall, the methodological flexibility of the case study approach not only respects the linguistic characteristics of Chinese but also aligns with the broader cultural behaviors and expectations within the community. A thorough understanding of these cultural and linguistic subtleties is critical; without it, researchers may struggle to design and conduct inquiries that are both effective and respectful. Consequently, the adaptability of the case study method is not merely a procedural advantage but a critical component in ensuring research versatility across diverse contexts (Yin, 2018).

5. Capturing Complexity and Diversity

The Chinese community in New Zealand is remarkably diverse, comprising individuals from Mainland China, Taiwan, Hong Kong, Macau, Singapore, Malaysia, and Indonesia. This diversity spans from descendants of 19th-century settlers to recent immigrants, introducing complex cultural, linguistic, and social factors that shape their perceptions of and interactions with Māori culture. The case study method is particularly effective for exploring and understanding these varied perspectives, as it allows for an in-depth examination of individual experiences across different subgroups.

For instance, a recent immigrant from Wuhan may hold different views compared to an individual born in New Zealand to a Malaysian-Chinese family. Likewise, a person from Taiwan might interpret Māori culture in a manner distinct from someone from Hong Kong, reflecting their unique cultural backgrounds and experiences with indigenous groups in their countries of origin. As Stake (1995) emphasizes, the case study method is well-suited for investigating complex, context-dependent phenomena, making it an ideal approach for research involving diverse cultural groups and intricate social interactions.

In essence, the case study method not only facilitates a detailed exploration of the wide range of opinions within the Chinese community in New Zealand but also provides a comprehensive understanding of how different groups perceive and engage with Māori culture (Stake, 1995; Yin, 2018).

E. Challenges and Limitations of the Case Study Method

A common critique of the case study method is the challenge of generalising findings from a small number of cases. In this research, the sample size is limited to five individuals, but this selection still provides valuable insights into the Chinese community's perspectives in New Zealand. The focus is on theoretical generalisation rather than statistical generalisation, emphasising the importance of context in understanding complex phenomena (Flyvbjerg, 2006).

Subjectivity and potential bias are concerns in case study research, as the researcher's interpretations can influence the findings. To mitigate this, multiple sources of evidence were used, and efforts were made to reflect critically on personal biases. This approach enhances the study's credibility and reliability, particularly when the researcher shares cultural and linguistic similarities with the participants (Stake, 2006).

Case study research can be time-consuming and resource-intensive, especially when conducting interviews in culturally sensitive ways. Despite these challenges, the rich insights gained justify the investment. The depth and detail provided by this approach offer a comprehensive understanding of the research problem, balancing the scope of analysis with practical constraints (Creswell, 2014).

F. Technological and Ethical Considerations

While digital tools such as NVivo and Atlas.ti can enhance data management and analysis, this research relied on paper records and memory-based data collection due to cultural sensitivities. Many Chinese participants often prefer not to be recorded, viewing such practices as disrespectful. Liamputtong (2009) and Silverman (2013) recommend employing memory-based data collection and rigorous note-taking to accommodate these cultural norms. This approach not only respects participants' preferences but also maintains the integrity of the data (Bazeley, 2013).

Ethical considerations are critical in case study research, particularly concerning confidentiality, consent, and participant interaction. Informed consent was obtained, ensuring participants fully understood the study's purpose and their rights. Confidentiality was strictly maintained, with data anonymised to protect identities (Stake, 2006).

Case study research is evolving, with trends like comparative case studies and mixed-methods approaches gaining popularity. These trends allow for deeper exploration across different contexts and a more comprehensive understanding of complex research problems (Yin, 2014).

The case study method is increasingly applied in diverse cultural contexts, offering opportunities for cross-cultural research. This research

project highlights how adapting the case study method to align with local cultural norms can yield richer, more relevant insights (Gerring, 2007).

Combining case studies with other research methods, such as surveys and ethnography, is becoming more common. This integration enhances the depth and reliability of findings, providing a fuller picture of the research problem (Creswell & Plano Clark, 2017).

The case study method chosen for this thesis is invaluable for exploring complex phenomena, particularly Māori-related topics among the Chinese community in New Zealand. Despite challenges like generalizability and potential bias, the method's strengths in providing in-depth, context-rich insights make it essential. As the method continues to evolve, it will remain a cornerstone of qualitative research, especially when combined with other strategies to enhance its contribution to theory and practice.

CHAPTER FOUR

Part B Research Methods

4.2 Introduction

The research methods used in this research were online questionnaires and interviews. The online questionnaires enabled five representative candidates to be identified, and I conducted interviews with them to gain more detailed information. As Smith (2005) confirms, qualitative research is a valuable and good tool in this regard: "*It is the tool that seems most able to wage the battle of representation; to weave and unravel competing storylines; to situate, place, and contextualise; to create spaces for decolonising; to provide frameworks for hearing silence and listening to the voices of the silenced; to create spaces for dialogue across difference' to analyse and make sense of complex and shifting experiences, identities and realities; and to understand little and significant changes that affect our lives (p.103)*". The methods are outlined in more detail as follows.

This research was initially designed in a Covid-free setting, which meant social contact with my participants was the plan. However, with the widespread presence of COVID-19 in the New Zealand community in 2020 and the public health legislative measures taken to address COVID-19, I had to adapt this research to include the unfamiliar COVID world and restrictions around contact and distance.

On 28 February 2020, the First COVID-19 case was reported in New Zealand, and on 25 March 2020, New Zealand moved to Alert Level 4, and the entire nation went into self-isolation lockdowns. As a result of the Government policies the research methods were continuously updated according to global epidemic trends and the New Zealand government's

relevant epidemic prevention measures. This created logistical issues during the implementation stages of this research. Adequate social distancing, for example (and adhering to the rules set out by health officials to manage human movement to control the spread of the virus), was one practice that influenced the selection of methods for this Research and further influenced my engagement with my research questions and participants.

The focus for this phase of the Research was on how to keep participants healthy and safe while data was collected. The undertaking of collecting data was difficult for my participants as we became solely reliant on online communication. Even when we did meet, our engagements were complicated, and the most basic traditional etiquette of the Chinese handshake was forced to be cancelled. Because the epidemic measures of not 'spreading the virus' prevented us from sitting closer, this created an artificial sense of distance. The 2-metre physical distancing rule between each other created communication barriers due to outbreak fears, making the whole research process extremely challenging.

Another consideration was the closure of libraries and university campuses, which hindered face-to-face communication with professors, fellow doctoral students, and colleagues. Additionally, the pandemic introduced stress and change to both my family and the law firm I operate. Due to evolving Government policies on the epidemic and its trends, I found myself needing to rebalance the time allocated to my family and research. Before the pandemic, I cared for four elderly parents whose needs intensified during this period. My law firm faced challenges due to unexpected factors such as border closures, a significant number of students being unable to return to New Zealand, and delays in the approval of many immigration visas. As a result, I permanently closed one of my law firm's branch offices. The loss of lawyers and staffing shortages compounded my workload, particularly as I am the only Notary Lawyer from Mainland China. With many clients unable to return to China to manage their personal and business matters, the demand for notary services at my office increased substantially, making my legal work even more demanding.

Many of my participants are adults and unfamiliar with online applications. As we cannot meet quickly in face-to-face situations, not being able to communicate effectively in the Chinese language further contributed to the difficulty of data collection.

I acknowledge upfront that the COVID-19 environment presented constant challenges, particularly when regulations changed, often necessitating a reevaluation of how this research was to be conducted. Māori and Chinese share similarities in traditional culture and values, specifically in terms of cultural practices that I was unable to fully engage with due to the pandemic. However, while some aspects of Chinese cultural practices were not entirely met during this period, I am confident that the integrity of the research was never compromised.

Due to the limitations imposed by the COVID-19 pandemic, I adapted my research methodology to ensure both safety and effective data collection. Specifically, I developed bilingual questionnaires (in Chinese and English) using Google Forms. These were distributed via WeChat, targeting the most active groups within New Zealand's Chinese community. Additionally, I encouraged participation by asking family members and friends to forward the questionnaire to their Chinese contacts residing in New Zealand, thereby broadening the reach of the survey.

This approach presented a dual challenge. On one hand, online participation was less accessible for many older Chinese individuals who were not familiar with digital questionnaires or the online submission process. The inability to provide face-to-face explanations, a traditional and culturally significant method of communication, further complicated the data collection process. On the other hand, the COVID-19 lockdown period meant that many individuals were spending more time at home, increasingly relying on online applications, and, as a result, acquiring new digital skills. Thus, while the online format posed difficulties for some, it also offered opportunities for others to engage in new ways.

I received a total of 81 completed questionnaires, a response rate slightly lower than anticipated. To ensure a representative sample for follow up interviews, I carefully evaluated each respondent based on criteria such as gender, age, city of origin in China, and their reasons for coming to New Zealand, among other factors. From this analysis, I selected five individuals whose profiles provided a balanced cross section of the overall sample.

For these follow up interviews, additional safety precautions were imperative due to the ongoing COVID-19 pandemic. Both the interviewers and participants strictly adhered to established health protocols: face masks were worn at all times, handshakes were deliberately avoided, and hand sanitizer was used frequently. While these measures deviated significantly from traditional Chinese customs of greeting and engaging in conversation, they were essential under the unique circumstances to ensure that the interviews were conducted safely and responsibly.

Overall, this adaptive approach enabled the research to proceed effectively despite the challenging conditions, striking a careful balance between comprehensive data collection and the paramount need for public health safety.

4.3 Survey

I received **81** respondes from the Survey. I utilised quantitative online survey questionnaires primarily to reduce contact and mitigate COVID-19 risk. Another advantage of this approach is that it maintains anonymity, allowing participants to express their political views or genuine opinions privately. Additionally, online survey questionnaires offer a powerful and convenient method; they are tech-savvy and the most economical option. With an average of 570 million users logging onto WeChat daily, this platform has become the most widely and frequently used social media among the Chinese community worldwide.

For this study, a designed questionnaire with a brief introduction of the purpose of the research was prepared. If the participants wished to remain anonymous, we provided a Chinese pseudonym. If participants prefer to take the survey online, we can offer them the questionnaires by post and a prepaid envelope. The data was collected and analysed utilising online survey tools such as Google Forms or similar online survey apps.

This study aims to understand the general public's views on the impact of rapidly emerging social media on health information acquisition. The Chinese community in New Zealand is highly likely to access our research topics through WeChat, as nearly everyone has a WeChat account and uses it daily. Having lived in New Zealand for 29 years and practised law for 23 years, I have established a large and regular clientele. Therefore, we chose WeChat as the social platform to conduct online questionnaire surveys to gauge the views of Chinese people on Tikanga Māori and their knowledge of the Treaty of Waitangi in New Zealand.

Alternatively, we mailed the questionnaires to participants who preferred not to take the survey online, and a prepaid envelope was included. When participants expressed a desire to remain anonymous, we provided a pseudonym. We chose the participants based on our knowledge or recommendation. They also had the right to use the Chinese pseudonym of their choice.

4.4 Online Survey Process

The survey data was analyzed using the guidelines and methodologies detailed in our referenced resources, which provided valuable insights into extracting meaningful information from the responses. It is important to recognize that data collection represents only one part of the overall process; subsequent analysis and interpretation are crucial in determining whether the findings and conclusions are robust and deeply connected to the data or, alternatively, lack depth and relevance.

Creswell (2014) discusses the importance of rigorous data analysis to identify meaningful trends. Proper analysis should examine whether observed trends occur by chance and assess what these trends might indicate in the broader context of other gathered information—particularly insights from the literature review. It is essential to determine if one factor has a more significant impact on the situation than others, as the findings can help shape the subsequent research questions and generate insights that lead to necessary and meaningful change.

In addition to Kaupapa Māori and Yin-Yang methodologies, this study also considered cluster and factor analysis. Cluster analysis involves examining various data sets to determine the relationships between individual data points. This technique can help identify defined groups, or clusters, within a larger pool of data, or assess whether the data is evenly distributed. In this study, cluster analysis was primarily employed in an exploratory capacity to discover clusters in survey data based on demographic trends. Everitt et al. (2011) provide an in-depth discussion of cluster analysis techniques, including methods for identifying groups and exploring data distributions, making their work a valuable resource for research employing exploratory methods.

Furthermore, the study considered factor analysis, which reduces research complexity by replacing a large number of initial variables with a smaller set of underlying factors. Factor analysis is expected to uncover hidden factors that explain variance or differences within the data. This approach delves deeper into the causality within the data, allowing the researcher to identify drivers of results that are not always easily or directly measured. Tabachnick and Fidell (2013) offer detailed guidance on how to extract and interpret factors from survey data, thereby complementing the use of cluster analysis in exploratory research.

In this case, cluster analysis of the different participants presented data in the findings that demonstrated certain opinions held by different

demographic groups or subgroups within the Chinese New Zealanders. The researcher considered factor analysis to narrow down a large number of variables concerning the Chinese New Zealander group, such as what generation they come from, into a narrower analysis meant to uncover underlying variables, such as what facilitates Chinese interaction with New Zealand culture overall.

Teddlie and Tashakkori (2009) explain that quantitative data, which relies on statistical analysis, and qualitative data, which offers subjective insights, work well together, especially in studies that involve cultural interactions. In my analysis of survey data, I begin with quantitative data because it employs statistical methods to draw conclusions. Although qualitative data can offer valuable insights on specific topics, particularly when the information is subjective as is the case with cultural interactions, our research primarily derives quantitative data from closed-ended survey questions that are converted into numerical values.

Creswell(2014) focuses on outlining the different approaches, it certainly touches upon how quantitative data can enrich our understanding of qualitative data. For example, we can calculate a statistical numerical average of how many Chinese New Zealanders report experiencing racism based on their demographic characteristics. Quantitative data can also enhance the understanding of qualitative or subjective data. For instance, if more than half of Chinese New Zealanders indicate dissatisfaction with how their rights are represented in New Zealand courts, the researcher can then investigate the specific negative experiences these individuals have encountered in legal contexts.

Saldana (2016) provides comprehensive guidance on coding qualitative data, including techniques for quantifying specific themes or expressions, and he supports comparing updated datasets with historical data to uncover trends and generate insights that address the research question. Comparing newly acquired data with previously collected

information is essential; while current data offers valuable updates, examining it alongside past data helps identify potential changes over time. Frequently used phrases or words among participants should be systematically coded and catalogued, potentially even assigned numerical values, to assess whether these expressions carry greater emotional weight, particularly when they are unique to the Chinese New Zealand population. Once the data have been thoroughly gathered, coded, and analyzed, they can be examined to formulate conclusions and effectively answer the research question.

4.5 Interview

Based on the basic information from respondents, I then screened and selected the most suitable representative for the following stage of the research, namely, interviews. In the screening process, both statistical investigation principles and the principle of balance of Yin and Yang in the traditional Chinese culture assisted in selecting participants in terms of their view of the Treaty of Waitangi and Tikanga Māori. Doing so provided the most direct and profound answers to the research questions, allowing the completion of the research's final goal.

We prepared a small gift for each online survey participant and some valuable gifts for the interviewee: this was the most acceptable way to build friendship and trust from the very beginning, which is a traditional Chinese custom. We then contacted them by online apps, email, or mobile phone.

All participants received the following items:

A. An information sheet that describes the overall aim of this Research. A consent form and sample questions were also attached to inform potential participants of their rights and the overall structure of the questions.

B. A ball pen and highlight pen and papers for notes. The voice recorder was not used as all participants were withholding or reluctant to consent to record the entire interview. As a Chinese immigrant like them, I can understand their worries and taboos. Therefore, I respected their choice. I took shorthand of their answers and then repeatedly confirmed their answers with them.

C. Gifts (Māori tiki, Chinese painting, and a small book) were offered to all participants to express my sincere gratitude for their time, energy, and support with this Research.

In most cases, at least two interviews were conducted. Initially, invitees were asked to join a session for Yincha (a Chinese tradition involving tea and dim sum) or Ganbei (the Chinese equivalent of a toast, where everyone finishes their drink in one go). During these sessions, the purpose and procedures of the interview were explained, and a formal discussion was scheduled for a later date. Wang (2012) and Chen (2005) note that such culturally embedded practices create a relaxed atmosphere that encourages participants to engage more openly in discussions, making them effective tools for conducting in-depth qualitative interviews in Chinese cultural contexts. At the start of each interview, participants were asked for their consent to video or audio recording; if they declined, handwritten notes were taken. Participants also had the option to be named or to remain anonymous in the study.

For those interviewed, it was necessary to allow them to express their views two or more times, as traditional Chinese culture often encourages indirect or roundabout responses rather than direct answers. This approach enabled us to gain insights and ideas through repeated communication and to obtain satisfactory and genuine responses.

Interviews lasted approximately one to two hours each and were conducted in a private room. Rather than testing a hypothetical hypothesis, participants were asked to explore topics freely. They were encouraged to

share their own stories and continuously reminded of the research questions. The questions were open-ended, allowing participants to freely explore their narratives and share their experiences, emotions, and views on the Treaty.

Interviews began with exploring participants' immigration backgrounds. This reflected the fact that the Chinese prefer to be engaged in traditional Chinese ways, such as informal interviews over lunch or dinner together. Oftentimes, a Chinese person likes to begin a discussion by detailing their background, such as giving personal details like who they are, which province they are from, what Chinese dialect they are comfortable with, who are their family, what universities or schools did they attend, where do they live in New Zealand and if they attended any other universities or schools in New Zealand and why. Such engagement between the researcher and participants facilitated the research process of exploring research questions.

All participants were informed of their rights to decline to answer questions and to have their private information kept confidential if they chose. They were also advised of their right to halt the discussion at any point during the interview, whether for clarification, cultural, or legal reasons. Following Clark's (2002) principles of free association with participants and sharing narratives and Wilson's (2008) guidelines, this approach facilitated the overall research process.

By the end of the interview, all participants were presented a small gift as a token of appreciation, such as a bottle of wine, a bag of Chinese Tea, hand towels, a pack of cigarettes, a pen, a soccer T-shirt, or something equally appropriate. This gift-giving is a traditional custom of the Chinese.

4.6 Interview Procedure

When conducting the online questionnaire and interview, I provided the approval letter from the Te Whare Wānanga O Awanuiārangi Ethical Research Committee along with their contact number and email in case respondents had any relevant questions. At the same time, when I conducted research and collected data, I answered relevant questions strictly according to the established research questions.

After the interview, I gave the interviewee a small gift. Gift-giving is very knowledgeable and requires great care to avoid offending and its appropriateness. (I must consider the practical value of the gift, neither too expensive nor too cheap). Traditional Chinese customs played a crucial role in gift-giving. For example, a clock or an umbrella are not considered suitable gifts as they represent the end of a friendship or relationship. A good gift can bring each other closer and express our sincere gratitude to them.

I found that in undertaking the interviews, Chinese people are more comfortable when things are done the Chinese way, such as building relationships over lunch or dinner, before discussing issues in face-to-face meetings. The best choice for a formal interview is in a quiet conference room in the office. I summed up three reasons: when the interviewee is in a safe environment, the participant can speak freely; the second is privacy so they can share their personal feelings; and the third is the feeling of home, which is most important.

Those who participated in the interviews were informed of the reasons for the study and signed informed consent forms. Although some people could not return the form because they could not meet during the epidemic, some were affected by the inconvenience of the post office, and some people did not have scanners, etc. Despite this, I repeatedly confirmed

with them through WeChat or phone, and only after they agreed in written our interview start.

Because the Chinese generally socialise based on friendship or integrity, they rarely ask each other to sign documents that could make respondents feel alienated or uncomfortable with each other. Similarly, Chinese respondents are generally opposed to video or audio recording during the interview process. Although the interviewee will say, "Whatever you want, the guest is as you wish随你便, 客随主便" this does not mean that they agree with you to audio or videotape them. As a lawyer, I still tried to convince them and get them to sign a written consent.

Participants

This research invited Chinese individuals residing in New Zealand to participate in an online questionnaire. Participants included older generation New Zealanders of Chinese heritage, descendants of the original miners who arrived in New Zealand in 1842, as well as newer-generation immigrants who arrived post-World War II. While this particular demographic data was not collected in the survey, it presents an opportunity for future research to delve deeper into the mindsets of those of Chinese descent. Such studies could explore whether experiences and perspectives in New Zealand vary based on the duration of their families' presence in the country.

Participants could be of any age, so long as they were over the age of eighteen and could give legal consent to the process. For the sake of ethical legality, those not of legal age were not considered in the study. Again, it would make for an interesting study to determine the experiences of minors in New Zealand who come from Chinese heritage and which subgroup of immigrants, the older generation and a new generation, belong, but that was not for this research.

Participants of all genders were allowed to participate as they saw fit, and participants were given written ethical and explanatory consent forms explaining the survey and its intention as part of sociological Research. It was explained that participation and completion of the survey indicated consent for their participation and for the answers to be used in the data-gathering process.

Participants from all economic backgrounds were included in the study. While the majority of those of Chinese ancestry in New Zealand do not live in poverty, it is evident that the economic backgrounds of respondents could influence their responses to the survey and, consequently, how the data is interpreted.

Participant surveys were excluded from the overall research if they were less than 85% complete. All participants were required to have lived in New Zealand for at least a year to ensure they had sufficient time to assimilate and experience the culture, enabling them to properly answer questions about Chinese participation in New Zealand culture.

Some assumptions were made about the participants. For example, those who are of older generation heritage are likely to be born in the country, their parents were born in the country and are likely the fourth or fifth generation of their family to reside in New Zealand.

Those who are several generations removed from their immigrant forebears are likely to have a less strong connection to Chinese culture compared to newer immigrants. They might consider themselves fully New Zealanders, thoroughly immersed in New Zealand culture. If any aspects of their Chinese culture and heritage are retained, these influences are likely to have a weaker impact on their personal development than on those of more recent immigrants from China.

Those of newer generation Chinese heritage in New Zealand could also be further divided into subgroups themselves, depending on the decade in which their ancestors came to New Zealand from China. Those who are the descendants of World War II refugees will, like the older generation, the individuals who were born in the country, likely whose parents were born in the country, and will not have as strong an influence of Chinese culture and heritage on their psyche and personal makeup. On the other hand, they are a subgroup that will likely have had direct interaction with their immigrant grandparents, and specific aspects of Chinese culture will probably be a substantial part of their family upbringing.

The new generation of immigrants who arrived in New Zealand during the 1990s, part of a wave of industrial and business migration, will have a more recent connection to Chinese culture. Either their parents were born in China, or they themselves were born there, with immigration to New Zealand occurring recently enough that Chinese culture and heritage still play significant roles in their family and personal lives. This subgroup is likely to face the most challenges in reconciling their home cultural heritage with New Zealand's heritage and may offer deeper insights into the relationship between the Chinese community and the Māori.

However, as all of these subgroups tend to reside in communities of like heritage and background, that is to say, neighbourhoods and communities where the majority of the residents are of Chinese descent regardless of which generation, it is likely that some of their experiences with the Māori will be similar regardless of what subgroup they belong to.

To summarize, as previously outlined, data were primarily collected through online surveys, interviews, direct observations, literature reviews, and visual documentation such as videos and photos, with laptops serving as instruments for data collection. All interviews and questionnaires were conducted in Chinese. Applications such as WeChat and Google Forms were used to connect with Chinese participants, as these platforms are

widely adopted within the community. From the online survey, 5 to 8 individuals were invited to participate in a one-hour interview. Participants for face-to-face interviews were recruited based on the following criteria:

1. Individuals who completed our online survey and expressed interest in participating in further interviews, are currently residing in New Zealand and find the time and venue convenient for attending this process.
2. Individuals who have lived in New Zealand for an extended period and have been significantly involved in activities relevant to this research within the Chinese community.
3. Individuals who are ready, able, and willing to answer open-ended questions, with responses that may generally represent the views of Chinese immigrants.

Through this process, two males and three females were invited to participate in the interview from 81 online responses. Notably, all five participants came to New Zealand after the Immigration Act of 1987 was enacted, in other words, they all arrived after 1995.

Data Analysis and Discussions

The data was analysed in two different ways:

1. By numbers of data, where I created a chart or diagram to visualise the information.
2. Qualitative data is used to describe and discuss the data and answer the research questions.

“Google Forms” was used to analyse and code the data within a visual programming environment. We employed bar graphs or pie charts to present the findings simply and intuitively for quantitative research data.

For the qualitative data obtained from interviews, we applied sorting and summarising techniques to address the research questions we had designed.

Limitation

Since our research focused exclusively on Chinese participants who have resided in New Zealand, the sample data may be limited due to the narrow scope of our focus. Additionally, the data collection process might have been impacted by limitations arising from closures during the COVID-19.

Further limitations arose from the administration of the survey, which was impacted by the COVID-19 pandemic, as previously mentioned. The inability to interact with participants in person eliminates the collection of subconscious and unspoken data, such as tone of voice and facial expressions, which are often missed in online surveys. However, online surveys can yield higher response rates due to the convenience they offer participants; with sufficient time allotted for completion, responses tend to be more comprehensive. Another challenge is incomplete surveys, which are less common in in-person settings where there is direct encouragement to complete the process. Incomplete online surveys often have to be discarded if they lack sufficient data.

An additional limitation of this research was time constraints. Ideally, in-depth sociological research should span several years to fully develop. However, due to the time restrictions of this study, the research period had to be condensed significantly.

Some participants who did not acknowledge the survey's ethical and informed consent section had their responses excluded, even if the survey was mostly completed. Additionally, participants with limited language proficiency occasionally misunderstood the questions, resulting in inconclusive answers during data collection. Financial constraints also

limited the resources available for this research; primarily, free tools were used, which often had restrictions, such as the number of questions that could be asked at one time. With adequate funding, future research could potentially overcome these limitations.

4.7 Document Review

The research undertaken involved a comprehensive review of various documents, starting with a brief history of the Treaty of Waitangi in the context of the arrival of the first Chinese immigrants in New Zealand. This historical overview provided the necessary foundation for understanding the evolving relationships between Chinese settlers and the indigenous Māori people.

In addition to this historical review, the research incorporated a detailed analysis of primary documents. These included printed books, archival materials, handwritten notes, manuscripts, testimonies, and oral histories. These primary sources were invaluable in offering diverse perspectives, including those from non-Māori viewpoints, which contributed to a more nuanced understanding of Māori knowledge and its interaction with Chinese cultural perspectives.

The contributions of older Chinese immigrants were particularly significant. They shared their personal stories, handwritten documents, photographs, and other materials, which provided a rich tapestry of early Chinese experiences in New Zealand. These personal accounts were supplemented by earlier Chinese information sourced from libraries, articles, and other archival repositories. Together, these sources offered a rare and insightful view of early Chinese-Māori interactions, spanning nearly 179 years of shared history.

The document review included both public and private documents, each offering unique and equally valuable insights for this research. Public

documents provided broader societal contexts, while private documents revealed more intimate, personal experiences. This balanced approach ensured that the research captured a comprehensive picture of the historical and cultural dynamics between the Chinese and Māori communities.

4.8 Concluding Discussion

This research methodology, grounded in both historical context and primary source analysis, has significantly contributed to understanding the intersection of Chinese and Māori knowledge systems and the broader implications for New Zealand's cultural landscape.

Through repeated scrutiny and amendment, this chapter has outlined the specific operation methods and ethics for this research. During the final online survey and interview process, especially the online survey, we constantly adjusted research methods around core research questions. Participants were not as active as expected during the epidemic lockdown period. We increased the response rate to the questionnaire by advertising on various Chinese social media platforms. During the face-to-face interview, we also encountered the inconvenience and health risks caused by the Covid lockdown in New Zealand, which was not previously considered in the design.

We then used proper Chinese etiquette and repeatedly invited participants to accept an interview. They were also given protective face masks for the doctorate interview process. We also provided hand sanitisers to ensure both were safe and healthy, even though this was done at level 1 or lower during specific times. Our goal was to collect more accurate information about the Chinese people's impact on the Treaty of Waitangi before and after they immigrated to New Zealand and their grasp of Tikanga Māori. We focused on participants' personal stories and perspectives in context to analyse the data we collected further. We encouraged them to discuss the research questions openly.

We also took some additional steps. We needed to ensure our questions were correct before asking our interviewees to confirm their understanding. If there were any concerns or ambiguity in their opinions, we scheduled a follow-up meeting to ensure our knowledge was up to date and correctly recorded. We had to go over some questions again or rephrase them because the way the Chinese asked them differed from how the English does. Finally, their responses to the questions we posed accurately reflected their points of view while remaining within the parameters of the questions. These specific processes were necessary to gain a confident and clear understanding of the participants' stories.

CHAPTER FIVE

The Survey and Interview Results

5.0 Introduction

This chapter presents the data collected from both the online surveys and interviews with Chinese participants about their perceptions of the Treaty of Waitangi and Tikanga Māori before and after emigrating to New Zealand. The information collected in the online survey is presented in chart summary and display. For data collected in the interviews, a thematic approach was used paying attention to the subtle expressions of the critical participants' verbal, written, and body language and fully and accurately recording their experiences before and after they arrived in New Zealand, as well as their recognition of Māori culture and the Treaty of Waitangi. We also present the challenges they face and the solutions and Government strategies they are looking forward to in the long term.

5.1 Online Survey Findings

Participants who completed the survey were asked a total of ten questions designed to gather comprehensive insights into their experiences and perspectives(see Appendix C: Online Survey Questions).

These questions aimed to explore various aspects of their lives, including their background, integration into New Zealand society, awareness and understanding of the Treaty of Waitangi, and their overall experiences as immigrants. The survey sought to capture a broad range of data, ensuring that the responses provided a well-rounded view of the challenges and successes faced by the participants in their journey to becoming part of New Zealand's diverse community.

1. Their gender

Regarding the gender demographics of the survey, it is noteworthy that the majority of respondents were female Chinese migrants. This trend is particularly significant when considering the traditional gender roles prevalent in Chinese society, where men are often the primary breadwinners, engaging in external work to support their families. This dynamic might result in women having more time and availability to participate in surveys, especially those conducted in a migration context.

Moreover, the higher participation rate of female respondents could also indicate a broader cultural shift among Chinese migrants in New Zealand. This shift may reflect the influence of New Zealand's cultural norms, where gender roles are often more fluid, and women may enjoy greater social freedoms and opportunities compared to traditional Chinese norms. This cultural integration could be a key factor in the increased willingness and ability of female Chinese migrants to engage in research activities such as surveys.

This observation opens up intriguing avenues for further research. Understanding how these gender dynamics play out in the context of migration and assimilation could offer valuable insights into the broader experiences of Chinese migrants in New Zealand. It raises important questions about how cultural integration impacts gender roles and participation in civic activities among migrant communities. Specifically, it would be worthwhile to explore whether these shifts in gender dynamics among Chinese migrants are isolated to survey participation or if they extend to other areas of social and economic life in New Zealand.

Investigating these trends further could help illuminate the ways in which cultural assimilation influences gender roles and the lived

experiences of migrants, ultimately contributing to a richer understanding of the complexities involved in the integration process. This could also provide important implications for policymakers and organisations working to support migrant communities in New Zealand, ensuring that their programs are inclusive and responsive to the evolving needs of these communities.

2. Occupation before coming to New Zealand

Of the survey respondents, 30% were students in China before their arrival in New Zealand. Upon relocating, the majority of these individuals chose to continue their education, a decision that significantly facilitated their acquisition of permanent residence visas. By obtaining qualifications from New Zealand institutions, they positioned themselves advantageously within the skilled immigration category, meeting the criteria set by Immigration New Zealand for permanent residency.

Moreover, over half of the respondents were skilled professionals with established careers in various fields such as Western medicine, Chinese medicine, engineering, accounting, teaching, architecture, and other professional domains before immigrating to New Zealand. Their expertise and qualifications not only met the requirements of the skilled migrant category but also contributed to New Zealand's workforce in critical sectors. Their integration into the New Zealand labour market demonstrates the successful alignment of their prior experience and qualifications with the needs of their new home country.

In addition to the skilled professionals, another 20% of the respondents were business managers before they immigrated. Upon settling in New Zealand, these individuals contributed significantly to the local economy through their commercial expertise and financial investments. Their entrepreneurial activities and capital injections were in line with the expectations of Immigration New Zealand’s business or investment

immigration categories, further enriching the country's economic landscape.

These trends reflect the diverse pathways through which Chinese immigrants have successfully integrated into New Zealand society, contributing both economically and culturally. The varied backgrounds of the respondents highlight the multifaceted nature of immigration and underscore the importance of New Zealand's immigration policies in attracting skilled, educated, and financially capable individuals. As these immigrants bring their expertise and experience to New Zealand, they also contribute to the broader goal of building a more diverse and dynamic society. The successful integration of these individuals illustrates the mutual benefits of immigration, where both the immigrants and the host country gain from the exchange of skills, knowledge, and cultural perspectives.

3. Occupation after coming to New Zealand

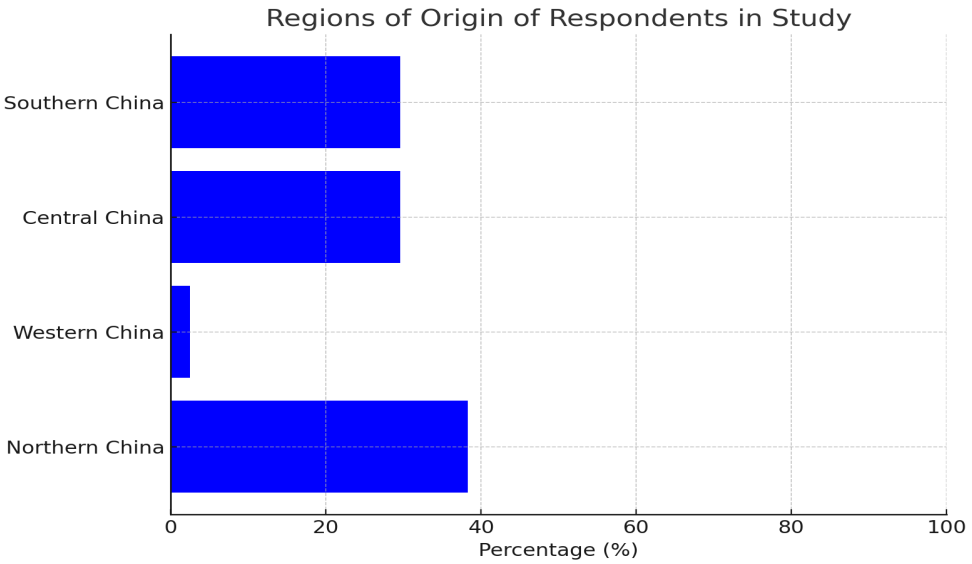
A significant 59.3% of respondents reported that they currently hold an occupation in New Zealand, while 40.7% indicated they were not employed. Among those not employed, many have chosen to continue their studies, particularly new immigrants who were either unemployed or found their job prospects to be less than ideal. This decision to pursue further education is likely influenced by challenges such as limited English proficiency and a lack of social connections, which can significantly restrict employment opportunities in a new country.

The occupations of those respondents who are employed vary widely. Notably, the surveys revealed that a substantial portion of 20.2% are engaged in property-related professions, including roles such as tile workers, cleaners, and painters. These occupations may be appealing due to their relatively lower language requirements while still offering a respectable income, making them accessible to immigrants who are still developing their English skills.

Furthermore, the surveys highlighted a positive trend: the number of Chinese practitioners with formal registrations in their professional fields, such as lawyers, accountants, doctors, police officers, and nurses, is steadily increasing. This growth reflects the strong commitment within the Chinese community to continuous learning and professional development. It also indicates an improvement in English language proficiency among Chinese immigrants, which is enabling them to pursue more specialised and regulated professions.

This trend underscores the gradual but steady integration of Chinese immigrants into mainstream New Zealand society. As they overcome language barriers and build social networks, Chinese professionals are increasingly contributing to the country's diverse workforce. This progression not only benefits the individuals involved but also enriches New Zealand's professional landscape by bringing in a wealth of experience and expertise from a variety of fields. It is a testament to the resilience and adaptability of Chinese immigrants as they navigate and succeed in their new environment.

4. Original cities in China



(Figure 7, Source: Hong Hu 2024 Research Findings)

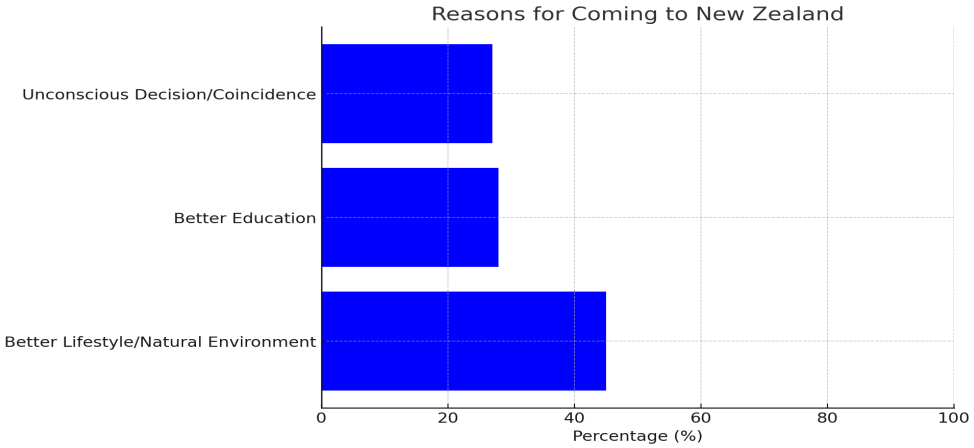
The respondents in this study, all originating from various parts of China, represented a broad spectrum of cities across the Greater China region. A significant portion of participants, 38.3%, came from Northern China, reflecting the region's substantial urban populations and perhaps its historical ties to migration patterns. In contrast, only 2.5% of respondents were from Western China, highlighting an underrepresentation of immigrants from this region. This discrepancy might be attributed to the lower population density, economic disparities, or fewer migration opportunities typically associated with Western China compared to other parts of the country.

The remaining respondents were almost evenly distributed between Central and Southern China, regions known for their economic dynamism and cultural diversity. This balance in representation from Central and Southern China suggests that these areas are significant contributors to the Chinese immigrant population in New Zealand. However, it is important to acknowledge the underrepresentation of immigrants from Western China and potentially other regions that were not explicitly detailed in this study's distribution.

The diversity of the respondents' origins within China adds depth to the study, reflecting the varied backgrounds, experiences, and cultural influences that Chinese immigrants bring with them to New Zealand. This geographical diversity also underscores the complexity of the Chinese immigrant community, which is not monolithic but rather composed of individuals with distinct regional identities and cultural practices. Understanding these nuances is crucial for gaining a comprehensive view of the Chinese immigrant experience in New Zealand, and it highlights the need for further research that more inclusively represents all regions of China, particularly the less-represented areas like Western China. This would provide a richer and more balanced understanding of the migration patterns and experiences of Chinese immigrants as they settle and integrate into New Zealand society.

5. Reasons for coming to New Zealand

Respondents indicated that they came to New Zealand to pursue a better lifestyle and natural environment (45%), while some sought improved education for themselves or their children (28%). These findings reflect the Chinese value of hard work and lifelong learning. Unexpectedly, several respondents mentioned that their decision to move here was either unconscious or coincidental.



(Figure 8, Source: Hong Hu 2024 Research Findings)

6. Length of stay in New Zealand

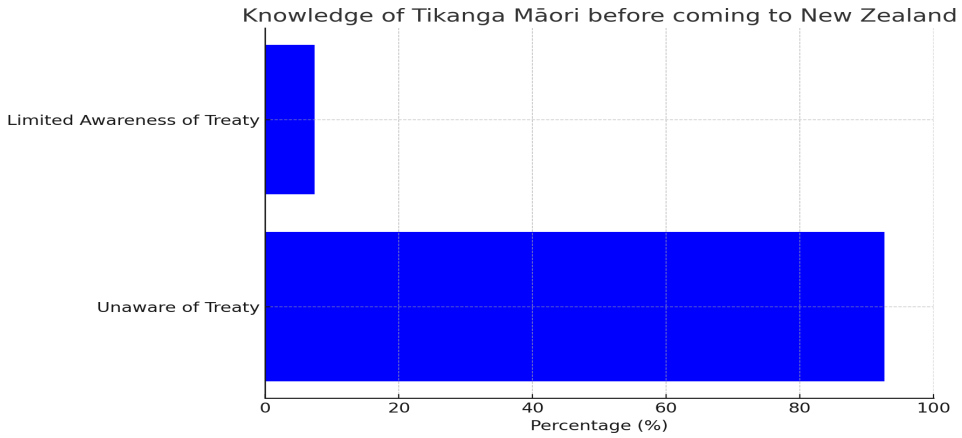
Nearly 50.6% of respondents have been residing in New Zealand for a substantial period of 10 to 20 years, indicating that the majority of participants are long-term residents who have had ample time to integrate into and interact with New Zealand society. This significant proportion of established immigrants suggests that the research is deeply informed by the experiences, observations, and perceptions of individuals who have navigated the complexities of life in a new country over an extended period. Their insights are likely to reflect a more mature understanding of the social, economic, and cultural dynamics of New Zealand, shaped by years of adaptation and community involvement.

In contrast, only 9.9% of respondents have arrived in New Zealand within the last five years. This smaller group represents the more recent wave of immigration, whose experiences are still fresh and whose perspectives may differ considerably from those of their more established counterparts. The relatively low representation of recent immigrants means that the study's findings are predominantly influenced by the viewpoints of those who have long been part of the New Zealand landscape.

7. Knowledge of Tikanga Māori before coming to New Zealand

More than 92.6% of respondents indicated that they were unaware of the Treaty of Waitangi before arriving in New Zealand, while 7.4% had limited awareness of the Treaty.

This overwhelming majority suggests a significant gap in the international promotion and understanding of the Treaty and its foundational principles. The Treaty of Waitangi, often regarded as New Zealand's founding document, plays a critical role in shaping the nation's legal, social, and political landscape, particularly in terms of the relationship between Māori and the Crown. However, the lack of awareness among immigrants prior to their arrival highlights a missed opportunity to educate incoming residents about the Treaty's importance and the obligations it entails.



(Figure 9, Source: Hong Hu 2024 Research Findings)

The respondent's lack of prior knowledge about the Treaty raises concerns about the effectiveness of New Zealand's efforts to communicate its historical and cultural significance to the international community. It suggests that the Treaty and the values it embodies are not being adequately promoted or explained outside New Zealand's borders. This oversight is particularly troubling given the Treaty's central role in the country's identity and governance. Understanding the Treaty is crucial for new immigrants as it informs their responsibilities as residents and helps them to appreciate the unique bicultural framework that underpins New Zealand society.

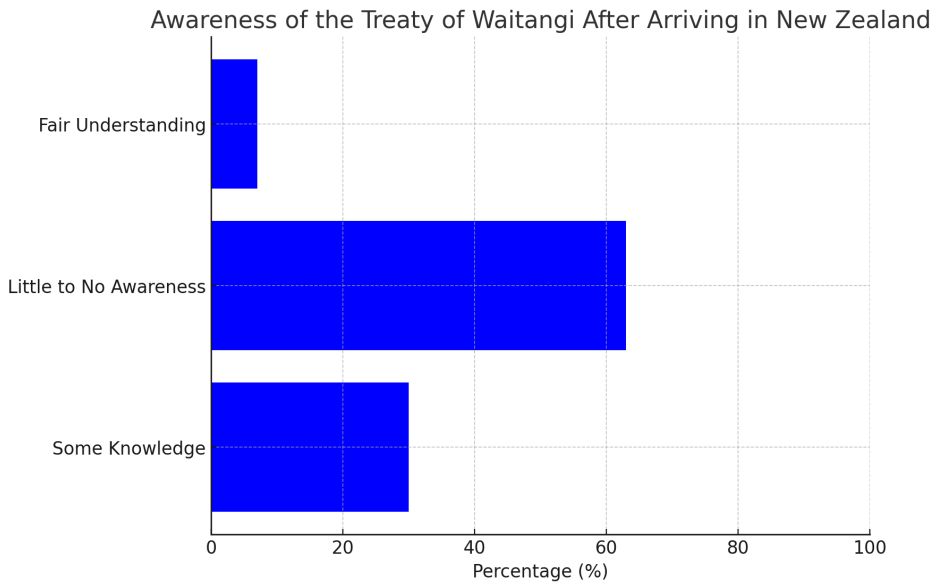
Furthermore, respondents expressed concerns that official entities, such as Immigration New Zealand, are not doing enough to facilitate access to information about the Treaty for prospective immigrants. This feedback indicates a need for more proactive efforts by immigration and Government agencies to ensure that information about Te Tiriti o Waitangi is not only accessible but also integrated into the immigration process. Such efforts could include providing educational resources, workshops, or orientation programs specifically designed to introduce the Tiriti and its principles to new immigrants.

The lack of awareness about the Tiriti among international audiences points to a broader challenge in New Zealand's approach to immigration and cultural education. If the country is to foster a more informed and cohesive society, it is essential that the Treaty of Waitangi is presented not just as a historical document but as a living, relevant framework that continues to influence all aspects of life in New Zealand. This would ensure that new residents are better equipped to engage with and contribute to the country's unique cultural and social fabric.

8. Understanding of the Treaty of Waitangi before arriving in New Zealand

More than 92.6% of respondents indicated that they were unaware of the Treaty of Waitangi before setting foot in New Zealand.

9. **Understanding of the Treaty of Waitangi after coming to New Zealand**



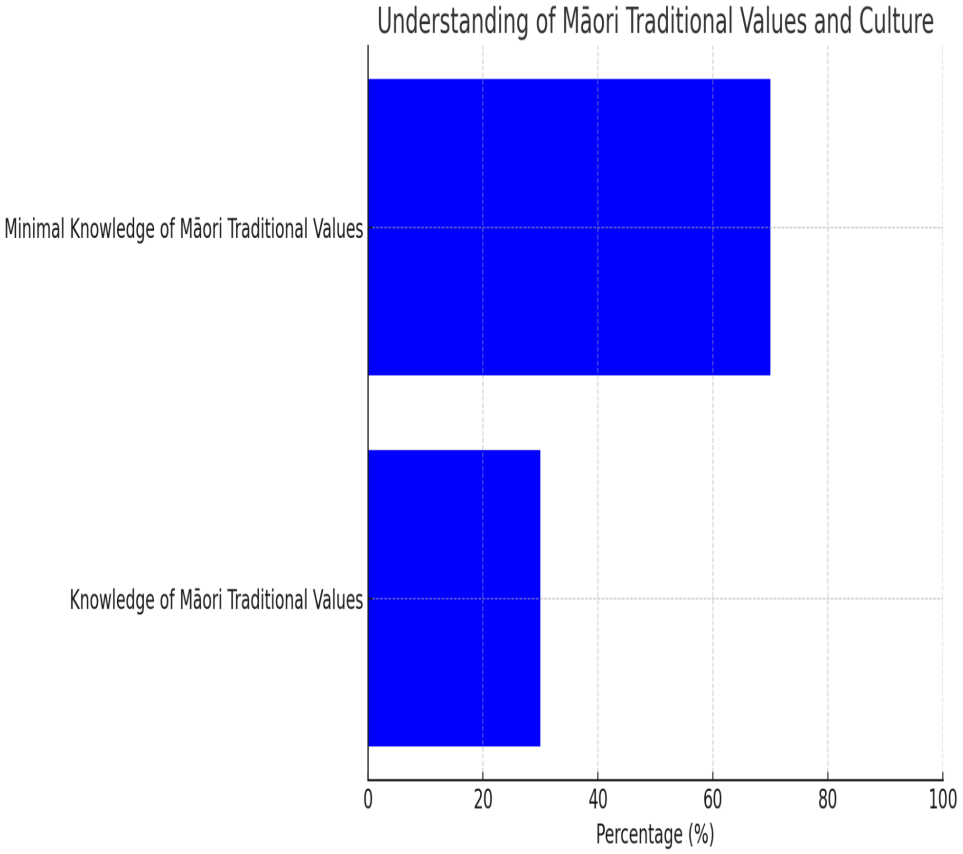
(Figure 10, Source: Hong Hu 2024 Research Findings)

After arriving in New Zealand, respondents showed varying levels of awareness regarding the Treaty of Waitangi. While 30% reported some knowledge, with a few even claiming a fair understanding, a significant 63% had little to no awareness of the Treaty. Even among those familiar with it, a deep, comprehensive understanding was rare.

This mixed awareness suggests that many immigrants may not fully engage with or appreciate the Treaty's significance in New Zealand's legal, social, and cultural landscape. The findings highlight the need for more

effective post-arrival education and resources to ensure that all residents, regardless of background, understand the importance of the Treaty of Waitangi.

10. Understanding of Māori culture and values after coming to New Zealand



(Figure 11 Source: Hong Hu 2024 Research Findings)

Comparing the feedback from the above two questions shows that immigrants had more chances to learn about the Treaty after they were already in New Zealand. Since most of the respondents still did not have the slightest understanding of the Treaty (even after they were already in New Zealand), it is fair to conclude that the Government has not made education about the Treaty a priority. This situation could potentially contribute to the lack of understanding by immigrants to the position of Māori in New Zealand and the historical occurrences that see Māori as displaced.

Interestingly, among respondents who settled in New Zealand, only 30% knew some of Māori traditional values and culture, and 70% had minimal knowledge of Māori traditional values and culture. One of the respondents complained, "We feel excessively excluded by Government policies. In terms of immigration, New Zealand needs a more mature and stable immigration policy and social guidance and excellent services, especially for immigrants who are not native English speakers" (INV-4). Another respondent also agreed and echoed "these highly prejudiced reports and the lack of effective communication with mainstream media will not help Chinese immigrants understand the Treaty's content and integrate into life and work in New Zealand more quickly."(INV-5).

Among the eighty-one responses, 94% of them confirmed that they had little or limited knowledge about Tikanga Māori before arriving in New Zealand. 1.2% obtained some knowledge of Māori culture and language, while 4.8% came across Māori matters on television or in newspapers. Respondents also stated they did not know Māori as New Zealand's indigenous people. Furthermore, most of them thought New Zealanders only spoke English like the British. Because the vast majority of Chinese immigrants do not know about Māori culture and language, this implies that New Zealand's immigration policy fails to acknowledge Māori status as stipulated in the Treaty of Waitangi. The Government has also not advocated Te Reo Māori to immigrants as an official language of New Zealand.

5.2 Summary

The survey reveals a significant gap in the knowledge and understanding of the Treaty of Waitangi, Te Reo Māori, and Tikanga Māori among Chinese immigrants in New Zealand. Many respondents reported having little or no awareness of these key aspects of New Zealand's cultural heritage. While the survey effectively identifies these knowledge deficits, it does not delve into the underlying reasons behind them, nor does it explore the personal perspectives and feelings of Chinese immigrants regarding their cultural integration and understanding of Te Reo Māori and Māori traditions. This omission highlights the need for more comprehensive research, incorporating interviews and case studies, to not only address these knowledge gaps but also to examine potential gaps in immigration policy and the emotional and experiential dimensions of Chinese immigrant integration in New Zealand.

5.3 Research Process for Personal Interviews

5.3.1 Pre-Discussion of the Findings

The interview outcomes differed from that of online surveys, as interviewees were encouraged to elaborate on their personal experiences and perceptions regarding Tikanga Māori and the Treaty of Waitangi. Hence, the three specific questions (see Chapter one) were explored in-depth in the interviews:

1. How did you understand the Tikanga Māori and Treaty of Waitangi?

2. How could this Research assist the Chinese community in better understanding historical and current Māori matters?

3. How would New Zealand immigration policies address Māori people's interests as Tangata Whenua, under the spirit of the Treaty of Waitangi?

Generally, while the interviewees' views aligned with the feedback from online surveys, they also indicated that participants might possess limited knowledge of Māori culture and the Treaty of Waitangi, resulting in a lack of deep understanding of Māori matters. However, during the interviews, participants demonstrated dedicated efforts to observe and understand the Treaty of Waitangi and Māori culture. Respondents openly discussed both negative and positive views on the Treaty of Waitangi and related topics. Occasionally, they tended to provide implicit or indirect answers, reflecting a characteristic of Chinese communication tradition.

For example, their responses tended to showcase traditional Chinese theories of yin-yang balance and Confucian values. They chose not to answer questions directly, believing it would make them feel embarrassed. I navigated these situations as our Chinese culture allowed and would take a different direction to enable the conversations to continue. If the Chinese culture cannot be deeply understood, or the interviews are not conducted in a way acceptable to the Chinese respondents, this Research cannot be done. Even if the relevant data is obtained, it will not reflect the true wishes of the respondents.

Many Chinese cultural traditions and customs cannot be expressed in words. For example, "Have you eaten?" As a Chinese greeting language, it is not correct to understand it literally, and it represents a period of history and traditional culture. Similarly, how to give small gifts is also a culturally established rule, which helps narrow the distance with the interviewee (establish "Guanxi") to obtain more accurate data, which are discussed in the next section.

When my Chinese interviewees tell their stories, they usually introduce their family circumstances or backgrounds, so I handled ethics and privacy when handling this data. I often needed to politely remind them and make them very comfortable to return to the subject we needed to discuss.

Participants were informed that they have the right to refuse access to the material they provide and that their information will be deleted rather than retained or used at any study stage. They were told to remain anonymous to maintain their privacy fully.

To develop a comprehensive understanding of participants' views, Chinese Mandarin was adopted throughout the process. It was crucial to make interviews as accessible to participants as possible. Participants came from different parts of China and spoke various dialects, so when the oral expressions were ambiguous or incoherent, written Chinese would be a replacement.

One of the more challenging aspects was recording participants' responses in written Chinese, English during the interview to maintain the flow of the discussion. At times, it was difficult to capture participants' responses with complete accuracy, and occasionally, the meanings of sentences or individual words were lost in translation. When such discrepancies occurred, I contacted the interviewees to confirm that the translations were both honest and accurate reflections of their views.

A significant impact on respondents from Covid 19 was their mood, as the public became more vulnerable and moodier during the pandemic. I would encourage respondents to withdraw anytime they felt any discomfort. When potentially difficult questions arose during interviews, I employed the traditional Chinese principle of yin and yang balance to self-examine and then deal with the problem humbly and politely. The

focus on "harmony" was well-considered throughout the interview process. The narratives of those interviewed are shared as follows.

5.3.2 Participants and Procedure

Five participants were selected to be interviewed based on the survey process. As noted previously, criteria for selection included a gender balance, consideration of ages, length of stay in New Zealand, the purposes of coming to New Zealand, occupations, and levels of understanding of Māori culture and the Treaty of Waitangi. Initially, seven candidates were selected. However, an old Chinese saying, "Prepare for troubles and take precautions before they happen-有备无患, 防患于未然". Due to health conditions or the impact of the pandemic, only five candidates confirmed they could proceed.

The following sections present the information gathered from the interviews, organised as follows:

1. Backgrounds
2. Details

Participants in this section are identified as follows:

1. is Mr. L, a Chinese artist in his 70s. He came to reunite with his family in 2007.**("INV-1")**
2. is Mr. F, who came to New Zealand as a high school student.**("INV-2")**
3. is Ms. CC, who married a New Zealand resident and moved to New Zealand.**("INV-3")**
4. is Ms. AA, a mother of two boys.**("INV-4")**

5. is Ms. YY, now in her 50s. **("INV-5")**

5.4 Aotearoa in the Eyes of a Chinese Artist ("INV-1")

5.4.1 Background

Mr. L is in his 70s this year. He is of medium build, and his height is about 173 cm, which is very representative of the Fujian city for people from southern China. He always smiles and is amiable when he speaks. His speech rate was not high, but his tone was gentle, and I could feel this artist's internal cultivation briefly.

Mr. L is from Fuzhou City, Fujian Province in south-eastern China, famous for its vast mountains and beautiful coastal cities. It is close to Taiwan, and the local language is the same as the Taiwanese dialect. Fuzhou (which Captain Marco Polo visited) has many temples, old towns and maritime museums. Fujian is also famous for Chinese tea, such as Da Hong Pao. and is the birthplace of Wuyishan black tea, oolong tea, and white tea. Fujian oolong has a history of about 1,000 years. Most Chinese artists like to drink tea when painting; Mr L is one of them. No wonder his character is not as passionate as coffee but as gentle and peaceful as Chinese tea.

I had already met Mr. L during a Chinese New Year celebration. Coincidentally, he participated in my online doctoral questionnaire. He readily agreed when I further stated that I wanted to make an appointment with him for a dedicated interview on my research questions. Within two days, he called me and said that he happened to have some legal issues and needed consultation. Confucius and traditional Chinese etiquette promoted the exchange of courtesy("礼尚往来"). I told him I had set aside three hours for the whole morning. The Chinese admire "Always prioritising your guests when you are a host?"（"先宾后主"）so we first provided him with a free consultation on legal issues as a special gift to express our gratitude for

his participating in my doctoral questionnaire. He readily accepted this Chinese-style procedure.

Mr. L came to the meeting room of my Queen Street office ten minutes early as scheduled. I prepared the most famous Chinese Dahongpao tea from his hometown for him. In no time, the distance between us became closer. Due to the pandemic's impact, we consciously chose not to shake hands but bowed slightly to respect traditional Chinese etiquette. Since he is a bit older than me, when I asked him questions, I used honorifics instead of you("您"): he immediately felt my respect for him.

After the meeting, I discussed his legal issues and our doctoral questionnaire. We ended the legal consultation in less than an hour. I asked him if he needed to smoke or go to the bathroom; after confirming that he was willing to participate in our questionnaire again, I reminded him that he could participate anonymously. He drank a cup of tea and said he trusted a lawyer, especially a Chinese lawyer in New Zealand. He didn't care if his name was made public. I decided, however, to respect his anonymity because Chinese culture does not advocate in public and always keeps a low profile.

5.4.2 Details

Mr. L arrived in New Zealand in 2007 to reunite with his family, as his daughter had already obtained permanent residency. As a father, he was able to immigrate to New Zealand through the parental reunion visa category. He said that he graduated from the Fujian Academy of Arts in the early stage, majoring in stage art, and later studied Chinese painting with Zhang Songtao, a closed-door disciple of Master Liu Haili. After arriving in New Zealand, Mr L continued his painting career. He was proud to tell me that the New Zealand National Post Office had showcased three of his Chinese paintings.

Before he immigrated to New Zealand, Mr L knew almost nothing about Māori or the Treaty of Waitangi. Neither was there any relevant Māori and the Treaty of Waitangi information in his application form for family reunification nor on the official Immigration New Zealand website. He immigrated to New Zealand entirely due to the "family reunion" advocated by traditional Chinese culture, as a reunion with one's family is important.

He recalled starting to gain some understanding of Māori culture during a trip with his family to Rotorua and the Māori villages. He experienced his first hongi in Rotorua and initially couldn't understand what "nose-to-nose" meant. His family explained that this is a traditional Māori greeting, similar to the ancient Chinese practice of shaking hands.

He began to observe and understand Māori people and arts. Māori art had a subtle influence on Mr. L's later works. He believes that the uniqueness of Māori art is the art that best represents the characteristics of the New Zealand art style. He believes that his latest works in New Zealand are influenced by Māori art.

Before coming to New Zealand, he knew very little about Māori culture, and the Treaty signed between Māori chiefs and the British Crown. After arriving in New Zealand, he was told that Māori was one of New Zealand's official languages. He did not quite understand why Māori and their language were not mentioned on the New Zealand immigration website. Due to his limited English, his information mainly comes from the local Chinese media, most of which are translated from the New Zealand Herald.

Mr. L met some Māori artists in New Zealand. From his observation, he believes that Māori people are straightforward to get along with and are friendly and enthusiastic. He said that some Māori also speak some Chinese. For example, when they offered to buy his paintings, they

said, "too expensive" in Chinese". He remembered one day when a thinner Māori was bargaining with him in Chinese. He carefully looked at the brown skin and black hair of that Māori and suddenly felt that the Māori may have the same ancestry as the Chinese.

(Figure 12 Painting of Mr L)

According to the established question sequence, I asked him again if he knew about the Treaty of Waitangi before arriving in New Zealand. He answered me: "我怎么会知道呢？在来新西兰之前，我根本不知道《怀唐伊条约》，也没人跟我说过，也没有这方面的信息 *How would I know? Before arriving in New Zealand, I didn't know about the Treaty of Waitangi, and no one told me about it, and there was no such information.*" His response, surprisingly, was identical to those of the questionnaire. "我只知道英语是新西兰的官方语言，我没有听说过毛利语或任何毛利习俗 *I only know that English is the official language of New Zealand, and I have not heard of Māori or any Tikanga Māori.*"

I then asked if he knew about the Treaty of Waitangi after arriving in New Zealand. On the contrary, he did not reply to me directly. He told me he was delighted because of the many local Chinese groups and associations in New Zealand. He said that most of the news he heard was

from Chinese radio, television and newspapers. After arriving in New Zealand, he began to hear about the Treaty of Waitangi. Then he told me jokingly that he only knew that Waitangi Day was a public holiday. Accordingly, his knowledge of the Waitangi Treaty was limited to New Zealand's Chinese media reports on public holidays.

This year, he was invited to participate in the exchange activities between Māori and Chinese artists held at the Rotorua City Council. He revisited a Māori village, learning more about the Waitangi Treaty and Māori stories. He further told me that although he now knows that Te Reo is one of the official languages of New Zealand, he does not speak any Te Reo Māori. He asked his Māori artist to teach him "Kia Ora" and "Ka Kite". He felt that this language was not so difficult to learn. Moreover, he felt natural and excited whenever he read Māori. He thought that learning Te Reo Māori was fascinating and relaxing. Occasionally, he talked about it with Māori Whanau. He also mentioned that the Māori Kupu "hui" is the same word used by the Chinese in daily life".

Mr. L thought he got along better with Māori than with Pākehā. He thought perhaps it was because he believed Te Reo Māori was more straightforward than English, and as a result, he could communicate with Māori more easily than English-speaking Pākehā. He observed that Chinese and Māori at least have similar brown skin and black hair, which makes Chinese and Māori feel naturally close. He further commented that it might be because of the similarities between the dances and songs of Māori Haka, Waiata and those of Chinese ethnic minorities. He then squinted his eyes while tasting tea. He continued interpreting his views of New Zealand and Māori with relish, saying: "好茶 *Good tea*"!

5.5 Naughty Boy ("INV-2")

5.5.1 Background

I chose Mr. F as one interviewee because he was a middle-aged male from northern China who had been in New Zealand for over five years. He had his own family, and after reviewing the online questionnaire, I thought he was very suitable for the interview. So, I called him and invited him to have a meeting. He said that he knew me and instructed our law firm for conveyancing several years ago. I said I might remember him (but the fact is that I can't remember who he was). The way I behaved was not a lie but a way of etiquette in the Chinese tradition to build friendships. I asked him if we could connect on WeChat to catch up later. He exchanged his WeChat with me. Upon hearing his voice over the phone, I felt he was an enthusiastic man from Northern China who was happy to make an appointment with me.

I asked my secretary to put "欢迎您参与博士研究面谈 **Welcome and thank Mr. F for participating in the doctoral interview**" on the display screen at the office entrance, which made him feel our gratitude and appreciation for accepting the interview. As soon as he entered the door, he saw the words welcoming him. He smiled and said: "You are polite, and you are so polite. 客气客气" His reaction perfectly portrayed that Chinese people are generally so humble in expressing their gratitude.

After he sat down, I offered him a cup of hot Chinese tea and asked if he wanted a cigarette. (Mainland Chinese men will first ask the other party if he smokes as a greeting to show respect. When the other party says he needs it, I usually arrange for him to smoke a cigarette before discussing different matters. If he says "No", then I start regular communication). Mr. F said he had quit, and I told him I had stopped for ten years. We then started the interview.

Mr. F is in his 40s and lives in western Auckland with his wife and two young sons. He came from Harbin City, northern China. He speaks quite frankly and is full of vigour. He told me that he was a manager of a motel business. Mr F was born in Harbin, known as "Oriental Moscow" or "Ice City" due to its geographical location. It was the bridgehead for Tsarist Russia and Soviet forces to connect China and the Far East in the first half of the 20th century. Now, it is a critical international metropolis in northern China. In Harbin, ethnic minorities, including the Manchu population, account for 77.1% of the total ethnic minority population. Mr F advised me that Harbin cuisine represents European-style and northern Chinese dishes. The most famous food there is the local hot dog.

5.5.2 Details

I asked Mr. F why he came to New Zealand in his teenage years. He said that in China, he liked almost everything except attending school when he was a high school student. He enjoyed singing, dancing, and martial arts but sometimes fought with other children because he was so naughty. His father had a good impression of New Zealand (because of his brief business visit to New Zealand), so his father decided to send him abroad, hoping that he could study well in New Zealand. His father paid for his tuition costs for studying commerce in New Zealand. The other reason his father sent him to New Zealand was that, at that time, the New Zealand school fees were cheaper than those in other English-speaking countries. Most importantly, it was a safe place.

Before Mr. F came to New Zealand, his father had mentioned that Māori people were local New Zealanders. But at that point, Mr F knew nothing about the Māori or the Treaty of Waitangi.

"我认为关于新西兰所宣传的信息是有缺陷的。比如，在中国，我们来新西兰之前，没有关于《怀唐伊条约》、毛利语言、毛利文化的任何信息。新西兰移民局网站上也没有相关信息，移民和学生签证申请表上也没有这些信息。我认为这对中国移民来新西兰之前来说是不准确

的信息, 本身也是不公平的 *I think the correct and true information about New Zealand is flawed. For example, in China, we didn't have any information about the Treaty of Waitangi, the Māori language, or Māori culture before we came to New Zealand. There is no relevant information on the New Zealand Immigration Service website, and there is no such information on immigration and student visa application forms. I think this is inaccurate information for Chinese immigrants before coming to New Zealand, and it is also unfair per se."*

Mr. F also mentioned that he was a high school student when he came to New Zealand and that there was no news about New Zealand in his high school curriculum in China, let alone information about Māori and the Treaty of Waitangi.

After coming to New Zealand, he went to high school for a year. He met several Māori people at school, as per his memory. Their hair and body were stronger than the Chinese. Their eyes got bigger when they performed Haka, the Māori war dance. Or even when they were in a daze with you. He said that Māori people played rugby well but were not very good at soccer. He also watched Māori Haka performed by Māori children during a Chinese New Year event in Auckland. In middle school, he slowly learned about the Treaty and became aware that there were Māori and English versions. However, he didn't know anything further because he still didn't like studying.

Mr. F claimed that his knowledge came mainly from what he had seen and observed in New Zealand. For example, he mostly read Chinese newspapers and listened to Chinese radio because his English was not good. Unfortunately, all he heard, or saw were reports of Māori fighting, protests and crime. He further mentioned that his father also learned about the negative reports about Māori through the Chinese media, so his father often reminded him to learn to protect himself. In particular, he said that because he was very naughty, his father often reminded him not to conflict

with the Māori. He jokingly reminded him that the ancestors of the Māori may have come from China and that Māori people are our good brothers.

Mr. F began to observe and understand the traditional wood carvings, stone carvings and tattoos of the Māori people. He didn't know much about art, but he always imitated his Māori classmates by wearing a large jade axe from the South Island, and he felt very cool. Sometimes, he taught himself the Māori haka from Māori TV. He loved the tattoos on the arms of the Māori people, but he had never gotten any tattoos because of his father's strict discipline.

This is common in China because tattoos have never been appreciated in traditional Chinese culture. Whether in real life or on TV, there is always the feeling of a gangster if people with tattoos are always associated with gangs by the public. It is one regret of the generation of young Chinese people in New Zealand who are not daring to make breakthroughs or offend traditional Chinese values. Primarily, they are unwilling to fail to meet their parents' expectations.

Mr. F remembered that he learned in middle school that Te Reo Māori is one of the official languages of New Zealand. He also wondered why students in Canada could choose English or French for education or immigration purposes. In contrast, here in New Zealand, students would not even know the existence of another official language. He told me that the Māori words were similar to Chinese, such as "HUI", "Haere Mai", "Taihoa", and so on. He speculated that Te Reo Māori might be related to some Chinese, especially certain ethnic minorities in China, such as the Miao in China. Their appearance, music, dance, and language pronunciation are all similar. Mr F mentioned the many similarities between Māori kupu and Chinese words, reminding me that no less than 100 Māori words are almost identical to Chinese.

Many Chinese have discovered the similarities between Māori kupu and Chinese words, and this point is one of the interesting phenomena that I found during my doctoral study. I published a book called "Te Reo Māori, Chinese, & English 100" in New Zealand as part of this research results. This book is also the first trilingual language learning resource book in New Zealand. Therefore, I put this book at the end of this paper. I hope this book can also help more Māori and Chinese people understand each other. I also promoted this book in 2021 Māori Culture Week, which was loved and praised by thousands of Māori and Chinese friends.

Mr. F thought his Māori brothers were easy to get along with. He was also learning to speak some Te Reo Māori. He asked if I had already published a book in both Te Reo Māori and Chinese. I then promised him that I would give him three copies. One for his two sons and one for him as my gratitude for his participation in the interview. He told me that both sons could speak some Te Reo Māori.

He also told me that he met his wife in New Zealand. His wife was from Shanghai, China. She was intelligent and good at her studies. She got a job after graduating from university and qualified for a residency visa application under the skilled category then. He applied for residency with his wife as an associate applicant and obtained the residence visa successfully. He confirmed at that time that there was no information on Māori and the Treaty of Waitangi on the immigration application forms or its website.

Interestingly, the manager of his wife's company was a Māori gentleman. His wife told him that Māori was a bit straightforward, more like people from northern Chinese. They were very loyal and easy to get along with. She mentioned that Māori helped others as if they were brothers and sisters. When she had to carry heavy items at work, Māori always offered her hands. Māori was always enthusiastic about work and people. She could not comprehend the overwhelming and excessive negative

images of Māori in the mainstream media. Mr. F again said he heard many negative reports about Māori from the mainstream newspaper. He was not sure whether Māori's claims were reasonable or were Pākehā's comments in the media justified?" It was simply confusing for him.

"他们看上去有很多特权。但他们对华人很好。而且毛利人和华人很早就通婚了。这是我们新西兰华人历史的一部分 *They seem to have a lot of privileges. But they are very good to the Chinese. Moreover, Māori and Chinese intermarried long ago. This is part of our Chinese history in New Zealand."*

"在我的汽车旅馆里，我遇到了很多人，包括毛利人。我认为他们是善良、诚实的人，因为我不了解新西兰的历史，也不能理解毛利人的条约。*In my motel, I met many people, including Māori. I think they are kind and honest people because I don't understand the history of New Zealand, and I can't understand Māori's treaty requirements."*

"我以留学生身份来到新西兰，在新西兰大学接受教育，却几乎没有机会学习毛利语。为什么呢？我的结论是：*1*）新移民面临很多挑战，语言障碍是第一位的，文化冲击是第二位的。

2）政府的宣传、引导和鼓励力度不够，新西兰政府没有充分指导我们是否应该学习新西兰建国纲领文件。*3*）英文媒体对怀塔尼条约的主张和毛利人及文化负面报道太多，导致我们无法判断是否应该花时间和经验去学习。*I came to New Zealand as an international student and received my education in a New Zealand university, and I hardly had the opportunity to learn Māori. Why? My conclusions are: 1) New immigrants have many challenges to overcome. The first one is the language barrier, closely followed by cultural shock. 2) The Government's publicity, guidance, and encouragement are not strong enough, and the New Zealand Governmenthas not adequately guided us on whether we*

should study New Zealand's National Foundation documents. 3) The English media has too many negative reports on treaty claims and Māori-Tikanga culture. We can't judge whether we should spend time and experience learning from them."

Later, after the interview, his wife sent videos of their two sons speaking Māori and singing Māori songs. I was amazed that the Māori spoken by Chinese children were so authentic and lovely. The youngest son sang "Tūtira Mai Ngā Iwi - Stand Together People". I watched it three times, making me feel that New Zealand's future is promising.

We then touched the front elbow instead of shaking hands. I presented two cartoon books and three of my Te Reo Māori books to him, which was a well-acceptable gift-giving process. He then accepted them by saying, "That's so kind of you. 您太客气"。

5.6 Memories of Sakura（"INV-3")

5.6.1 Background

Ms. CC is 39 years old, divorced and has no children. She is a Chinese woman with the delicate and intelligent temperament of traditional Japanese women because she has liked Japanese culture since childhood. Her ancestral home is Shenyang, which is in northern China. Cheerful and enjoys golf and Japanese sake. She is of medium build and about 165 cm tall.

Shenyang is the capital and largest city of the Liaoning Province of the People's Republic of China. The Shenyang Imperial Palace is one of China's only two ancient palace complexes included in the "World Heritage List" in July 2004. Shenyang is the largest aviation hub in Northeast China and is the birthplace of many opera arts. Shenyang Yangko, Drum, Crosstalk, Errenzhuan, etc., are nationally famous. Shenyang's local cuisine is mainly Liao cuisine, which has been included in the National Intangible Cultural Heritage. Shenyang cuisine is based on fresh and salty flavours and is known for its "stewed, stewed, and stewed" dishes. Cooked and fragrant, crispy, bright oil, and bright glutinous rice are typical characteristics combined with the dietary characteristics of the five major ethnic groups: Man, Mongolia, Han, Hui and Xian.

I was very honoured that CC also participated in the online questionnaire. I quickly found her and confirmed that it was her. I asked if she would help answer the more detailed interview questionnaire. She asked me, "Do you have Japanese sake?" I told her that not only do I have authentic sake, but I also have Japanese sashimi. She said happily, "Let's settle the date down".

We made an appointment at a Japanese restaurant in the city centre and booked a quiet private room. We sat on tatami mats like Japanese and chatted like friends while tasting sake. I told her about my doctoral dissertation questions, requirements, and her rights as a participant. I also reminded her that I would not record our conversation as most Chinese are opposed to it. We decided to follow Chinese customs. I asked the questions, and she replied. I took shorthand and kept asking questions until I understood her view accurately. I suggested that our priority at that time was enjoying our food, as the old Chinese saying is "single-mindedness". We returned to our office, less than 100 metres away, after the meal was finished to start our formal interview. She happily agreed to my suggestion. We all felt the arrangement adhered to traditional Chinese etiquette.

5.6.2 Details

Before coming to New Zealand, CC graduated from a prestigious Chinese university and majored in the Japanese language. After graduation, she studied in Japan for five years. She shared with me many exciting practices of Japanese culture. Our conversation seemed quite relaxed and pleasant after she learned that I worked for a famous Japanese company, Kirin Pharmaceuticals in 1993.

Following the breakup with her ex-boyfriend, she returned to Shenzhen, China, to try her luck with her career development. Shenzhen is the closest city to Hong Kong and is very suitable for young people with entrepreneurial dreams. Over there, she met her man and married him, who was a New Zealand resident". They returned to New Zealand together.

She told me that she didn't know New Zealand at all. She always thought New Zealand was also in Europe and often confused it with Ireland, so she didn't know anything about Māori culture. I asked if she remembered any information about Māori and the Treaty on the immigration form or the website, and she said there was nothing. The reason why she immigrated to New Zealand was because of love as well as

her family. It is a traditional Chinese practice, by translation, that a woman will follow wherever their husband goes after they are married(嫁鸡随鸡嫁狗随狗.)

After coming to New Zealand, she found everything here very strange. She often compared New Zealand with Japan. When she met Māori people and observed them speaking Te Reo Māori, she felt that the pronunciation was very similar to that of the Japanese, especially the almost identical pronunciations of vowels. She also recalled some retired New Zealand players in the Japanese rugby team, including Māori.

> "碰鼻礼很奇怪"她说，"尤其是当传统的中国或日本女性与不熟悉的毛利人碰鼻礼，与毛利男性面对面时，我会感到尴尬和害羞。"*Hongi is weird," she said, "especially when traditional Chinese or Japanese women have Hongi with unfamiliar Māori people, nose-to-nose with Māori men, I feel embarrassed and shy."*

She was never told or heard from the New Zealand immigration website, and she didn't understand that this was one of the traditional greetings of Māori people to exchange their breath of life. Still, more importantly, she felt resistance because of the influence of traditional Chinese culture of "gender and acceptability" ("男女授受不亲") in traditional Chinese culture. When her friend explained that it was a conventional Māori etiquette, she began to accept "do as the locals do"("入乡随俗").

She also mentioned that traditional Māori food is very delicious. The hangi or earth oven is a traditional Māori way of cooking using hot rocks and water in a shallow space. The food is layered on top of the stone (meat first, then vegetables) and covered with leaves, whāriki or flax matting. This food wrapping and burying food in the ground is similar to the ancient Chinese food processing method. It is very delicious and

healthy, even from a modern scientific perspective. The hangi processing is also in line with current scientific and medical standards.

She remembered that it was not easy to come to New Zealand to start a new life, mainly because it was challenging to find a good job. At first, she worked for a travel agency run by Chinese people, as her English was not good. Later, she bought a golf training business by herself. Because she didn't understand the New Zealand market, she lost money for two consecutive years. Under financial pressure, the relationship between husband and wife was also tough. Finally, the marriage ended in divorce, and her husband returned to China. She is now working for an e-commerce business and has gradually become familiar with New Zealand's work pace. I asked her if she regretted coming to New Zealand. She said she would not regret it. She believed in fate. After she came to New Zealand, the first thing she said she had to solve was the English language problem. The second thing was to find a job. As political issues such as the Treaty of Waitangi have little to do with her daily life, she said that she would not prioritise it, and it played no role in her obtaining her residency.

She further said she had never heard about the Treaty of Waitangi in Japan or China before arriving in New Zealand.

"我来自一个古老的东方文明，在来新西兰之前，我并不知道新西兰在哪个洲，新西兰太小，对亚洲国家的影响微乎其微，所以对《怀唐伊条约》一无所知。而且我在中国办理新西兰移民的时候，记得没有条约相关的问题，任何去新西兰的申请表上都没有条约信息。新西兰政府没有谈及《怀唐伊条约》，至少我认为没有 *I come from an ancient eastern civilisation. Before arriving in New Zealand, I didn't know which continent New Zealand was on. It is too small, and its influence on Asian countries is trivial. Therefore, I don't know anything about the Treaty of Waitangi. What's more, when I applied for New Zealand immigration in China, I recalled that there were no Treaty-related*

questions. There was no such Treaty information on any application form to New Zealand. The New Zealand Governmentdid not address the Treaty of Waitangi, at least I believe so."

When I asked again whether she knew anything related to New Zealand when she was in Japan, she said:

"我唯一记得的是，日本橄榄球队在过去十年里进步神速。我听说一些退役的新西兰橄榄球运动员去了日本继续打球或当教练，在那里赚大钱。另一方面，由于我是学语言学的，所以我很热衷于寻找语言之间的相似之处。我发现毛利语元音的发音和日语非常相似。毛利语是一种美丽的语言，吸引了我的注意。我问自己，将来是否应该有机会去新西兰。我可能会对日语、毛利语和中文的比较进行深入研究 *The only thing I remembered is that the Japanese rugby team has made rapid progress in the past ten years. I heard some retired New Zealand rugby players have gone to Japan to continue playing or coaching to earn big money there. On the other hand, since I majored in linguistics, I was keen to find the similarities between languages. I found that the pronunciation of Māori vowels is very similar to that of Japanese. Te Reo Māori is a beautiful language that attracted my attention. I asked myself if I should have a chance to go to New Zealand in the future. I may do in-depth research on comparing Japanese, Māori, and Chinese."?*

I further enquired about when she arrived in New Zealand, whether the New Zealand Government assisted them in settling down, and what the Government did.

"新西兰政府没有要求我们去理解《怀唐伊条约》，我也没有多余的时间、精力和动力去研究《怀唐伊条约》。由于电视上经常报道毛利人因土地纠纷到怀唐伊法庭，或因历史纠纷举行抗议集会的场景，所以我决定退居远离，不为任何一方辩

解。来到新西兰后，我对《怀唐伊条约》的理解并没有提高 *The Governmentdid not force us to understand the Treaty of Waitangi, and I don't have the extra time, energy, and motivation to study the Treaty. Since it is often reported on TV that Māori went to the Waitangi Tribunal for their land claim or other protest scenes and rallies for their historical disputes, I decided to step back and not justify any side. My understanding of the Treaty has not improved even after coming to New Zealand."*

She further told me that after visiting New Zealand, she occasionally saw Māori Haka and heard Māori songs. "I often hear "Kia Ora" and "Tino Pai", especially after carefully observing these words and pronunciation." She found that they are similar to Chinese pinyin and Japanese pronunciation.

"当我听到毛利人说*"Taihoa"*时，我问他们那是什么意思。我很惊讶地告诉他那是*"*等一会儿*"*的意思。于是我请他慢慢地读*"Taihoa"*给我听。我听到的毛利语发音和中文的发音几乎一样。有趣的是，它们的意思和用法都是一样的。不仅有*"hui"*、*"Haere Mai"*等，很多毛利语单词几乎和中文同义。这到底是为什么呢？于是，我开始学习新西兰的历史，毛利人的移民历史，以及毛利人和中国人的关系。我也经常和一些有共同兴趣的中国朋友讨论一些事情。这种经历很令人兴奋。*When I heard Māori say "Taihoa", I asked them what that meant. I was surprised when he told me that meant "waiting for a while". I then asked him to read "Taihoa" to me slowly. The Māori pronunciation I heard was almost the same as in Chinese. What's interesting is that their meanings and usages are all the same "Not only have such examples included "hui" and "Haere Mai", etc. Many Te Reo Māori words are almost synonymous with Chinese. Why on earth? So, I started to learn about New Zealand's history, the history of Māori immigration, and the relationship between Māori and Chinese. I also often discuss things with some Chinese friends who have similar interests. This experience is exciting."*

I asked her what she would do if she were the Prime Minister. Not surprisingly, she hoped that the New Zealand Government could introduce related policies to help new immigrants understand Te Reo and Māori culture as a priority, as the Māori people are one of the Treaty Partners.

However, new immigrants are not informed of this when they file their immigration applications. The Government has not promoted the significance of Te Reo Māori and Te Tiriti to overseas applicants as soon as possible. Accordingly, new immigrants did not understand New Zealand's history and politics after arriving in New Zealand. They believed that English was the only official New Zealand language. They could only learn about Māori through New Zealand news and the mainstream English media reports. Often, such messages only have the voice of the English media. As a result, new immigrants could not understand the voice of Māori or received a one-sided version of Māori.

Ms. CC started to self-educate on topics regarding Māori. She found that early Chinese immigrants and Māori got along very well, and some lived together by cohabitation and intermarriage. The reason why Chinese and Māori helped each other in life might be that they were in the same boat, marginalised and rejected by mainstream society. When she read that Māori used to exchange their fish for vegetables with Chinese people, she felt nostalgic and moved. That scene was a very classic scene of Chinese New Zealand history. She further asked me:

> "毛利人的头发为什么是黑色的？肤色和中国人相似吗？毛利语中通过非文字传承的口传文化，至今仍能与汉字保持相似性，可见语言的顽强生命力。由此，我也开始关注毛利人及毛利文化 *Why do Māori have black hair? Is the skin colour similar to that of the Chinese? The oral culture in the Te Reo language passed on through non-written words can still maintain the similarity with Chinese characters, which shows the tenacious vitality of the*

language. From this, I also began to pay attention to Māori and Māori culture" (Ms. CC).

5.7 Love from Oriental Pearl（"INV-4"）

5.7.1 Background

AA, a female, is 39 years old and has two sons. The youngest of them was born in New Zealand and is a New Zealand Chinese Kiwi. She came to New Zealand from Shanghai in 2002 and is a typical exquisite Shanghai woman. Before coming to New Zealand, she was a high school student, and she came to New Zealand to complete her business studies at university.

Shanghai is China's economic, financial, trade, and shipping centre and a world-famous port city. It is also the most populous city in China. With the economic development and the influx of foreign population, Shanghai is also facing various environmental pollution problems, which is one of the reasons why young people choose to study abroad. They speak the Shanghai dialect, which is different from standard Mandarin.

As Shanghai frequently communicates with the international community, the Shanghai dialect is sometimes mixed with English. At the same time, the Shanghai dialect has become a representative symbol of the Shanghai style. The fusion of Chinese and Western fashion symbolises Shanghai's elegance, and Ms. AA demonstrates Shanghai's characteristics.

Shanghai cuisine is highly characteristic in the Jiangnan region. The local cuisine is the most famous in two century-old restaurants such as Lubolang and Shanghai Old Restaurant. Eight Treasure Duck, Zuo Bo Tou, Shrimp Big Black Ginseng, Pickled Duxian, etc., are well-known dishes.

In addition, pan-fried steamed buns and Xiaolong steamed buns are famous representatives of local snacks. For example, soy milk, deep-fried dough sticks, flatbreads, and glutinous rice are the most common breakfasts offered at small stalls called the "Four King Kongs" by people in Shanghai. The Chinese advocate "food comes first for the people民以食为先". People in Shanghai always have delicious meals and treats when they make friends. I decided to invite Ms. AA to have a Shanghai-style "YinCha 饮茶" in Auckland first and then make an appointment for an interview.

Ms. AA had previously entrusted my law firm, along with a Queen's Counsel, to manage her legal matters concerning family relationship properties. Her trust in our firm and in me personally was evident, which made her an excellent candidate for further participation in my research. After receiving her completed online questionnaire, I extended an invitation for her to participate in a more in-depth interview, and she graciously agreed to contribute.

Ms. AA was selected for this study based on her unique background and life journey. She initially came to New Zealand as an international student, where she successfully completed her university degree and eventually settled into married life. Her broad experience in New Zealand, including obtaining residency, navigating the complexities of marriage and divorce, and raising children on her own, provides a representative snapshot of the challenges and successes faced by her generation of young Chinese immigrants in New Zealand. Although born in China, Ms. AA grew up and established her career in New Zealand, embodying the blending of cultural identities. Her rich and varied experiences made her an ideal participant for this research, offering valuable insights into the intersection of Chinese and New Zealand cultures.

5.7.2 Details

After our routine procedure of presenting her consent form and information sheet, Ms. AA agreed to start our interview. When I asked why she came to New Zealand, she told me a detailed story. She said:

> *"来新西兰之前，我还是个高中生。父母希望我能有更好的未来。这是他们的决定，你知道中国有句古话叫"父母之命不可违"。也许他们认为国外的教育环境更好，也许他们认为新西兰的自然环境更好，也许两者兼而有之 Before coming to New Zealand, I was a high school student. My parents hope that I could have a better future. It was their decision, you know, the Chinese traditional saying "parents' orders cannot be violated父母之命不可违". Maybe they thought the education environment abroad was better. Maybe they thought the natural environment in New Zealand is better, maybe both." (Ms. AA).*

She further advised that in her high school in Shanghai, where English was the only foreign language subject available. Like all other schools in China, her school did not provide Māori. She did not know that there was a country called New Zealand in the world at that time. She further repeated that in a country with 1.3 billion people and the world-famous Shanghai, they did not know anything about Māori or the Treaty of Waitangi. "How can people in the world who have never been to New Zealand understand the Treaty of Waitangi?" She said, "New Zealand is so small and far away from other countries. There is no Māori-related information to the public from the New Zealand Immigration website or their information pack. This could be why people like her did not know about the Treaty of Waitangi." (Ms. AA).

When we were talking about Te Reo Māori and sought her view, she told me:

"我更不不了解毛利语，中国高中或大学没有开设毛利语课程，上海甚至开设了世界语课程。在我来新西兰之前，请注意，我们不可能知道毛利语也是新西兰的官方语言。我的朋友告诉我新西兰就像南太平洋的另一个小英国 *I think Te Reo Māori is not popular. No high schools or universities are offering Māori language courses in China. Even Esperanto courses are offered in Shanghai. Before I came to New Zealand, please note that there is no way we would know that Māori is also an official language in New Zealand. My friend told me New Zealand is another little Britain in the South Pacific. " (Ms. AA).*

She further told me that she remembered learning about the Treaty of Waitangi while studying at University in New Zealand. She also visited the place where the Treaty was signed. However, she further stated that most of her Chinese friends at the University believed that the Treaty seemed out of reach and made no sense in her daily life. She mentioned she read news about Māori or the Treaty from the New Zealand Herald Newspaper or its reprint from the Chinese media. Many of them were reported negatively, such as the crime rate of Māori and Māori protests by the Treaty.

However, they could not understand why. Do you know what causes the high crime rate of Māori or why they want to protest? Even those who came to New Zealand from China to study at university are unsure why the Māori protested. It is conceivable that those Chinese immigrants who have not been educated in New Zealand will find it harder to understand the ins and outs of these things, she said. "There are many things to do in a new country, and there is much pressure. The New Zealand Government should consider integrating new immigrants into New Zealand as soon as possible, as a matter of New Zealand's national interests. Letting all New Zealanders work together to solve the problems left by New Zealand's history requires the joint efforts of all immigrants, including Chinese immigrants."(Ms. AA).

She heard that there are two versions of the Treaty in Māori and English, but the specific difference between the versions of the Treaty is not very clear. The wise New Zealand Government should step up to promote Māori on a wider scale, especially for new immigrants, and raise public awareness of the Treaty." She believed this would benefit New Zealand's long-term development." (Ms. AA).

She remembered there were several Māori classmates during her time at the University. She rarely communicated with them on Campus, but they seemed friendly and hardworking. She often heard them speaking in Māori. She found Māori people very friendly and cheerful. To her surprise, when she walked on Queen Street, she saw beggars on the street. She said she could not tell whether they were Māori or Pacific Islanders.

She assumed it was very likely that Chinese media could not tell whether they were Māori or Pacific Islanders. Regardless, these media reported negatively on Māori in their newspaper. The problem was that some of those people might not be Māori. She believes it was caused entirely by a lack of understanding of Māori and Māori culture. Further evidence would be needed on whether these media were intentional, which was not part of my Research. Nevertheless, she believed that the Government had a responsibility, and that New Zealanders had an obligation to let new immigrants know more about Māori culture, the Treaty's history, and its reality.

5.8 Oriental Chicago (“INV-5”)

5.8.1 Background

YY is a 53-year-old female. She graduated from Wuhan University, one of the top prestigious universities in China, majoring in journalism and media. She immigrated to New Zealand in 1995. YY was from one of the largest groups of Chinese immigrants who entered New Zealand through the points-based system after the New Zealand Immigration Act was

revised in 1987, so she was very representative. At that time, she could hardly find a professional job in New Zealand. She was a kitchen hand in a restaurant and volunteered at a local New Zealand library. Before coming to New Zealand in 1995, she settled in Wuhan, the University City in China. She was engaged in the management of TV and radio stations. Because she met the requirements of the skills category of New Zealand immigration policy, she applied for a New Zealand Residence visa while she was in Wuhan and was approved. She then settled in New Zealand. She has a daughter.

She told me Wuhan is located in central China. It is the capital city of Hubei Province. It is the largest city in central China and the middle reaches of the Yangtze River. It is also the central region's political, economic, financial, commercial, logistics, scientific and technological, cultural, and educational centre and transportation and communication hub. It has the reputation of "Nine Provinces Thoroughfare". Wuhan City is divided into three regions, forming a pattern of Wuchang, Hankou, and Hanyang. They are collectively referred to as the "Three Towns of Wuhan" in history.

From the middle and late Qing Dynasty to the mainland of the Republic of China, Hankou was economically developed and was China's second-largest international metropolis after Shanghai. It was called "Oriental Chicago" by the United States then. Many ethnic minorities in Wuhan, such as the Hui, Tujia, Manchu, Zhuang, and Miao nationalities, account for about 90% of the population of ethnic minorities. The Miao minority and New Zealand Māori are similar in their traditional dance, songs, and living customs. The Hmong (English Hmong) are ancient people scattered worldwide. Since the Ming and Qing dynasties, some Miao people have emigrated to Southeast Asian countries and migrated to Europe and the United States in modern times.

5.8.2 Details

Mrs. YY was interested in comparing the Māori and the Miao in Hubei. The Miao minority has its own language, and the religious beliefs of the Miao are mainly nature worship and ancestor worship. In primitive society, the Miao people used leaves as clothing and caves or tree nests as their homes. The Miao people in Southeast Asia mainly wandered for farming and travel, and the flow was substantial. "Ancient Songs of the Miao Nationality" records that the ancestors of the Miao were quickly exposed to the enemy because they tried to avoid wars, thus secretly migrating collectively.

They had to burn and erase any records of the words. When the few intellectuals died, the words followed. It was lost, leaving only the words written on the clothes.

The music and dance of the Miao have a long history, and their movements are mainly derived from hunting life, agricultural production and labour and simulation of animal forms. For instance, practices like "riding horses", "driving ducks", and "fishing shrimps". The main features of the Miao bronze drum dance are the twisting of the hips and the swinging of the upper body, which were also similar to the Māori dance.

(Figure 13 Māori Week in Hubei, China 2017)

Most Miao people still believe in religions that have been formed for a long time by their people, which include nature worship, totem worship, ghosts and gods worship, and ancestor worship. The main natural worship objects of the Miao people are the sky, the earth, the sun, the moon, huge rocks, big trees, bamboo, rocks, bridges and so on. When harvested, crops are sacrificed to the "Father of Heaven and Mother of Earth". It is for praying to heaven and the earth to make the crops harvest. This is the relic of the Miao people who worship heaven and the earth. Would you agree that those are no different from Māori in New Zealand? Mrs. YY had a theory that Māori might have originated from Miao from Hubei. She enjoyed attending the Māori event during Hubei week, which gave Māori and the Miao people a direct communication experience.

Wuhan is also an important research and development base for China's science, education, and emerging industries. The average number of university students in Wuhan has exceeded one million yearly, ranking first among all cities worldwide. This is a city of education. She and I are proud of our birthplace, Wuhan, and YY and I studied at Wuhan University and have fond memories of it.

The people of Wuhan suffered from British colonisation as much as the Māori, and the same experience would have the same resonance. Like the Māori in New Zealand, the people of Wuhan have experienced the invasion of foreign powers, suffering from wounds and torture.

> "你知道，我当时读的是新闻专业的研究生，在中国从事的是新闻管理工作，总体来说，我的信息来源比国内其他人要多。我在武汉的时候，对《怀唐伊条约》的内容一无所知。我还记得，我去北京新西兰移民局参加移民面试的时候，没有问到有关《怀唐伊条约》的问题，移民顾问也从来没有要求我准备移民面试的相关问题和答案。我去移民局的时候，看到几个金发碧眼的欧洲人，就像北京的英国和美国大使馆的 *You know, I was a graduate student majoring in journalism, and I am engaged in*

journalism management as my occupation in China. Generally, I had more sources of information compared with others in China. When I was in Wuhan, I did not know the content of the Treaty of Waitangi. I still remember that when I went to an immigration interview at the New Zealand Immigration Bureau in Beijing, there were no questions about the Treaty of Waitangi. The immigration consultant never asked me to prepare relevant questions and answers for the immigration interview. I went to the immigration office and saw several blonde Europeans like the British and American embassies in Beijing."

When I asked her whether she knew something about the Māori and Treaty of Waitangi, she said:

"我听说过一些关于毛利人的事情。虽然当时没有电脑和网络，但我记不清在哪儿听说过毛利人。也许是*1982*年中国足球队参加世界杯，输给了新西兰队。也许是去学校图书馆查了新西兰的资料，读了一些关于毛利人的书。尽管我读了很多历史书，但在来新西兰之前，我对毛利人的文化、历史和风俗习惯了解不多。*I have heard a little about Māori. Even though there was no computer or internet then, I could not remember where I knew Māori. Maybe the Chinese football team participated in the World Cup in 1982 and was defeated by the New Zealand team. Perhaps I went to the school library to check information about New Zealand and read a little about Māori. Still, I didn't know much about Māori culture, history, and customs before arriving in New Zealand, even though I read many history books."*

She majored in journalism at university and had a keen interest in news, history, and culture. However, after arriving in New Zealand, although she noted that New Zealand's mainstream media covered the Treaty of Waitangi, she observed that the Chinese community in New Zealand seemed less concerned about it. On one hand, many Chinese

immigrants were preoccupied with their livelihoods. For instance, she spent considerable time dealing with her child's school-related matters. On the other hand, the relationship between the Treaty and the Chinese community did not appear very strong. More significantly, she believed that the opinions expressed in mainstream media were predominantly those of Europeans, not Māori, making the views of Māori less accessible during her time in New Zealand.

She further told me that there would be almost no relevant information if it were not for her initiative in the library. The trickiest thing was that they had no compulsory questions on the Treaty of Waitangi when they applied for New Zealand Citizenship. She commented that this aspect differed from many other countries, as some would ask many important historical events and questions.

Here in New Zealand, there were no such questions related to the Treaty of Waitangi. She presumed that the Government might have no interest in allowing more New Immigrants to know the background. The New Zealand government, she thought, should review how to present their true history, experience, and the actual content of the Treaty of Waitangi in English and Te Reo to new immigrants. The subsequent implementation of the Treaty's laws and regulations should be on their agenda, as Mrs. YY suggested.

After she arrived in New Zealand, she settled in the eastern part of Auckland, where there were many Chinese. She found that few Chinese understood Te Reo and the Treaty of Waitangi. She remembered that she had gone to the southern region of Auckland to buy fresh and cheap vegetables, as many Chinese vegetable farmers were living there. "I often see Māori people. At first, I felt scared when I saw the Māori people (in fact, I could not tell Māori from Pacific islanders). Secondly, I heard many English and Chinese media reprinted adverse reports about Māori, such as stealing and fighting. However, from my own experience, Māori is

generally honest and nice. Most of them are very friendly and gentle. Unfortunately, I do not know a single word about Māori, and we cannot communicate in Te Reo."

5.9 Summary

This chapter explored participants' understanding of the Treaty of Waitangi, Te Reo Māori, and Tikanga Māori both before and after their arrival in New Zealand. While participants appeared to have greater exposure to Māori culture and the Treaty after settling in New Zealand, they still represent a minority in this regard. Moreover, their understanding of Māori culture and the Treaty of Waitangi remains somewhat incomplete, influenced by factors such as Government policies, the dominance of the English language, and the lack of a prominent Māori voice.

Through a detailed analysis of the responses, I hypothesise that this lack of knowledge is also partly attributable to traditional Chinese cultural values, which may discourage Chinese immigrants from actively pursuing their legal and political rights. The following chapter will highlight participants' post-immigration experiences, the deficiencies in current policy and legal frameworks, and their expectations and recommendations for legal and policy reforms.

CHAPTER SIX

Discussion Of The Findings

6.0 Introduction

This chapter analyses the information collected from participants' responses in terms of their understanding of the Te Tiriti ō Waitangi/Treaty of Waitangi and Tikanga/Te Reo Māori. The main focus of this Research and themes that emerged (such as the interviewee's educational background, work background, age, family, immigration purpose, and perceptions of New Zealand and Māori) helped to shape understanding of some Chinese views about Tikanga Māori and the Treaty. The Research further reveals how participants' views changed from what they saw and heard about after immigrating to New Zealand.

The research focused on three key questions, drawn from section 1.4, that guided the inquiry:

1. How do the Chinese understand the Treaty of Waitangi and Tikanga Māori?
2. How could this research assist the Chinese community in gaining a better understanding of the historical and current issues impacting Māori?
3. How can New Zealand immigration policies and processes incorporate the spirit of the Treaty of Waitangi to protect the interests of Māori as Tangata Whenua?

These three questions generated several themes, around which the information is organised and discussed as follows:

A. Geographical indicator
B. Individual backgrounds
C. Life challenges for immigrants
D. Traditional Chinese values
E. Historical events and prejudice towards Chinese
F. Impact of historical immigration policies
G. Lack of knowledge of the Treaty of Waitangi
H. Lack of knowledge of the Māori language or Tikanga
I. Lack of information as to Tikanga and Treaty
J. The influence of New Zealand mainstream media
K. Policy Implication

Participants in this section are identified as follows:

INV-1 is Mr. L, a Chinese artist in his 70s. He came to reunite with his family in 2007.

INV-2 is Mr. F, who came to New Zealand as a high school student.

INV-3 is Ms. CC, who married a New Zealand resident and moved to New Zealand.

INV-4 is Ms. AA, a mother of two boys.

INV-5 is Ms. YY, now in her 50s.

6.1 Findings and Discussion

A. Geographical Indicator

Interviewees came from different parts of China, including Shanghai and Wuhan, as well as cities in Northern China. Public knowledge about China is that it is a vast territory. Birthplaces of Chinese citizens may restrain individuals' capacity to study or emigrate (due to social and economic gaps between different areas), even cities. In that sense, remote areas have limited resources or development.

As noted in Chapter 2, the New Zealand gold rush in the 18th Century and policy changes brought the first Chinese from different areas of China to New Zealand. IP (2005) described Mr Appo Hocton as the first Chinese immigrant in Aotearoa, New Zealand. Mr Appo Hocton's ancestral home was in Guangdong. After him, the first group of Chinese immigrants who came to New Zealand for the gold rush were from the southern coastal areas of China, such as Guangdong and Fujian, with typical regional characteristics. Chinese had been present in New Zealand for some time.

The situation has changed as Singham's(2006) research demonstrated when the New Zealand First Party, (for example) launched an anti-immigration campaign in the 1996 general election. This led to anti-Chinese campaigns, from the late 1990s to the early 2000s, and skilled immigrants from mainland China became the new important group of Chinese immigrants. In 2010, through New Zealand's family funding flow and partnership policy, Mainland China became the most important source country for New Zealand family immigrants for the first time. In the ancestral homes of the 1990s and onwards, immigrants were no longer from the Southern coastal areas of China.

The interviewee's reason for coming to New Zealand reflected a decision based on geography. When asked why they chose New Zealand

over other countries, the responses from interviewees varied depending on their birthplace. Respondents from Shanghai, a more developed city, pay more attention to spiritual improvements, such as pursuing a romantic life. Also, they chose New Zealand because they could not go to the United States or the United Kingdom and studying in New Zealand is a cheaper option than studying in the United States and the United Kingdom.

Respondents from Wuhan demonstrated a notably pragmatic approach to their future in New Zealand, emphasizing an immediate need to secure employment. They are eager to integrate into the local workforce and establish a stable livelihood as soon as possible, reflecting a focus on practical solutions and short-term benefits in their relocation plans.

In contrast, two interviewees from Northern China expressed a strong desire to achieve financial freedom quickly. Their ambitions center on overcoming economic challenges and attaining independence, with a clear focus on leveraging new opportunities abroad to improve their financial situation.

Additionally, a senior artist from Fujian presented a unique perspective. He is not only interested in enjoying a peaceful and fulfilling retirement in New Zealand but also in continuing his artistic journey. He looks forward to interacting with Māori artists, believing that such cultural exchanges will enrich his creative endeavors and provide mutual inspiration. Together, these insights reveal a spectrum of motivations among potential migrants from China—from immediate employment needs and financial aspirations to the pursuit of cultural and artistic enrichment.

Despite their diverse backgrounds, all interviewees shared common positive perceptions of New Zealand, including its natural beauty, peaceful environment, and safety. However, Māori culture, language, or history was not a significant factor in their decision to immigrate, as the information

they received emphasised employment and educational opportunities, with little mention of the Indigenous People of Aotearoa, New Zealand.

Respondents also came to New Zealand as a result of social changes or personal reasons. Māori culture, language or history was not a primary motivation of the respondents because the respondents did not know Māori-related culture and history. Information provided to them highlighted employment and study opportunities but did not speak of the Indigenous People of Aotearoa, New Zealand.

B. Individual Backgrounds

All participants in the study had strong educational or professional backgrounds when they immigrated to New Zealand, which aligns with the entry criteria established by Immigration New Zealand. This study specifically focuses on Chinese immigrants who arrived after the enactment of the Immigration Act in 1987, a period marked by significant changes in immigration policy.[5]

Since this study focuses on immigrants who arrived in New Zealand after the enactment of the Immigration Act in 1987(See Chapter 4.6), all five interviewees are Chinese immigrants who have settled in New Zealand in the past 30 years. They all came to New Zealand voluntarily (rather than settled as refugees), as described by Shepheard (2007) or early Chinese immigrants under uncontrollable circumstances such as wars (as discussed by Schaab-Hanke (2021) and Dashnyam (2021)). While Chan (2007) describes "new generation Chinese" as professional migrants and investors, this definition is only partially correct as some Chinese came to New Zealand under the parental family category.

The five interviewees represent a diverse group of Chinese immigrants who voluntarily settled in New Zealand. Unlike earlier Chinese

[5] refer to INV-5 is Ms. YY's interview details.

immigrants who may have been forced to migrate due to war or other uncontrollable circumstances, these participants made a conscious choice to relocate. According to Shepheard (2007), these "new generation Chinese" can be classified as professional migrants, investors, or individuals who moved under the family reunification category.

The backgrounds of the interviewees vary:

Two interviewees were high school graduates who came to New Zealand primarily to complete a university diploma and possibly find a romantic partner.

The first interviewee (a retired artist) came to New Zealand entirely because he had given up his lifelong networking and economic and political relationships ("Guanxi", as referred to in the previous literature review) in China. It is based on the traditional Chinese value of "home家". He came to New Zealand for a family reunion and stayed.

One participant moved to New Zealand because her husband was a resident, adhering to the traditional Chinese value of "嫁鸡随鸡，嫁狗随狗" (marries a chicken follows the chicken, marries a dog follows the dog).

The final interviewee, a university graduate, met New Zealand's skilled immigration requirements and obtained residency before settling in the country. This reflects the broader trend of skilled Chinese immigrants arriving in New Zealand between 1993 and 2000, motivated primarily by the pursuit of an ideal New Zealand lifestyle.

C. Life challenges for immigrants

Upon arriving in New Zealand, the primary challenge faced by Chinese immigrants was adapting to the English language. Despite having studied English in China for up to ten years, participants reported that their proficiency was primarily limited to written tests, making everyday communication in New Zealand difficult. This language barrier significantly slowed their ability to engage in New Zealand Society.

Firstly, immigrants' priorities after immigration were finding a decent job, starting a family and educating their children. (INV-4) Some interviewees explained that the culture and lifestyle of both communities were too remote, which was why local employers rejected their job applications. Limited English skills and lack of local work experience worsen the competitive strength of Chinese immigrants in the local market. (INV-5) Even for some who obtain a blue-collar job, it is unstable. It is particularly hard for middle-aged Chinese men, who do not have a local degree of work experience. The pressure of looking for a job coupled with the responsibility for their family can ‘crash’ them in no time.

Unfortunately, some Chinese adults were forced to abandon their initial post-immigration plans and return to work in China while their spouses and children stayed in New Zealand. Financially, it solves immediate problems and maintains their wish for children to grow up in a Western community. (INV-2) However, permanent family reunions have become a long-time dream until the retirement of these Chinese fathers. What is worse, some couples end up divorcing, which they would never expect before immigrating. New Zealanders rarely understand such a dilemma of Chinese immigrants due to the complicated historical environment and different value systems. (INV-5)

Secondly, fundamental needs of daily life are more relevant than politics or social issues for these immigrants. After Chinese immigrants

arrived in New Zealand, finding a suitable place to live was also a challenge in the initial stage of immigration. Chinese immigrants consider the two primary factors of public safety and price and then consider the mode of transportation, such as opening telephone and internet accounts, and finding shopping centres closer to them. It is fair to say that the Treaty of Waitangi is not to be considered because it is not that important to their new life in New Zealand. (INV-1) Many do not even care about politics or parties because they focus on improving themselves to integrate into New Zealand society. Interviewees said that they continued to save money for the future and cared for their parents and family members far away in China. Treaty matters are remote and irrelevant to their daily lives if Government policies are silent. (INV-4)

In summary, the interviewees emphasised the importance of personal and generational success, believing that knowledge and education could change their destinies. They suggested that if understanding the Treaty and Māori culture were required for immigration, they would be more prepared to engage with these aspects of New Zealand society. Such measures could help new immigrants settle more quickly and effectively.

D. Traditional Chinese values

Notably, the economic incentive was a minor contributor to immigrants' decision to move to New Zealand, especially in the adult interviewees' decision to move to New Zealand. They believed the idea of coming to New Zealand to make 'big money' was far less convincing than going to the United States. It is not a significant factor for most immigrants, who prioritise improving the quality of life, receiving a Western university education, finding a blond and blue-eyed romantic partner or having a mixed-race next generation. Instead, interviewees believed "Face脸面" was a more proper explanation.

Face, as analysed by Hogg (2000), means respect in the traditional Chinese culture, so the core concept of this Chinese philosophy of Face is "respect, honour, reputation, trust, pride, authority, good luck, and all other social statuses". For example, "To give someone a face" means to show great respect for someone

It is also a matter of Face for the Chinese to study abroad or settle abroad, and money is essential for living but can never measure "Face". Therefore, Chinese immigrants believe that "Face" is more important than making money, even if starting a new life in New Zealand is expected to be challenging.

Several points were raised about transitional values from the interviews:

(i) Collectivism Values

Chinese have deep-rooted collectivist values and maintain them wherever they go. As (Johnson, 2005) concluded, Chinese immigrants believe in Confucian social morals and ethics rather than etherealness and sacredness. They admire benevolence and decency. Followers are loyal to their families, respect their parents, and be faithful to those who have a relationship with them. Confucianism integrates heaven, earth and people into one, so the inherent connection between people and people is formed unknowingly.

Two high school graduates from our interviewees came to New Zealand to study because of their parents' advice, an example of the manifestation of collective decision-making. Another retired artist (whose child was sponsored to settle in New Zealand) expressed the collectivism of children's filial piety toward their parents. Chinese immigrants, regardless of age, gender, or career, are always looking for collective warmth in their hearts. They believe that the collective power is immense, and that personal

development cannot be separated from family and joint help. Most Chinese New Zealanders continue to adhere to Chinese Confucian cultural values, emphasising extended family. This is different from the individualist values practised by Pākehā. On the other hand, the Chinese always play a significant role in establishing political relations and interpersonal interactions, as Tajfel, Billig, Bundy, and Flament (1971) described.

Deeker (2013) pointed out that Confucianism is regarded as the core philosophy of the imperial and literati classes. People often emphasise the importance of social harmony and family rather than spiritual or other secular pursuits. Confucian followers believe that human beings are fundamentally kind and educable. Personal efforts to improve, as well as self-cultivation and self-creation, are the highest forms of respect.

Compassion or morality should be pursued, and the system should maintain a certain degree of righteousness in its behavioural norms. At the same time, it stipulates what a person should do in daily life to maintain harmony with nature and heaven. Interviewees evidenced that the influence of Confucianism generated they are maintaining a neutral and harmonious attitude as much as possible. Just as Deeker (2013) described that the Chinese chose to continue to improve themselves, the Chinese immigrants interviewed unanimously believed that their starting point for consideration was to keep the family and society as harmonious as possible. This may be the main internal reason why they would not take the initiative to challenge the Government when they desired to amend the law or challenge injustice. They feared that their families would suffer harm.

Moreover, confusion motivates the Chinese to look at what they can do before they look elsewhere. It explains that even though some Chinese immigrants perceive the different treatment received by Māori and the hardship they have been through, immigrants do not engage actively. As Johnston (1998) recognises, the power dynamics between the dominant and subordinate groups generate different views on differences. The former

view was developed to expand the basis for investigating a “Pākehā difference concept" and the latter "Māori concept".

The interviewees all stated that they did not know much about the Treaty and Māori culture after coming to New Zealand. According to the Confucian view, Chinese immigrants tend first to check their internal problems and ask themselves if they are too conservative. They would then decide to start by doing what they could do. They would start to learn about treaties and Māori culture instead of putting responsibility on Government policies. Chinese people especially believe that Confucianism, as described by Johnson (2005), can make the invisible visible, help people understand their role in nature, and help them integrate with the power of heaven and earth. They often resign themselves to their fate and abandon thoughts of defending themselves or even challenging authority, and it manifests that they struggle to defend their legitimate rights in politics.

Another collective value interviewees shared was their sense of the whole family's benefit. Immigration to New Zealand is a difficult task for adults, and it requires focused personal effort, self-sacrifice and choice. It is noted that all five interviewees were adults, including two men and three women. They may have to give up their education, work experience, and family background before immigrating to New Zealand. They are full of unknowns about their future life and work in New Zealand. Some of them bear the great expectations of their parents and the pressure brought by the substantial financial support from their parents. From the perspective of Chinese traditional values, they often represent themselves and the hopes and dreams of a big family and the whole family for the future. This may explain why most Chinese immigrants come to New Zealand to work hard, overcome obstacles and move forward courageously.

Collectivism shapes specific social norms. Hofstede (2001) notes that Chinese culture is highly collectivistic, much like Māori culture, and more so than many other Asian societies. In Chinese society, proper social

appropriateness and strong interpersonal relationships take precedence, with social interactions being essential for developing trust in both friendships and business arrangements, as described by Macduff (2006).

However, the younger generation with Western education appears to have slightly changed their attitude, and sometimes, they have more confidence and independent thoughts have been adopted(INV2). In general, most Chinese immigrants know they must achieve their predetermined goals because they have a solid traditional collectivist concept, and no difficulty can stop them from moving forward. It is evident that interviewees had adopted the education model of adversity and submissiveness since they were young, combined with their belief that collective ideas are supreme(INV2 and INV4). Makeham (2020) explained Confucianism and pointed out that social harmony stems from everyone's understanding and functioning of the natural order.

Therefore, when Chinese immigrants came to New Zealand because they lacked knowledge of the Tiriti and Māori culture (INV1), they possibly presumed that that was the way things existed in New Zealand(INV3). Consequently, they chose not to make different voices and adapt themselves to mainstream society. These reasons result in Chinese immigrants feeling reluctant to participate in local matters like the treaty and Māori culture even after coming to New Zealand.

(ii) Confucian influence

Substantially, education is one of the life goals of the Chinese. If people want to understand the Chinese, they must start with Confucianism, because Confucianism is the number one influence defining Chinese culture (Deeker,2013). As per a summary from Johnson (2005), Confucianism encourages people to live with knowledge and integrity and pursue fairness and justice. Chinese people generally believe in Confucianism and the Book of Changes, and parents pay special attention to their children's

academic performance. The Chinese education system focuses on children's academic achievements. One example of Confucianism practices endorsed by many Chinese families is that they perceive education as a long-term investment. This kind of investment requires parents to have a long-term investment vision, move forward courageously amidst long-term difficulties, have firm goals, and bravely overcome foreseeable or unexpected challenges. They hope their children can learn medicine, law, accounting, architecture, engineering, or artificial intelligence to obtain high-paying and stable jobs. This is the greatest wish of parents.

Two of our interviewees (Chinese high school graduates) advocated traditional Confucianism: they valued their children's studies very much and placed their hopes on their children to study abroad so that they could shine in the future. Another two interviewees completed their undergraduate education in China. They moved abroad to broaden their horizons and provide a quality education for their children or future children to receive a Western education. They deeply felt the hardships of China's higher education from their own experiences and wanted to provide children with a more humane university journey.

According to Confucianism, social harmony stems from everyone's understanding and functioning of the natural order. A person's responsibilities may stem from his interaction with others in any given situation, which determines how to govern, as Markham (2020) explained. They expect their children to have Confucianism and the nurturing of advanced Western education so that their children in New Zealand will become international talents and succeed. They are expected to be comprehensive and understanding individuals as a result of growing up practising multicultural values.

Confucianism also teaches the importance of maintaining harmony with nature and society, which may explain why Chinese immigrants are reluctant to challenge Government policies or engage in political activism.

Instead, they focus on self-improvement and adapting to their new environment.

(iii) Decision-making

New Zealand Chinese immigrant interviewees unanimously believed that they held a collectivist view after they came to New Zealand to make crucial decisions. They will first consider the probable ideas or decisions of the majority of Chinese people. Tajfel (1982) and Sampson (1988) believe that individuals are members of a community and are part of a network of relationships that recognise specific mutual commitments, reciprocity, and trust. Chinese culture highlights values like conformity and unity.

Those with Chinese and European descent manage social relationships in distinct ways, particularly in their interpersonal interactions. Chinese immigrants often prefer a structured and hierarchical system guided by tradition(INV1). This preference is reflected in the concept of "following the mainstream" (随大流), which suggests that Chinese immigrants are expected to embrace and learn about the Tiriti and Māori culture. They tend to consider the practices and opinions of their relatives and friends before making decisions that are optimal, safe, and appropriate. In New Zealand it is essential that Chinese immigrants first develop a comprehensive understanding of Tiriti, the authentic Tiriti o Waitangi, and then align with mainstream cultural practices (INV1, and INV5).

Chinese immigrants often rely on collectivist decision-making processes, considering the probable ideas and decisions of the majority before making significant choices. This approach is similar to the Māori concept of "whanaugatanga," which emphasises group cohesion and loyalty to family and community (INV3).

Biggs (1960) defined "whanaungatanga" as a traditional Māori cultural concept that refers to the aspect of group cohesion developed due to a specific shared experience. It is defined as the friendship, relatives or family connections formed when working together, sharing a common history or bond, or sharing a shared experience. It is this feeling that connects these groups, called whanau. Surprisingly, it does not always apply to family members by ancestry. It can also refer to certain types of groups, such as sports teams, work teams, or extracurricular clubs. This concept coincides with collectivism in the Chinese tradition. Mead (2003) further explained that as an exchange of membership in a kinship group, each member should perform specific duties and show a certain degree of loyalty.

The deep-rooted traditional Chinese values address groups' power in making decisions. On the one hand, the concept of collectivism and Chinese ancestry are interrelated. It also refers to unity through family, clan, village, city and country. Our Research shows that even these Chinese immigrants who have moved far away from China and immigrated to New Zealand for many years still have a profound impact. Our study suggested that traditional values such as collectivism will not be easily changed due to changes in geography, time, and social environment.

This is the culture rooted in the heart, and some transitional cultures also offer the "life-saving straw 救命稻草" and spiritual support for new immigrants overseas. Chen-Bouck, Patterson and Chen (2019) emphasised the collective value of the moral obligation to help friends like family members or close relatives. This research is consistent with the viewpoints of the literature review. Interviewees relied on the decisions of other Chinese immigrants when making their own decisions. Also, they were influenced by other Chinese families, friends or groups.

Our Research further shows that the belief in collectivism itself restricts the personal development of overseas immigrants because they

tend to look forward and backward and are extremely afraid of "shooting their heads枪打出头鸟". They refer to standing still in an unfamiliar overseas country and never taking the initiative to challenge laws or policies (INV5).

One of the interviewees (INV5) explained that after coming to New Zealand, she chose to go to a university. She said that the local culture had influenced her. Sometimes, Chinese and Western cultural values confuse her. For example, when her parents came to New Zealand, did she live apart from them like other New Zealanders, or did she live together under one roof for three generations, taught by traditional Chinese culture? She is Chinese and is supposed to maintain Chinese cultural traditions and customs. However, she was here at 18. Her outlook on life is easily shaped and influenced by New Zealand. She wants to be independent, especially to have her own separate space. She knows how difficult it is to preserve her Chinese cultural traditions here in New Zealand. Some interviewees also expressed that although Chinese are still willing to understand Māori. It is difficult to access New Zealand's unique culture and values. If the Treaty of Waitangi is compulsory for any college student, he would be happy to learn about it. However, the New Zealand Government has made it so.

Immigration is an essential commitment for everyone from China. This is a difficult decision for any Chinese and may also be the most critical decision in a person's life. People who believe in Confucianism can overcome many difficulties if they think their goals are correct. Some interviewees recalled that their coming to New Zealand was not easy. She went from China to Japan, then to China, and finally married and settled in New Zealand. These are the life changes described in the Book of Changes. Everyone needs to follow the balance principle of **Yijing** so that their lives will go smoothly. This belief often guides me, so I am still in New Zealand (INV3).

(iv) Respecting Seniors' Decisions

Respecting the elders is one of the fundamental values of Confucianism. Confucius advocates "respect, loyalty, and harmony as the most important values." Older people are vital in Chinese society; everyone treats elders with the utmost respect. The respect for older people in Chinese culture is evident, similar to the kaumatua in Māori society. This is a virtue of filial piety to parents, ancestors, and elders. It is an aspect of Confucianism and has also influenced Chinese Buddhism and Taoism ethics. This means not only being the things that parents or elders ask them to do but also being kind to them, taking care of them, and maintaining good contact with them at home and outside to bring an excellent reputation to the parents and the family as demonstrated by (Babalet & Babalet, 2017).

First, the decisions of the elderly and parents are prioritised. Two interviewees chose to come to New Zealand to study following their parents' opinions and successfully obtained a New Zealand residence visa after graduation (INV-2 and INV- 4). They did not come to New Zealand out of their desire but following their parents' arrangements. Chinese filial piety is different from Western filial piety, which is based on logic and formulation. It is defined not only by actions but also by attitudes. The definition of filial piety is the consciousness of repaying parents for their responsibilities in giving birth and raising children. Because they have taken care of their children, it is considered natural to take care of their parents in old age.

Tajfel and Turner (1986) pointed out that this is also a way of showing obligations to ancestors. Chinese interviewees believed that appropriate roles in the family are necessary to maintain social harmony. For example, the younger generation's behaviour to respect their parents is regarded as a manifestation of the progress of society as a whole. Tefir (1982) explained that without respect for elders and parents, society would

lack respect, leading to disintegration and chaos. Our interviewees shared the same values as Tefir (INV-2).

In Chinese society, this can be manifested in many ways, including making parents feel comfortable in all aspects, considering their parents' preference for specific situations, giving gifts and addressing them with honorifics and allowing them to set up places of honour and celebrate birthdays. It also demonstrated the provision of voluntary services for the elderly. Always listen to your parents and elders, do not interrupt them, and ask your elders about family matters. Bowing or saluting parents or elders is also a form of respect. Proper burial and mourning after the death of a parent is also a form of care, as explained by Hui & Triandis (1986), so respecting the decision of the elderly is also one of the reasons for many Chinese immigrants like those two high school students' decision. We may not assess whether their immigration decision is correct, but the decision carries the filial piety advocated by traditional Chinese culture.

Second, problem-solving is the solution if decisions bring difficulties. Interviewees recalled their experience before arriving in New Zealand and the setbacks, such as economic difficulties and cultural shocks they experienced after arriving in New Zealand. But they would never complain about the elderly who decided for them to move here because, in traditional Chinese culture, respect for the elders includes not complaining to the elderly. They would find a way to improve themselves and work harder to overcome various difficulties after immigration. They know that only by working hard and solving problems can they respect traditional Chinese values.

Respect for elders is a fundamental value in Confucianism, and this respect extends to decision-making processes. Two interviewees, for example, chose to study in New Zealand based on their parents' wishes, demonstrating the influence of filial piety in their immigration decisions. Even when facing difficulties after immigrating, participants did not

complain about their elders' decisions but instead worked harder to overcome challenges, reflecting their deep respect for traditional Chinese values.

(v) Value of "Guanxi"

The traditional value of "Guanxi" is also a key driver for participants' coming to New Zealand. They felt more comfortable and settled in considering New Zealand as a destination country if they had "Guanxi" with someone who was familiar with New Zealand. "Guanxi" refers to close relationships and their development. Guanxi or relationships can be any connection between friends, colleagues, partners, Government officials, and individuals.

This is a meaningful relationship and social network system often used in business transactions, but it also borrows many Eastern philosophies, inappropriate behaviour, and operation. Guanxi asserts that individuals are members of communities and are part of a network of relationships that recognise specific mutual commitments, reciprocity, and trust. Tajfel (1982) described the personal relationship as the connection between two people, one of whom is allowed to seek help or services, usually on the condition of their return, and usually requires them to have equal social status. Some of our interviewees chose to come to New Zealand because their father had visited New Zealand, and some because their children, spouses, relatives, or friends were living in New Zealand. Guanxi plays a pivotal role when the Chinese make essential decisions, including going abroad for study or emigration.

Interviewees had experience with the complications of studying abroad or immigration. For example, handling passports, notarised non-criminal certificates, and verifying academic qualifications require good interpersonal relationships or relationships in China to ensure the smooth completion of the affairs. In addition, as described by Tajfel, Billig,

Bundy, and Flament (1971), this Guanxi or relationship also plays a vital role in establishing political relationships and interpersonal communication. It is intended as an extension to describe certain relationships within the foundation of Confucianism. However, Smith (2012) also confirmed that the closest similarity in Western or European culture is the "old boy network", in which peers with similar philosophical backgrounds pay attention to each other and give each other social favours to preserve power.

Accordingly, interviewees generally believed that Guanxi or relationships are critical in immigrating to New Zealand and living there.

E. Historical events and prejudice towards Chinese

(i) Historical impact

Historical prejudice towards Chinese is one external reason that interviewees felt uncomfortable advocating publicly, even within their own Community. All mentioned the Opium War launched by Britain in 1840, which made Hong Kong a British colony. To note that similarly, the Treaty signed between Britain and Māori in 1840 resulted in Māori becoming a vulnerable group.

CHAN (2007) revealed that in the 1880s, in response to the growing anti-Chinese prejudice of New Zealanders, the Government promulgated a New Zealand poll tax, sometimes referred to as a "head tax", targeting mainly Chinese immigrants. Every Chinese who entered this country was levied a tax of ten pounds, and only one Chinese immigrant was approved for every ten tons of goods. These historical events in New Zealand have undoubtedly left the new generation of Chinese immigrants at a psychological disadvantage.

As a result, they have no courage to defend their rights politically. Consequently, Chinese immigrants educate their younger generations to keep them out of the public eye so that they would avoid further mistreatment. The elderly Chinese in exile have always remembered their forefathers' mistreatment. They do not want to see the next generation mistreated. These subtle prejudices in New Zealand, or prejudices that the Chinese can appreciate, may not pay much attention to or forget the history, but they will appear on occasion. For example, certain political parties' anti-immigrant policies are carriers of prejudice (INV-4).

However, interviewees suggested that such prejudice should be discontinued because Chinese immigrants came to New Zealand legally, thus they are bound to be entitled to legal protection.

Historical discrimination might be caused by the British Crown and Māori being unprepared for Chinese immigrants pouring into New Zealand in the early 1990s, but it is never a justification for those who yelled at the Chinese immigrants and asked them to return to their country. (INV-5) New Zealand needs a more mature and stable immigration policy, social guidance, and excellent Government Services.

Those who oppose immigration must also consider the long-term development of New Zealand, and as INV-3 states they should not inadvertently cause social unrest and unnecessary noise. Prejudice only causes disturbance at the expense of society.

(ii) Politics are high-stakes topics

Another external reason that the majority of Chinese are not interested in politics is that their own or others' experiences have proved it is risky to play politics. This is most likely because they are influenced by traditional Chinese culture or educated by past historical experiences. Accordingly, many Chinese immigrants who came to New Zealand chose to

obey New Zealand laws and policies. They were unwilling to express their true feelings to avoid unnecessary troubles for themselves or their families.

In addition, many interviewees said that Chinese immigrants in New Zealand lacked English or Chinese information about the Treaty of Waitangi and Māori culture. Since English is not their first language, Chinese immigrants find it very difficult to start their new life in New Zealand. The unique pronunciation of New Zealand English seems to be different from British and American English, and most Chinese were taught in American or British English in China. After Chinese immigrants came to New Zealand, they could not find the Treaty and Māori cultural materials in English or Chinese newspapers. It was also challenging to find community courses that introduced the Treaty and Māori culture.

(iii) Social prejudice experienced by the interviewees

Apart from some shared perceptions of social prejudice, individual interviewees further elaborated on their own experiences of being discriminatively treated. During the interviews, some interviewees asked about racial discrimination in New Zealand throughout the interview process, such as Pākehā discriminating against Māori.

On the surface, it seems that there is no discrimination in New Zealand, but interviewees believed that discrimination is deeply rooted in the social process and manifests itself in various ways, whether explicit or implicit. In particular, Chinese people whose mother tongue is not English have faced discrimination in New Zealand. The look or language that Chinese immigrants use is different from that of Pākehā. Although English is not necessarily a first language for all Europeans, their hair colour, facial features, physical skin colour, religion, and related customs make them relatively politically safer than Chinese immigrants (INV-1).

Interviewees also observed that certain lifestyle habits of Chinese people, such as speaking Chinese in public, eating particular Chinese foods, enjoying Tai Chi or table tennis, indulging in gambling, and drinking strong alcohol, can lead to mistreatment by New Zealanders. For example, in 2020, six Chinese individuals on holiday in Rotorua were beaten up by locals for speaking Chinese in a hot pool. This is one incident that highlights that racial discrimination occurs in New Zealand..(Radio New Zealand, 2020, December 6).

This phenomenon also indirectly indicates that New Zealand's culture is deep down-intolerant. (INV-3) As INV-3 and INV4 stated, some locals make fun of the Chinese when talking with Chinese people: "I'm here to take a picture of you, please keep your eyes open, that Chinese friend, why can't I see your eyes?, while they may not intensively mock Chinese and the conversation might be a simple joke,harmful and hurtful stereotypes still exist.

The new generations of Chinese are further marginalised. Since the first Chinese arrived in New Zealand in 1842, almost all Chinese immigrants have suffered more or less unfair treatment and racial discrimination in their lives in New Zealand over the past 170 years. Therefore, the new generation of Chinese immigrants and their children may often be reminded of these unequal stories and images by family and friends. These unequal incidents have not allowed the Chinese to take up legal weapons to defend their legitimate rights and interests. It has become a habit for Chinese immigrants in New Zealand to keep a cautious silence about New Zealand politics (INV-3).

Before the 1987 Immigration Law Amendment, New Zealand's immigration conditions imposed harsh English restrictions on Chinese immigrants, so Chinese immigrants are relatively rare. However, the scoring policy for skilled immigrants promulgated in 1987 attracted many

highly educated young Chinese skilled immigrants who were good at English and settled in New Zealand legally after obtaining a green card.

When immigrants came to New Zealand, they chose to keep silent. Chinese immigrants are often afraid of participating in politics. While Chinese immigrants are seen by the mainstream of New Zealand as choosing to live in New Zealand (but still maintain their traditional living habits, eating habits, cultural language, etiquette, and other Chinese elements), this is only a superficial phenomenon. Without fair treatment, minorities are forced to comply rather than actively adopt such an inconsistent lifestyle (INV-1).

One phenomenon mentioned by the interviewees is the next-generation Chinese in New Zealand who largely achieve academic excellence, but Chinese are still significantly disproportionate in New Zealand's political arena. Chinese are politically silent as a result. Interviewees stated that they would love to see Chinese Chief executive officers working for major Government-controlled companies or Chinese judges sitting on the bench. Interviewees were puzzled whether state-owned enterprises' politics or employment principles would consider the scientific proportion of racial representation. These positions are not available to Chinese candidates reasonably and equally. This seemingly isolated or prejudiced phenomenon, subtle racial discrimination, and inequality seriously hinder New Zealand's multicultural development and social progress (INV-4).

To conclude, interviewees believe the marginalisation of new generations of Chinese should cease to exist because the Chinese Community has made long-term contributions just as other communities, to the prosperity of New Zealand. New Zealand is well known as a country of immigrants, locally and globally. The changes in New Zealand over the past 30 years since the change in immigration policy are recognizable.

Immigrants and students have brought tremendous vitality to the economic improvement of New Zealand. For instance, various industries have been established, and more foreign products have been imported. New Zealand is proud of its tourism boom. One interviewee (INV-4) was confident that, unlike the hard work of first-generation immigrant parents, the next generations of Chinese are born in New Zealand and will be able to integrate into the mainstream quickly. These local-born academically and professionally outstanding Chinese younger generations are a part of New Zealand's future wealth and will serve New Zealand's national interests (INV-5).

F. Impact of Historical Immigration Policies

Interviewees respectively mentioned that they are proud of the 5,000-year history of Chinese civilization. They all enjoy reading history books, but no culture is perfect, and they indicate that they are aware they must learn lessons from history. One interviewee (INV-1) mentioned that their mindset changed after the Cultural Revolution in the 1960s and the Tiananmen Square incident in 1989. After these historical events, they hoped their children could study, live and develop in a peaceful, safe and friendly country like New Zealand. They also considered that the natural environment in countries like New Zealand has no nuclear radiation. These countries are far away from mainland continents, so there are few wars and confrontations. These factors contribute to why many people choose to immigrate to New Zealand.

From 1987 to 1996, New Zealand's immigration laws underwent fundamental changes, attracting many Asian businessmen and women, investors, and professionals. Many of them were from Hong Kong and Taiwan. The impact of global events such as the Tiananmen Square protests in 1989 and the Indonesian riots in May 1998 on New Zealand's immigration system became more apparent (Couchman, 2004). From the perspective of Chinese immigrants to New Zealand, the policy turbulence

of their home countries and natural and unnatural disasters were the primary external reasons that prompted them to immigrate to other countries.

With the promulgation and implementation of Chairman Deng Xiaoping's policies on China's economic reform and opening to the outside world in the 19th Century, a number of middle-class elites and intellectuals emerged in China. Notably, after the New Zealand Immigration Law amendment in 1987, an increasing number of skilled and financially funded new immigrants started to consider studying or working in New Zealand. With their excellent educational background and solid financial capacity, they were willing to expand their business overseas or seek a high-quality living environment for the next generations.(INV 1)

In addition to opening immigration reform, another meaningful change in Chinese policy has been the simplification of private travel applications for Chinese passports. Before China's reform and opening, it was very difficult to obtain a personal passport when seeking to travel abroad for private reasons. The interviewees noted that the reform and opening-up policy provided them with good external conditions for overseas development. However, before 1980, this was not the case. Chinese people studying or working abroad were restricted not only by national policies but also by the fact that they did not have enough money to fulfil their dreams of travel.

Financial conditions are a key factor affecting the decision-making of potential Chinese immigrants and continue to play a significant role after their arrival in New Zealand. Poverty was one reason why early Chinese immigrants experienced bullying and humiliation. Clark (2002) revealed that in 1908, Chinese individuals were required to provide fingerprints on their registration cards before leaving the country, a measure not imposed on any other ethnic group. Additionally, Chinese immigrants were denied

the right to naturalization from 1908 until 1951, a restriction not applied to other ethnic groups.

Borrell and Kahi (2017) confirmed that in 2002, Helen Clark, (the then Prime Minister of New Zealand), formally apologised on behalf of the New Zealand Government to the Chinese and their descendants who paid poll tax and suffered discrimination under other laws. Prime Minister Clark suggested that the government's apology was to begin an official reconciliation process. Such an apology strengthened the pace of Chinese immigrants' study and migration to New Zealand. All interviewees agreed that New Zealand is a Western country from which they hoped to gain advanced scientific knowledge. On the other hand, they adored New Zealand's government's manifested fairness and justice and its increasing appreciation of immigrants.

G. Lack of Knowledge in Treaty of Waitangi

Knowledge about the Treaty and Tikanga Māori before coming to New Zealand:

The interviewees agreed and mentioned that the official website of Immigration New Zealand, immigration application forms, and written promotional materials did not mention the Treaty of Waitangi or Māori culture-related information. In addition, we could not find any policies or legal provisions related to the New Zealand Government encouraging new immigrants to learn about the Treaty of Waitangi or Māori culture from the literature review. Similarly, the New Zealand citizenship application process did not mention the Treaty of Waitangi or Māori culture requirements. This is consistent with the literature that the New Zealand application does not include the Treaty as essential for immigration oaths.

Sullivan (1997) explained that immigration Minister Michael Woodhouse indicated there was no intention of incorporating the Treaty

into the oath and that Māori enterprises were "beneficiaries of good immigration policies" as they provided access to workers when no locals were available to do the job." Thus, while the Treaty of Waitangi is recognised in certain areas, it is still invisible in areas of significance globally, like the Ministry of Immigration.

Incorporating the "Treaty of Waitangi" and its spirit into all visa applications of the New Zealand Immigration Service is a correct understanding of New Zealand's history and culture on a global scale and a responsible attitude towards New Zealand's history and New Zealand's history. A correct understanding of the Treaty of Waitangi and the history of the Māori will help new immigrants make plans about whether to immigrate to New Zealand and their future plans after coming to New Zealand. 'Cultural competency' is becoming a major focus of government departments and policymaking in New Zealand.

Notwithstanding the differences in interviewees' backgrounds, one common similarity was that they had little idea about the Treaty of Waitangi. Unfortunately, this situation barely changes even now that they are in New Zealand.

As noted in the previous section, Interviewees came to New Zealand in pursuit of education or another lifestyle. Their backgrounds drove them to move to New Zealand, so it was not important to consider Māori matters in their decision-making process.

Immigrants are generally enclosed within their communities. One interviewee mentioned that he tended not to associate with locals, including Māori, as he did not know or understand them or participate in their activities. Unfortunately, this challenge is not unique to him.

Participants remained indifferent to the existence and significance of the Treaty of Waitangi. For Māori, given the current climate of the move by

the National-led coalition to ‘do away’ with the Treaty principles (see Chapter 3). It is feasible that there will not be any movement by Chinese immigrants to change that situation. They tended to be self-constrained and tried to avoid potential troubles, such as those related to politics.

H. Lack of Knowledge in Māori Language or Tikanga

Knowledge of the Treaty and Tikanga Māori after arriving in New Zealand:

Despite their differences in age, gender, immigration purpose and family structure, the five interviewees unanimously responded that they might have no or a little bit of understanding of the Treaty of Waitangi and Māori culture after their arrival to New Zealand, but those from mainstream media which are not the true information about the Treaty and Tikanga Māori.

Before coming to New Zealand, Mr. L was puzzled by Māori being one of New Zealand's official languages. He didn't quite understand why there is no mention of Māori culture and Māori language on the New Zealand immigration website even though it is an official language.

Due to his limited English proficiency, Mr. L obtained his information mainly from local Chinese media, most of which were translated from the New Zealand Herald. (INV-1), which generates specific views about New Zealand. Mr F was under the same impression that the Māori language and culture had no significance in New Zealand. While still in China, Mr F did not see any information about the Māori language or Māori culture before coming to New Zealand.

Mr. F stated that there is no information that can be found on the Immigration New Zealand website, (not even on the immigration and

student visa application forms) relating to the Treaty of Waitangi or the Māori language and culture. He commented that it is unfair to Māori. Mr F was a high school student before coming to New Zealand, and he confirmed Māori language or Tikanga Māori were never mentioned in Chinese high school courses. Unlike Mr F, his two sons (born in New Zealand) can speak some Māori (INV-2).

Before coming to New Zealand, Ms. CC graduated from a well-known university in China that studied foreign languages, majoring in Japanese. While the information on professional foreign language universities in China is relatively well-developed, CC recalled that she had never heard of the Māori language or culture since she studied linguistics. She was passionate about finding similarities between languages, and later, after she went to work in Japan, she learned about the Māori language and culture through New Zealand rugby players located there. She found that the pronunciation of Māori vowels was very similar to that of Japanese and that she thought Te Reo Māori was a beautiful language, which caught her attention (INV-3).

Ms. AA stated that when she was in high school in Shanghai, English was the only foreign language subject. Like all other schools in China, her school did not offer the Māori language, not knowing that there was a country called New Zealand at that time. She has since come to believe New Zealand's efforts to promote Māori language and culture overseas were insufficient (INV-4).

Even though well-informed about New Zealand, Ms. YY knew no more than New Zealand Māori being the official language through reports from New Zealand or Australia. She recalled that the Chinese football team participated in the World Cup in 1982 and was defeated by the New Zealand team. Although she knew New Zealand as a country (and had read a lot of social history books), she didn't know much about Māori culture, history, and customs before coming to New Zealand. Even now, as a

knowledgeable journalist, she doesn't know much about the Māori language or culture, which shows that New Zealand's promotion of the Māori language and culture is not enough (INV-5).

Foreigners, by and large, are barely aware of the existence of Māori language or culture. Despite some interviewees appearing to have more chances to access Māori language or culture, there were not sufficient resources available for them to do so.

I. Lack of information as to Tikanga and the Treaty

In contrast to the decision by the Minister of Immigration of New Zealand (that the Treaty should not be included in the citizenship pledge), it is not difficult to see why new immigrants feel that the Treaty and Māori culture has never been taken seriously by the Government. Interviewees believed a concise and authentic introduction to the Treaty and Māori culture should be made publicly available. All materials should be translated professionally to multiple languages, (including Chinese), and be distributed freely to communities, for instance, free Te Reo or Treaty courses.

There is very little information about New Zealand in China because it is too small a community and too isolated. (INV-3). Some interviewees said their next generation might be different because they speak English as their first language and will access the Treaty and Māori topics in schools. (INV-2) Unfortunately, first-generation Chinese are still largely out of the picture.

One of the findings of the interviews is that interviewees were unsatisfied with the Government's failure to promote Māori matters in the first place. Every interviewee confirmed that the immigration authorities did not require them to understand the Treaty when they applied for a residence or student visa. They further confirmed that they rarely heard any

Chinese immigrants talk about the Treaty of Waitangi after they came to settle in New Zealand.

The New Zealand Government has not yet formulated plans to help immigrants understand the Treaty of Waitangi. Interviewees were disappointed that the New Zealand Government made minimal effort to produce the Treaty materials in Chinese. (INV-1) Moreover, one interviewee felt excessively excluded by the Government policies even after more and more Chinese were not engaged in debates and discussions on Māori topics. One interviewee suspected that since the Treaty of Waitangi was signed between the British Crown and Māori, the Government may not want to expand its influence on non-Pākehā or Māori. (INV-3).

The New Zealand Government should help immigrants understand quickly and correctly when they arrive in New Zealand. We feel excessively excluded by Government policies. (INV4).

In summary, the interviewees expressed a demand for more accessible information regarding Māori matters. They believe it is the government's responsibility to promote such information. The lack of sufficiently convenient information discourages immigrants from engaging with Māori matters.

J. The influence of New Zealand mainstream media

All interviewees expressed the influence of local media, particularly mainstream media. Many Chinese immigrants arrived in New Zealand with high hopes and enthusiasm for their future. They had extraordinarily lofty aspirations for a better life. When they faced cruel reality consequences, they tended to alter their world perceptions, including their attitudes toward New Zealand's Māori and the Treaty issues. In the long run, they face a significant gap between ideals and reality. As an illustration, concerns and

disappointments arise as they see the "violence" caused by Māori protests in newspapers or television news. As a result, their perceptions shift before and after arriving in New Zealand.

While Chinese immigrants maintain traditional Chinese culture and values in New Zealand, they are reluctant to change once their initial work and life goals are established, prioritising financial security, family happiness, and education. Furthermore, the mainstream media often creates gaps and misunderstandings between Māori and Chinese communities.

In some cases, new immigrants are exposed to distorted facts, fabricated stories, and myths perpetuated by the mainstream media, leaving them confused and diverting their attention away from Māori issues. This distancing from the Treaty of Waitangi occurs whether unintentionally or deliberately. Similarly, frequent announcements on the radio like 'Wealthy Chinese have arrived in New Zealand' and 'Auckland housing prices are too high due to Chinese investment' influence Māori attitudes toward the Chinese.

What confuses some interviewees the most is that the mainstream media frequently claims that the Treaty exists to protect Māori people's rights and that there are too many privileges for Māori, which contradicts what they see in Māori life experiences.

New Zealand's mainstream English-language media has played a significant role in negatively affecting the perceptions of Chinese immigrants. The media has often compared the violence and other negative images of the 'Treaty of Waitangi" protests with historical events in China. Most media outlets in New Zealand have not provided adequate coverage of the Treaty, and due to language barriers, this does not help Chinese immigrants understand its essence and controversies. Consequently, their fear and self-protective tendencies naturally arise.

K. Policy Implication

Participants noted that there could be policy measures available to help the Chinese understand The Treaty of Waitangi. Firstly, they identified that New Zealand immigration law fails to promote the Treaty of Waitangi and Te Reo Māori. Interviewees believed that the New Zealand Immigration Law of 1987 did not emphasise the importance of the Treaty of Waitangi and Māori culture, nor did it require new immigrants to use the Treaty of Waitangi and Māori culture as conditions for immigration or studying in New Zealand. The application process of other departments of the New Zealand government, such as citizenship or New Zealand passport applications, also does not have such requirements.

Secondly, the New Zealand Government fails to implement the Treaty. In addition, the interviewees agreed that the Treaty of Waitangi was the founding document of New Zealand. Therefore, the New Zealand Government must first confirm that it will strictly abide by the spirit of the Treaty of Waitangi and encourage all citizens and immigrants to strengthen the study of the founding document of New Zealand. On this basis, the New Zealand Government should strictly abide by and implement the Treaty's provisions at all levels of Government.

Thirdly, interviewees proposed that addressing their concerns was possible in terms of national law, immigration requirements, and study. Interviewees argued that New Zealand's immigration policies should more effectively promote an understanding of the Treaty of Waitangi and Māori culture. They suggested that the New Zealand Immigration Service include information about the Treaty and Tikanga Māori as a requirement for immigration and citizenship applications, similar to the English language requirements currently in place.

They also recommended that the New Zealand Government take the lead in disseminating information about the Treaty on its official immigration website, ensuring that this information is comprehensive and accessible to potential immigrants. This would help applicants make informed decisions about immigrating to New Zealand and better prepare them for life in the country. These recommendations made by the interviewees are in Chapter 8.

6.2 Conclusions

This section reported on the evolving views of Chinese immigrants regarding the Treaty of Waitangi and Māori culture, as revealed through the analysis of internal and external factors influencing their perspectives. The findings indicate that these views are significantly shaped by their immigration experiences, which underscore the reality that personal encounters and direct observation play critical roles in shaping perceptions.

The earlier chapters discussed the causal matrix of internal and external variables, highlighting the complex backgrounds of the interviewees. These factors, along with the interactions between them, provide insight into the reasons for the evolution of their views, the development of key themes, and the current status of the Chinese immigrant community in New Zealand. It is evident that Chinese immigrants may hold a somewhat limited or one-sided understanding of the Treaty of Waitangi and Māori culture.

However, the interviews with five Chinese immigrants reveal some undeniable facts. Primarily, the lack of understanding of the Treaty of Waitangi and Māori culture among new immigrants can be attributed to the perceived negative attitude of the New Zealand Government towards these issues. This study underscores the need for the New Zealand parliament to consider these findings when amending laws and formulating election platforms, particularly regarding immigration policy and cultural

integration. As a nation built on immigration, New Zealand should prioritise the status and integration of immigrants as part of its national strategy.

This research, which draws on multidisciplinary and interdisciplinary perspectives from sociology, highlights the necessity for the New Zealand Government to improve its policies related to immigrant integration. The interviewees advocate for ongoing research and policy development to enhance the harmonious development of New Zealand's immigrant society.

The study reveals that Chinese immigrants' understanding of the Tiriti o Waitangi/ Treaty of Waitangi and Māori culture is shaped by a complex interplay of factors, including the lack of accessible information, historical prejudices, and the influence of mainstream media. These elements collectively contribute to the community's limited engagement with these critical aspects of New Zealand society.

The findings suggest that the New Zealand Government needs to take more proactive steps to educate new immigrants about the Treaty of Waitangi and Māori culture, ensuring that these topics are integrated into the immigration and citizenship processes. By providing comprehensive resources and promoting cross-cultural dialogue, the Government can help new immigrants better understand and appreciate New Zealand's history and cultural heritage.

Furthermore, the interviewees emphasised the importance of clarifying New Zealand's approach to biculturalism and multiculturalism, ensuring that all communities feel included in the national conversation. Addressing these issues can enable the New Zealand Government to foster a more inclusive and cohesive society, where all citizens, regardless of their background, can fully participate in the country's cultural and political life.

CHAPTER SEVEN

Recommendations And Conclusions

7.0 Introduction

This research examined Te Tiriti o Waitangi/ Treaty of Waitangi, Te Reo and Tikanga Māori through the perspectives of Chinese residents in New Zealand by analysing research questions posed to participants. The study provides new or enhanced insights into the Chinese perspective on the Te Tiriti o Waitangi/Treaty of Waitangi and Tikanga Māori, particularly from the viewpoint of a mainland Chinese doctoral thesis.

Chapter One provided an overview of the study, including the background and initiation of the research questions, the significance of Chinese views, and how this research can help address misunderstandings between Chinese and Māori. It also explored the study's relevance to developments in New Zealand law and provided background on the purpose of the study and the participants involved.

The research hypothesised a disconnect between Chinese immigrants and their understanding of the Treaty of Waitangi and Tikanga Māori, leading to the following research questions:

1. How do the Chinese understand the Treaty of Waitangi and Tikanga Māori?
2. How could this research assist the Chinese community in gaining a better understanding of historical and current matters impacting Māori?

3. How can New Zealand immigration policies and processes implement the spirit of the Treaty of Waitangi to protect Māori people's interests as Tangata Whenua?

In addressing these questions, Chapter Two explored the literature to uncover historical relationships between Māori and Chinese. This included reviews of the history of Chinese in New Zealand, Māori history, the formation and development of the Treaty of Waitangi, and the cultural development of both Māori and Chinese. The analysis revealed numerous similarities in the thoughts and practices of these two cultures.

Chapter Three delved into the significance of Te Tiriti o Waitangi/ Treaty of Waitangi and its profound influence on Chinese immigration. The chapter explored the historical context of the treaty, examining how its principles of partnership, protection, and participation have shaped New Zealand’s immigration policies and influenced the experiences of Chinese migrants over time.

Chapter Four discussed the study's objectives, strategy, and methodology, detailing the data collection process, which began with an online survey of 81 respondents. From these, five participants were selected for in-depth interviews and analysis.

Chapter Five presented findings from both the online surveys and interviews, focusing on participants' understanding of the Treaty and Māori culture before and after arriving in New Zealand. While participants reported increased exposure, their knowledge remained limited.

Chapter Six discussed the findings, emphasising the limited role of the Treaty and Māori cultural knowledge among Chinese newcomers. However, once participants became aware of the Treaty's significance, they began to reflect on their social roles and the broader context of Māori-Pākehā relations. The findings suggest that familiarity with the

Treaty and Māori culture could assist Chinese immigrants in adapting more smoothly to life in New Zealand while also prompting them to consider New Zealand's historical issues and future development direction.

The research also examined whether Chinese immigrants in New Zealand participate as active citizens or remain as observers. The choice to remain 'bystanders' is often due to political unrest or potential targeting, is another significant aspect of this research. Through follow-up interviews, some well-educated Chinese participants began reading the Māori version of Te Tiriti o Waitangi and reflecting on its implications. Before arriving in New Zealand, most new immigrants had little to no exposure to the Treaty, particularly Te Tiriti o Waitangi.

As Ip (2003) notes, "the Chinese have remained the archetypal alien in New Zealand: the 'essential outsider,' deemed incomprehensible and unassimilable." This research supports that view but also shows that the study has awakened some Chinese to the need to dispel misunderstandings and embrace New Zealand's multicultural society, particularly by repositioning Tangata Whenua and the rights enshrined in the Treaty of Waitangi.

The evidence from this research argues for establishing a more just and equal society in New Zealand. It also prompts consideration of the future for all New Zealanders and how to mitigate or eliminate potential misunderstandings between communities. If appropriate and effective measures are implemented to help new Chinese immigrants learn about Te Tiriti/Treaty of Waitangi and develop a basic understanding of Māori culture—alongside amendments to relevant laws and regulations—this would contribute to a more stable integration of Chinese immigrants into New Zealand society. The more we learn about Chinese New Zealand's history, the more we realise how far Chinese settlers in New Zealand still have to go.

Chinese individuals have been present in New Zealand around the time of the signing of the Tiriti and even before the arrival of most British settlers. British colonial policy promoted a narrowly defined British identity based on the belief in inherent British superiority, implying that only individuals of British descent were considered superior while all others were deemed inferior. The literature review demonstrates that the Doctrine of Discovery and British colonial practices, applied both in New Zealand and in China, have contributed to persistent challenges for individuals who are not of British or European descent in achieving acceptance in New Zealand. As a result, Chinese New Zealanders are often treated as outsiders. A similar pattern is evident in the treatment of Māori, Māori, who were here before the British, whose land, culture, language and livelihood the British stole and trampled on, ultimately rendering Māori marginalized in their own country.

Chapter Seven concludes the study by presenting recommendations and acknowledging research limitations. While the research offers valuable insights, further studies and methodological refinements are essential. The challenges of conducting cross-cultural research, including language barriers and potential biases, are also acknowledged.

7.1 Limitations

This research presents several limitations that must be acknowledged. These include factors that may have influenced the scope of the study, such as the sample size, the lack of existing research, the sensitive nature of the topic, and the potential for bias in participant responses. Additionally, external variables beyond the control of the research may have impacted the findings. Further research is necessary to address these gaps and provide a more comprehensive understanding of the subject.

Firstly, the sample size is limited to five Chinese immigrants, all from Mainland China. This excludes perspectives from Chinese immigrants from other regions, such as Hong Kong, Taiwan, Singapore, and Malaysia, leading to a gap in the diversity of the research sample. Consequently, the study's findings may not fully represent the broader Chinese immigrant community in New Zealand.

Secondly, there is a scarcity of academic publications on the perspectives of Chinese immigrants regarding the Treaty of Waitangi and Māori culture. This lack of existing research posed challenges in developing a robust methodology and limited the depth of analysis. The chosen method—an open-ended narrative format—was selected primarily due to participants' limited knowledge of the Treaty and Māori culture, compounded by the constraints imposed by COVID-19 social distancing measures.

Thirdly, the sensitive nature of the research topic required careful consideration to avoid political, ethical, and moral controversies. The interviewees' responses were recorded in their native language, Chinese, and later translated into English. While efforts were made to ensure accuracy, there is always the possibility of nuances being lost in translation. I verified the translated transcripts with participants to mitigate misunderstandings, but some subtleties may still have been missed.

Additionally, the lack of statistical data and the inability to generalise the findings are inherent limitations of qualitative research. The study aims to provide in-depth conversations and broad descriptions rather than statistically representative data. The subjective nature of the research, combined with the limitations in the expression of translated text, means the findings should be viewed as providing insights rather than definitive conclusions.

Despite these limitations, we believe this research offers a reasonably comprehensive representation of the current attitudes of Chinese immigrants in New Zealand toward the Treaty of Waitangi and Māori culture. We hope the insights gained will assist the New Zealand Government in refining its immigration, citizenship, and related policies. Additionally, we anticipate that future researchers can build on this study by developing quantitative measures to further explore and validate these findings.

7.2 Recommendations

Interviews revealed that information about Te Tiriti/Treaty of Waitangi and Māori culture is not included in immigration, citizenship, or New Zealand passport application forms. The New Zealand government's oversight in this area has led to Chinese immigrants remaining largely uninformed about the Treaty, Tikanga Māori, and Māori culture, resulting in confusion and detachment. This needs to change.

Recommendation 1: Update Immigration and Visa Processes

We recommend that New Zealand's immigration and visa processes include a statement acknowledging the Te Tiriti/Treaty of Waitangi as the nation's founding document. Knowledge of Te Tiriti and Tikanga Māori should be a mandatory requirement for all new immigrants, similar to the current English language proficiency standards. This would ensure that new immigrants are well-informed about New Zealand's history and cultural context, fostering better social integration and a genuine connection with the country.

Implementing a Te Tiriti/Treaty of Waitangi and Māori culture assessment as part of the immigration process would allow applicants to make informed decisions, enhancing New Zealand's image abroad by

providing a true understanding of the country's history and policies. This is particularly important for prospective immigrants from countries where knowledge about New Zealand is limited.

Recommendation 2: Promote Te Reo Māori and Māori Culture

The New Zealand Government should intensify efforts to revitalise and preserve Te Reo Māori, as outlined in Te Ture mō Te Reo Māori (Māori Language Act) 2016. This act aims to elevate the use and status of Te Reo Māori across society, recognizing it as a vital part of New Zealand's cultural identity.

While this research acknowledges the move of the current coalition Government to undermine Te Reo Māori, this research suggests that to facilitate the integration of new immigrants, especially those from China, governments at all levels should encourage community organisations to offer free education on the Treaty of Waitangi and Māori culture. Providing more resources, including Chinese-language materials, will help immigrants understand New Zealand's true history and the significance of the Treaty.

The education sector plays a crucial role in promoting Te Reo Māori and Tikanga Māori. Despite ongoing efforts to integrate Te Reo Māori into school curricula and expand immersion and bilingual education, widespread proficiency remains a challenge. Continued emphasis on education will help bridge this gap and ensure that Māori culture is respected and understood by all residents.

Recommendation 3: Enhance Public Awareness and Attitudes

Raising public awareness about the importance of Te Reo Māori and Tikanga Māori is essential for their promotion and preservation. Media, cultural events, and community engagement should be leveraged to foster a

greater appreciation for Māori customs across all of New Zealand's diverse communities.

By focusing on these areas, New Zealand can affirm its commitment to upholding Te Tiriti o Waitangi (Treaty of Waitangi) and fostering a fair, balanced society that values its Indigenous heritage. This approach is essential for the nation's continued progress toward becoming a more equitable and culturally rich nation and it will help to reduce potential confusion.

Recommendation 4: Promote Tikanga and Te Tiriti o Waitangi on Official Platforms

The New Zealand Immigration Service should comprehensively promote Tikanga Māori and Te Tiriti o Waitangi on its official website and other platforms. As the founding document of New Zealand, it is crucial for the Government to lead in spreading this knowledge globally. Ensuring that potential immigrants and students have access to thorough information about Te Tiriti o Waitangi and Māori culture will enable them to make informed decisions about moving to New Zealand.

A transparent and well-informed approach to immigration and education processes will present New Zealand as an open, fair, and just society. Providing complete and accurate information is essential, given the significant life decisions involved in immigration and studying abroad.

Recommendation 5: Incorporate Te Tiriti o Waitangi in Citizenship Requirements

The importance of Te Tiriti o Waitangi should be reflected in New Zealand's citizenship laws and policies. We recommend that applicants for citizenship be required to demonstrate an understanding of the Treaty, Māori culture, and Te Reo Māori.

Additionally, Te Tiriti o Waitangi should be included as foundational guidance in the New Zealand passport application process. A New Zealand passport holder unaware of the Treaty and the official status of Te Reo Māori cannot fully represent the country. Requiring this knowledge would strengthen new immigrants' sense of identity and improve understanding of the historical and ongoing relationship between Māori and the government.

Recommendation 6: Establish Government-Funded Te Reo Māori Courses

To ensure that New Zealand's rich indigenous heritage is celebrated and woven into its cultural fabric, the Government should establish free Te Reo Māori courses for new immigrants, funded through community grants. These courses would provide essential language instruction and cultural context, enabling new immigrants to understand the historical, legal, and societal significance of Māori culture and the true principles of Te Tiriti o Waitangi. By reinforcing Te Reo Māori as a unique national symbol, these courses will not only promote linguistic proficiency but also deepen appreciation for the nation's indigenous identity.

Furthermore, Te Reo Māori is key to helping Chinese immigrants gain a deeper understanding of New Zealand's authentic history and ensuring they have a fair opportunity to hear Māori voices. Without these opportunities, Chinese New Zealanders risk losing a vital connection to the truth of New Zealand's heritage, a loss that could persist for generations.

In addition, the Government should enhance support for the Māori community by improving access to higher education and providing targeted employment opportunities. Investing in these areas will empower Māori to preserve and promote their traditional culture while actively participating in modern economic life. Moreover, by encouraging Māori to confidently share their heritage on the global stage, New Zealand can strengthen its

international image as a progressive, culturally rich nation that values diversity and inclusivity.

7.3 Conclusion

The central question underlying the recommendations is whether or not the New Zealand Government is truly committed to managing the country in accordance with the spirit of Te Tiriti o Waitangi/the Treaty of Waitangi. Interviewees strongly believe that the Government must fully adhere to Te Tiriti o Waitangi's terms, decisively moving away from any lingering notions of white supremacy. Protecting the cultural and legal rights of Māori within Te Tiriti o Waitangi framework is not only essential but also a moral obligation.

While the thesis did not examine specifically policy and discussions about biculturalism or multiculturalism, some participants did not use those terms, stating that New Zealand's current ambiguity between multiculturalism and biculturalism creates confusion, particularly among immigrant communities. Te Tiriti o Waitangi specifically addresses the relationship between Māori and the British Crown(biculturalism) but holds limited relevance for new immigrants. This gap leads to disengagement and uncertainty. As Johnston (1998) argues, the relationship of biculturalism and multiculturalism must be clearly defined before New Zealand can effectively manage its diverse population. Bridging this gap is crucial for fostering a more inclusive society, as is coming to some understanding of what biculturalism and multiculturalism mean.

Chinese immigrants in New Zealand deeply aspire for their children to grow up in a society that values harmony, justice, and the genuine integration of Māori cultural traditions. This recognition should go beyond symbolic gestures: it must be legally protected and actively promoted across all sectors of New Zealand life. While former Prime Minister Helen Clark's 2002 statement recognizing the Chinese community's value is

encouraging, the practical implications of this recognition remain unclear. The Chinese community, with its significant contributions to New Zealand's economic and social fabric, deserves more than mere acknowledgment; it requires meaningful engagement and inclusion.

As New Zealand's largest trading partner, China plays a pivotal role in the country's economic landscape. New Chinese migrants bring a wealth of ideas, a strong work ethic, and valuable global connections. However, despite these contributions, many Chinese immigrants experience a profound sense of isolation. This detachment is not just personal but systemic, as the current New Zealand Government lacks the necessary legislative framework and policies to effectively educate Chinese immigrants about the Treaty of Waitangi and Tikanga Māori.

Understanding Te Tiriti o Waitangi is crucial for Chinese immigrants to fully appreciate the ongoing struggles of the Māori people to protect their legal rights and advance the decolonisation process. By gaining this understanding, Chinese immigrants can better empathise with Māori perspectives and contribute to a more unified New Zealand society.

As a lawyer, I am eager to integrate the insights from this research into my professional practice, and I am deeply committed to applying these findings in a meaningful and impactful way. This research journey has been both enlightening and transformative—not only for the participants but also for me personally. What began as an investigation into the knowledge base and cultural integration of Chinese immigrants in New Zealand gradually evolved into a broader exploration, uncovering new and unexpected insights.

Initially, the study aimed to address specific questions about how Chinese immigrants integrate into New Zealand society and understand its cultural fabric. However, as the research unfolded, it prompted further, more critical inquiries: Is New Zealand truly a fair society that thrives in

genuine harmony? Should we continue to maintain a Pākehā-centred model, or should we strive toward building a society that fully recognizes and integrates the contributions and identities of immigrant communities, including the Chinese?

These reflections challenge us to reconsider existing societal frameworks and inspire a more inclusive approach that values diversity and equal participation. Embracing these questions and incorporating the research findings into legal practice will not only enhance my work but also contribute to the broader dialogue on cultural integration and social justice in New Zealand.

Te Tiriti o Waitangi, a foundational document of New Zealand, is often understood through its English translation. However, the original Māori text, Te Tiriti o Waitangi, carries nuances and meanings that are not fully captured in English. Shouldn't Chinese immigrants, and indeed all New Zealanders, have access to this authentic version to better comprehend the historical and cultural significance of the TreatyTe Tiriti o Waitangi? Access to Te Tiriti would not only enhance understanding of Māori perspectives but also foster a deeper connection to New Zealand's bicultural heritage.

Reflecting on my Chinese heritage, I recognize that the principles of Yin Yang and the I Ching have profoundly influenced Chinese thought, offering valuable insights into disputes surrounding Te Tiriti o Waitangi. The I Ching emphasizes the dynamic interplay of opposites, symbolized by yin and yang, forces that are distinct yet interdependent, each contributing to a balanced whole. This concept applies to the relationship between Māori and Pākehā in New Zealand, suggesting that a harmonious society requires mutual recognition and respect for different cultural forces.

In the context of Te Tiriti o Waitangi disputes, this balance implies that both Māori and the British Crown must work together to achieve

harmony and justice. It is essential that the Crown honors Te Tiriti o Waitangi in its entirety. Notably, while the Treaty of Waitangi was signed by only 39 Māori chiefs, Te Tiriti o Waitangi was endorsed by more than 500 Māori chiefs, underscoring its broader significance and the weight of its promises. Upholding these commitments requires an approach that mirrors the yin yang philosophy: acknowledging differences while striving for an equilibrium where every voice, especially Māori voices, is heard, and every cultural contribution, especially that of Māori culture, authentic New Zealand Aoteroa's culture, is valued.

The Chinese community in New Zealand embodies both distinctiveness and interconnectedness within the broader society, much like the yin yang symbol. The phrase Ko Au Ko Koe, Ko Koe Ko Au (meaning "There is you in me, and me in you; neither is dispensable") encapsulates this idea. Therefore, the role of Chinese immigrants in the Te Tiriti o Waitangi and New Zealand's future development is not peripheral but central. They are poised to play a crucial role in resolving Te Tiriti o Waitangi disputes and contributing to the country's future.

Confucius' teachings, which emphasise respect for elders, lifelong learning, and the unity of opposites, offer a framework for understanding and bridging cultural differences. His educational theories, advocating for teaching according to one's aptitude, highlight the importance of continuous cultural exchange. The Chinese community, with its rich educational and economic traditions, can share its experiences with Māori, who in turn can guide Chinese New Zealanders in understanding their legal rights under Te Tiriti o Waitangi. This reciprocal relationship fosters an environment of mutual respect and support, ensuring that both cultures can thrive. Together, this exchange not only bridges cultural divides but also strengthens New Zealand's commitment to just, equity, and the harmonious integration of New Zealand communities.

As Chinese culture continues to evolve alongside global changes, ongoing research is essential to foster cultural connections between Chinese New Zealanders and native-born New Zealanders, particularly in education and the workplace. While it is impossible to fully understand any culture as an outsider, future research can help ease assimilation, promote cultural understanding, and encourage further development among New Zealand's diverse communities.

Despite cultural misunderstandings and gaps in historical knowledge, New Zealand remains a unique and promising place for people worldwide to seek education and employment. These opportunities should not be overlooked. However, to move forward responsibly, it is crucial to understand and respect Māori history and culture. Colonisation and its consequences are at the heart of New Zealand's history, influencing all aspects of society. Working together for the sustainable and stable development of New Zealand is not just desirable but necessary. This vision is embodied in the spirit of Ko Au Ko Koe, Ko Koe Ko Au.

In closing, drawing from the Yijing and Confucian thought, I suggest that the harmonious integration of different cultural elements, much like the balance of yin and yang, is essential for New Zealand's future. Just as the Yijing teaches that balance and harmony lead to the greatest good, New Zealand must also strive to create a society where all cultures are valued and integrated. The Chinese community, with its rich heritage and strong connections to both the past and future, will undoubtedly play a crucial role in this process. Together, we can build a New Zealand that is not only just and harmonious but also vibrant and inclusive, where every culture is recognized, respected, and celebrated.

In this context, I would like to reference a well-known Confucian teaching: "己所不欲, 勿施于人," which translates as "Do not impose on others what you do not desire for yourself." This principle of empathy and mutual respect is highly relevant for the New Zealand Government as it

shapes future policies. By ensuring that policies are fair, just, and considerate of all communities, the Government can foster a harmonious society where the rights and needs of every group are acknowledged and respected, in line with the principles of Te Tiriti o Waitangi.

References

ACT New Zealand. (2023, August 30). *New Zealand public service needs to be colourblind*. ACT Party. https://www.act.org.nz/new_zealand_public_service_needs_to_be_colourblind

Ahuriri-Driscoll, A., Hudson, M., Foote, J., Hepi, M., Rogers-Koroheke, M., Taimona, H., ... & Symes, J. (2007). Scientific collaborative research with Māori communities: Kaupapa or kūpapa Māori? *AlterNative: An International Journal of Indigenous Peoples, 3*(2), 60-81.

Ahuriri‑Driscoll, A. (2025, January 31). *Treaty Principles Bill's promise of "equal rights" ignores blind spots of our democracy*. RNZ. https://www.rnz.co.nz/news/political/540491/treaty-principles-bill-s-promise-of-equal-rights-ignores-blind-spots-of-our-democracy

Barbalet, J., & Barbalet, J. M. (2017). *Confucianism and the Chinese self*. Palgrave Macmillan.

Barlow, C. (1991). *Tikanga whakaaro: Key concepts in Māori culture*. Oxford University Press.

Barr, H., Brash, D., Butler, M., Chapple, R., Cresswell, P., Moon, B., Robinson, J., & Round, D. (2015). *One Treaty One Nation: The book every New Zealander should read*. Tross Publishing.

Barrett, M., & Connolly-Stone, K. (1998). The Treaty of Waitangi and social policy. *Social Policy Journal of New Zealand* (11), 29-48.

Bazeley, P. (2013). *Qualitative data analysis: Practical strategies*. SAGE Publications.

Becker, H. S. (1958). *Outsiders: Studies in the sociology of deviance*. The Free Press.

Belich, J. (1986). *The New Zealand Wars and the Victorian interpretation of racial conflict*. Auckland University Press.

Bellwood, P. (2017). *First islanders: Prehistory and human migration in Island Southeast Asia*. Wiley Blackwell.

Benton, R. A. (1991). *The flight of the Amokura: Oceanic languages and formal education in the South Pacific*. Victoria University Press.

Biggs, B. (1960). *Māori marriage: An essay in reconstruction*. Reed.

Borell, P., & Kahi, H. (2017). Sport, leisure and culture in Māori society. In K. Spracklen, B. Lashua, E. Sharpe, & S. Swain (Eds.), *The Palgrave handbook of leisure theory* (pp. 127-141). Palgrave Macmillan.

Burch, G., & Houkamau, C. (2008). Cultural sensitivity in coaching: With reference to New Zealand Māori. *Coaching Psychology International, 1*(1), 9.

Butcher, A., Spoonley, P., & Trlin, A. D. (2006). Being accepted: The experience of discrimination and social exclusion by immigrants and refugees in New Zealand. *New Settlers Programme, Massey University*.

Chan, W. (1963). *A Source Book in Chinese Philosophy*. Princeton University Press.

Chan, H. (2007). Qiaoxiang and the diversity of Chinese settlement in Australia and New Zealand. In H. Chan (Ed.), *Chinese transnational networks* (pp. 153-171). Routledge.

Chen-Bouck, L., Patterson, M. M., & Chen, J. (2019). Relations of collectivism socialization goals and training beliefs to Chinese parenting. *Journal of Cross-Cultural Psychology, 50*(3), 396-418.

Chen, G. M. (2005). *Interpersonal communication and cultural rituals in China: A study of Yincha and Ganbei practices.* Journal of Chinese Communication Studies, 3(1), 45–63.

Chen, L. (2008). Traditional Chinese environmental philosophy: Feng Shui and sustainable agricultural practices. *Journal of Chinese Philosophy and Environmental Studies, 12*(1), 47–66.

Cheng, F. (2015). Chinese idioms and proverbs: A cultural guide. Hong Kong: Oxford University Press.

Chilisa, B. (2020). *Indigenous research methodologies* (2nd ed.). Sage Publications.

Chrisp, S. (2005). The Māori language: Will it survive? *Statistics New Zealand*.

Christensen, C. R., & Hansen, A. J. (1987). *Teaching and the case method*. Harvard Business School Press.

Chui, R. C. (2008). *Transnationalism and migration: Chinese migrants in New Zealand* [Doctoral dissertation, University of Auckland].

Clarke, S. (2002). Learning from experience: Psycho-social research methods in the social sciences. *Qualitative Research, 2*(2), 173-194.

Coburn, E. (2013). Indigenous research as resistance. *Socialist Studies/Études Socialistes, 9*(1), 52-69.

Colenso, W. (1840/1991). The authentic and genuine writings of William Colenso on the Treaty of Waitangi (J. [Editor's Name], Ed.; Reprint ed.). Auckland, New Zealand: Auckland University Press. (Original work published 1840)

Couchman, S. (2004). Unfolding history, evolving identity: The Chinese in New Zealand (Book review). *Australian Historical Studies, 36*(124), 399-400.

Creswell, J. W. (2013). *Qualitative inquiry and research design: Choosing among five approaches* (3rd ed.). Sage Publications.

Creswell, J. W. (2014). *Research design: Qualitative, quantitative, and mixed methods approaches* (4th ed.). Sage Publications.

Creswell, J. W., & Plano Clark, V. L. (2017). *Designing and conducting mixed methods research* (3rd ed.). Sage Publications.

Cultee, Q. C. (2020). *Xwlemi sche'lang'en: Life stories constitute an indigenous research methodology* [Doctoral dissertation, Te Whare Wānanga o Awanuiārangi].

Dam, L. (2022). *Be(com)ing an Asian tangata tiriti*. *Kōtuitui: New Zealand Journal of Social Sciences Online*, 18(3), 213–232. https://doi.org/10.1080/1177083X.2022.2129078

Dashnyam, Z. (2021). Historical relationship between Mongols and British. In Z. Dashnyam (Ed.), *Mongolia and the UK in the 20th Century* (pp. 1-24). Palgrave Macmillan.

Davidson, J. (1984). *The prehistory of New Zealand*. Auckland University Press.

De Mente, B. L. (2011). *The Chinese way in business: Secrets of successful business dealings in China*. Tuttle Publishing.

Deeker, W. (2013). *Mythbusting the cult of Confucius: What the Chinese really are, how to understand them and why we need to*. Mill City Press.

Durie, M. (1997). Identity, access and Māori advancement. Keynote address at New Zealand Educational Administration Society Research Conference, *New Directions in Educational Leadership: The Indigenous Future*, Auckland. *New Zealand Journal of Educational Administration, 12*, 41-45.

Durie, M. (1998). *Whaiora: Māori Health Development*. Oxford University Press.

Durie, M. (2003). *Nga Kahui Pou: Launching Māori futures*. Huia Publishers.

Durie, M. (2005). *Ngā Tai Matatū: Tides of Māori Endurance*. Melbourne, Australia: Oxford University Press.

Eisenhardt, K. M. (1989). Building theories from case study research. *Academy of Management Review, 14*(4), 532-550.

Elers, S. (2018). A 'white New Zealand': Anti-Chinese racist political discourse from 1880 to 1920. *China Media Research, 14*(3), 31-45.

Evans, N., & Levinson, S. C. (2009). *The myth of language universals: Language diversity and its importance for cognitive science.* Behavioral and Brain Sciences, 32(5), 429–448.

Evans-Pritchard, E. E. (1937). *The Nuer*. Clarendon Press.

Everitt, B. S., Landau, S., Leese, M., & Stahl, D. (2011). *Cluster analysis* (5th ed.). Wiley.

Fiddian-Qasmiyeh, E., & Daley, P. (Eds.). (2018). *Routledge handbook of South-South relations*. Routledge.

Flyvbjerg, B. (2006). Five misunderstandings about case-study research. *Qualitative Inquiry, 12*(2), 219-245.

Freud, S. (1909). *Five lectures on psycho-analysis*. Norton & Company.

George, A. L., & Bennett, A. (2005). *Case studies and theory development in the social sciences*. MIT Press.

Gerring, J. (2007). *Case study research: Principles and practices*. Cambridge University Press.

Graham, J. P. H. (2002). *Nāu te rūnanga, nāku te rūnanga, ka piki ake te ōranga o te iwi: Partnership Relationships Between Schools and Māori Communities* (Master's thesis, Massey University, Palmerston North, New Zealand). Retrieved from https://mro.massey.ac.nz/bitstream/handle/10179/2264/02_whole.pdf?sequence=1

Green, R. C. (2003). The Lapita horizon and traditions—Signature for one set of Oceanic migrations. *Vanuatu Cultural Centre*.

Gunaratne, S. A. (2007). Applying the Yin-Yang model to explicate the dynamics of the global communication order. Javnost - The Public, 14(4), 5–24.

Hall, E. T. (1959). *The silent language*. Doubleday.

Harlow, R. (2007). *Māori: A linguistic introduction*. Cambridge University Press.

Healy, S., Huygens, I., Murphy, T., & Parata, H. (2012). *Ngāpuhi speaks: He Wakaputanga and Te Tiriti ō Waitangi independent report on Ngāpuhi nui tonu claim*. Te Kawariki & Network Waitangi Whangārei.

Higgins, R., & Rewi, P. (2014). *The value of the Māori language: Te hua o Te Reo Māori*. Huia Publishers.

Hofstede, G. (2001). *Culture's consequences: Comparing values, behaviors, institutions and organizations across nations* (2nd ed.). Sage Publications.

Hogg, M. A. (1996). Social identity, self-categorization, and the small group. In E. H. Witte & J. H. Davis (Eds.), *Understanding group behavior: Vol. 2. Small group processes and interpersonal relations* (pp. 227-253). Erlbaum.

Hogg, M. A. (2000). Subjective uncertainty reduction through self-categorization: A motivational theory of social identity processes. *European Review of Social Psychology, 11*, 223-255.

Hogg, M. A. (2001). Social identity and the sovereignty of the group: A psychology of belonging. In C. Sedikides & M. B. Brewer (Eds.), *Individual self, relational self, collective self* (pp. 123-143). Psychology Press.

Hong, W., & Lang, K. R. (1999). A philosophical foundation of qualitative modeling methodologies based on the Yin-Yang principle. In *Proceedings of the 13th International Workshop on Qualitative Reasoning* (pp. 128-135).

Houkamau, C., & Lo, K. (2008, December). An exploration of cross-cultural differences in time orientation between Māori and European New Zealanders. In *22nd ANZAM (Australian and New Zealand Management Academy) Conference*. Auckland, New Zealand.

Houkamau, C. A., & Sibley, C. G. (2010). *The Multi-Dimensional Model of Māori Identity and Cultural Engagement*. *New Zealand Journal of Psychology*, 39(1), 8–28.

How Hong Kong came under 'One Country, Two Systems' rule. (1997). *History*. https://www.history.com/news/hong-kong-china-great-britain

Hu, H. (2021). *Te Reo Māori, Chinese & English: 100 a pocket phrasebook*. The Copy Press.

Hutchings, J., & Lee-Morgan, J. (2016). *Decolonisation in Aotearoa: Education, research and practice*. NZCER Press.

Hui, H., & Triandis, H. (1986). Individualism-collectivism: A study of cross-cultural researchers. *Journal of Cross-Cultural Psychology, 17*(2), 225-248.

Ip, M. (2003). *Unfolding history, evolving identity*. Auckland University Press.

Ip, M. (2005). Chinese: The first immigrants. In *Te Ara - The Encyclopedia of New Zealand*. http://www.TeAra.govt.nz/en/chinese/page-2

Ip, M. (Ed.). (2008). *Being Māori Chinese: Mixed identities*. Auckland University Press.

Ip, M. (2009). *The dragon and the taniwha*. Auckland University Press.

Jackson, M. (n.d.). Interview with Moana Jackson. *National Library of New Zealand*. https://natlib.govt.nz/he-tohu/korero/interview-with-moana-jackson

Jones, R., Crengle, S., & McCreanor, T. (2006). How tikanga guides and protects the research process: Insights from the Hauora Tane project. *Social Policy Journal of New Zealand, 29*, 60-77.

Jones, C. (2016). *New treaty, new tradition: Reconciling New Zealand and Māori law*. Bridget Williams Books.

Johnson, H. (2005). Performing identity, past and present: Chinese cultural performance, New Year celebrations, and the heritage industry. In C. Campbell & S. May (Eds.), *East by South: China in the Australasian imagination* (pp. 217-242). Victoria University Press.

Johnston, P. M. G. (1998). *Education policy and Māori under-achievement: Mechanisms of power and difference* [Doctoral dissertation, University of Auckland]. https://tinyurl.com/bd4jwdc9

Johnston, P. M. G. (1999). Patrons of Māori culture: Power, theory, and ideology in the Māori Renaissance [Review of the book *Patrons of Māori culture: Power, theory, and ideology in the Māori Renaissance*]. *New Zealand Sociology, 14*(1), 137-142.

Johnston, P. M. G. (2001). When Indigenous knowledge destabilises the borders: Research in Aotearoa/New Zealand. In *Indigenous Knowledge Conference,*

Indigenous Peoples Program, Extension Division. University of Saskatchewan, Saskatoon.

Johnston, P. M. (2003). Research in a bicultural context: The case of Aotearoa/New Zealand. In T. Greenfield & S. May (Eds.), *Educational research practice: Making sense of methodology* (pp. 98-110). Open University Press.

Kahukura-Iosefa, R. (2017, September 5). Chinese identity in Aotearoa. Tea One News. https://www.teaonews.co.nz/2017/09/05/chinese-identity-in-aotearoa/

Kaptchuk, T. J. (2000). The web that has no weaver: Understanding Chinese medicine (2nd ed.). Congdon & Weed.

King, M. (2003). *The Penguin history of New Zealand*. Penguin Books.

Kluckhohn, F., & Strodtbeck, F. L. (1961). *Variations in value orientations*. Peterson.

Lee, J. B. J. (2007). *Māori-Chinese identity and schooling in Aotearoa: Jade Taniwha*. Rautaki Ltd.

Li, L. I. (2017). A discussion on the core connotation and value of tea culture. *Journal of Tea*, 04.

Li, M. (2003). Culture and classroom communication: A case study of Asian students in New Zealand language schools. Paper presented at the joint NZARE-AARE Conference, Auckland, New Zealand. Retrieved from https://www.aare.edu.au/data/publications/2003/li03077.pdf

Li, P. P. (2012). Toward an integrative framework of indigenous research: The geocentric implications of Yin-Yang Balance. Asia Pacific Journal of Management, 29(4), 849–872.

Li, R. (2020). The power of Chinese leaves: Tea drinking customs in different countries. *International Journal of Social Science and Education Research, 3*(3), 1-4.

Lianhe Zaobao. (2024, April 25). 英国首相苏纳克在华沙演讲中称中国为威权国家，中方强烈谴责 [British Prime Minister Sunak calls China an authoritarian country in Warsaw speech; China strongly condemns]. *Lianhe Zaobao*.

Retrieved from https://www.zaobao.com.sg/realtime/china/story20240425-3498958

Lincoln, Y. S., & Guba, E. G. (1985). *Naturalistic inquiry*. SAGE Publications.

Liamputtong, P. (2009). Qualitative research methods (3rd ed.). Oxford University Press.

Liu, H. (2008). Comparison between the Chinese time view and the Western view. *Sino-US English Teaching, 5*(11). http://www.linguist.org.cn/doc/su200811/su20081112.pdf

Love, C. (2004, November). Understanding social well-being: Māori contributions. In *Social Policy Research and Evaluation Conference*, Wellington, New Zealand.

Lovell, J. (2011). The Opium War: Drugs, dreams and the making of China. Picador.

Lukes, S. (1974). *Power: A radical view*. Macmillan.

Macduff, I. (2006). Your pace or mine? Culture, time, and negotiation. *Negotiation Journal, 22*(1), 31-45.

Makeham, J. (2020). *Lost soul: "Confucianism" in contemporary Chinese academic discourse*. Brill.

Marshall, J. D. (1988). *Why go to school?*. Dunmore Press.

McIntyre, N. (2008). *Ethnic minority migrant Chinese in New Zealand: A study into their acculturation and workplace interpersonal conflict experiences* [Master's thesis, Auckland University of Technology]. http://aut.researchgateway.ac.nz/bitstream/10292/380/4/McIntyreN_a.pdf

Mead, H. M. (2003). *Tikanga Māori: Living by Māori values*. Huia Publishers.

Mead, H. M. (2016). *Tikanga Māori (Revised edition): Living by Māori values*. Huia Publishers.

Merriam, S. B. (1998). *Qualitative research and case study applications in education* (2nd ed.). Jossey-Bass.

Mikaere, A. (2011). *Colonising myths - Māori realities: He Rukuruku Whakaaro*. Huia Publishers.

Ming, L. (2014). Yin yang philosophy and Chinese mental health. *Psychoanalysis in China*, 62-72.

Ministry for Culture and Heritage. (2021). Differences between the texts. *New Zealand History*. https://nzhistory.govt.nz/politics/treaty/read-the-Treaty/differences-between-the-texts

Moorfield, J. C. (2005). *Te aka: Māori-English, English-Māori dictionary and index*. Longman/Pearson Education New Zealand.

Moorfield, J. C. (2012). *Te aka: Māori-English, English-Māori dictionary and index* (3rd ed.). Longman/Pearson Education New Zealand.

Morrison, S. (2024). *Māori made easy: Pocket guide*. Penguin Random House New Zealand.

Museum of New Zealand Te Papa Tongarewa. (n.d.). Full text of Te Tiriti o Waitangi. *Te Papa*. Retrieved August 20, 2024, from https://www.tepapa.govt.nz/discover-collections/read-watch-play/Māori/treaty-waitangi/treaty-close/full-text-te-tiriti-o

Needham, J. (1986). Science and civilisation in China (Vol. 5, Chemistry and Chemical Technology). Cambridge University Press.

New Zealand Government. (1991). *Resource Management Act*. Parliamentary Counsel Office.

Nikora, L. W. (2007). *Māori Social Identities in New Zealand and Hawai'i*.

O'Malley, V. (2019). *The great war for New Zealand: Waikato 1800–2000*. Auckland, New Zealand: Penguin Books.

Omura, S. (2014). *The Treaty of Waitangi and Asian immigrants in Aotearoa: A reflective journey* [Doctoral dissertation, University of Waikato].

Ong, W. J. (1982). *Orality and Literacy: The Technologizing of the Word.* Methuen.

Opai, K. (2013). *The art of Māori protocol*. Opai Māori Publications.

Opai, K. (2021). *Tikanga: An introduction to te ao Māori*. Upstart Press.

Orange, C. (1987). *The Treaty of Waitangi*. Allen & Unwin New Zealand Ltd.

Orbell, M. (1995). *The illustrated encyclopedia of Māori myth and legend*. Canterbury University Press.

Park, R. E. (1925). *The city: Suggestions for investigation of human behavior in the urban environment*. University of Chicago Press.

Pake, T., Maloney, K., & Cleave, P. (1993). *Māori concepts of space, time and number = Tatou kohatu ahu nuku, ahu rangi*. Koha Press, Te Hau Ora Tinana.

Pathways New Zealand. (2023). *New Zealand's investor immigration policy is not for the faint-hearted*. Pathways NZ. https://www.pathwaysnz.com/news-item/new-zealands-investor-immigration-policy-is-not-for-the-faint-hearted

Peters again raises concerns about Chinese immigration. (2013, May 24). *The New Zealand Herald*. https://www.nzherald.co.nz/

Pool, I., & Kukutai, T. (2011). Decades of despair, 1840–1900. In Te Ara – The Encyclopedia of New Zealand. Retrieved [January 31, 2025], from https://teara.govt.nz/en/taupori-maori-maori-population-change/page-2

Radio New Zealand. (2020, December 6). Police investigate 'shocking' attack on Rotorua hot pools visitors. *RNZ*. https://www.rnz.co.nz/news/national/433333/police-investigate-shocking-attack-on-rotorua-hot-pools-visitors

Radio New Zealand. (2024, January 31). *Indian population leapfrogs Chinese to become third-largest ethnicity in New Zealand*. RNZ. https://www.rnz.co.nz/news/indonz/529761/indian-population-leapfrogs-chinese-to-become-third-largest-ethnicity-in-new-zealand

Ramsden, I. (1994). Own the past and create the future. In K. Irwin & I. Ramsden (Eds.), *Toi Wahine: The worlds of Māori women* (pp. xx-xx). Penguin Books.

Saldana, J. (2016). *The coding manual for qualitative researchers* (3rd ed.). Sage Publications.

Sampson, E. E. (1988). The debate on individualism: Indigenous psychologies of the individual and their role in personal and societal functioning. *American Psychologist, 43*(1), 15-22.

Schaab-Hanke, D. (2021). Creating the opium war: British imperial attitudes towards China 1792–1840. *Journal of World History, 32*(1), 1-24.

Schriber, J. B., & Gutek, B. A. (1987). Some time dimensions of work: Measurement of an underlying aspect of organisation culture. *Journal of Applied Psychology, 72*(4), 642-650.

Shepheard, N. (2007, August 19). Chinese may aid Māori. *The New Zealand Herald*. https://www.nzherald.co.nz/kahu/chinese-may-aid-Māori/NH23C3R5ZQGIHLXYZSYL2JLKDI/

Silverman, D. (2013). *Doing Qualitative Research: A Practical Handbook.* SAGE.

Singham, M. (2006). Multiculturalism in New Zealand: The need for a new paradigm. *Aotearoa Ethnic Network Journal, 1*(1), 33-37.

Smith, L. T. (1999). *Decolonising methodologies: Research and indigenous peoples* (1st ed.). Zed Books.

Smith, L. T. (2005). On tricky ground: Researching the native in the age of uncertainty. In N. K. Denzin & Y. S. Lincoln (Eds.), *The Sage handbook of qualitative research* (3rd ed., pp. 85-107). Sage Publications.

Smith, L. T. (2012). *Decolonising methodologies: Research and indigenous peoples* (2nd ed.). Zed Books.

Sneller, C. D. (2012). Take away your opium and your missionaries: The Opium Wars (1839–60) and the Chinese national psyche. *Journal of Asian Studies, 71*(4), 1017-1045. http://bit.ly/2n6teQs

Stake, R. E. (1995). *The art of case study research*. Sage Publications.

Stake, R. E. (2006). *Multiple case study analysis*. Guilford Press.

Statistics New Zealand. (2013). *Māori language speakers: Statistics from the 2013 Census*. Statistics New Zealand.

Stewart, E. (2023, November 2). What stands in the way of the ACT Party plan for a referendum on the Treaty of Waitangi. *RNZ*. https://www.rnz.co.nz/news/in-depth/501486/what-stands-in-the-way-of-the-act-party-plan-for-a-referendum-on-the-treaty-of-waitangi

Sullivan, A. (1995). The practice of tribalism in postcolonial New Zealand. *Cultural Studies, 9*(1), 43-60.

Sullivan, A. (1997). Māori politics and government policies. In R. Miller (Ed.), *New Zealand politics in transition* (pp. 63-79). Oxford University Press.

Tabachnick, B. G., & Fidell, L. S. (2013).*Using multivariate statistics (6th ed.)*. Pearson.

Tajfel, H. (1969). Cognitive aspects of prejudice. *Journal of Biosocial Science, 1*(S1), 173-191.

Tajfel, H., Billig, M., Bundy, R. P., & Flament, C. (1971). Social categorization and intergroup behaviour. *European Journal of Social Psychology, 1*(2), 149-177.

Tajfel, H. (1982a). Instrumentality, identity and social comparisons. In H. Tajfel (Ed.), *Social identity and intergroup relations* (pp. 483-507). Cambridge University Press.

Tajfel, H. (1982b). Social psychology of intergroup attitudes. *Annual Review of Psychology, 33*, 1-39.

Tajfel, H., & Turner, J. (1986). The social identity theory of intergroup behavior. In S. Worchel & W. G. Austin (Eds.), *Psychology of intergroup relations* (pp. 7-24). Nelson Hall.

Te Ara - The Encyclopedia of New Zealand. (n.d.). Te Reo Māori [Encyclopedia entry]. https://teara.govt.nz

Te Manu Korihi. (2024, November 7). *Treaty Principles Bill protest lands on David Seymour's electoral doorstep*. RNZ. https://www.rnz.co.nz/news/te-manu-korihi/533102/treaty-principles-bill-protest-lands-on-david-seymour-s-electoral-doorstep

Te Ngahue, R. (2020). *Re-envisioning Te Tiriti: Māori partnerships and multicultural inclusion in Aotearoa New Zealand*. Journal of Indigenous Studies, 15(1), 45–67.

Te Puni Kōkiri. (2019). *Te Reo Māori Strategy*. https://www.tpk.govt.nz/en/whakamahia/te-reo-Māori

Teddlie, C., & Tashakkori, A. (2009). *Foundations of mixed methods research: Integrating quantitative and qualitative approaches in the social and behavioral sciences.* Sage Publications.

Waitangi Tribunal. (2024). Translation of Te Reo Māori text. *Treaty of Waitangi*. Retrieved April 2, 2024, from https://www.waitangitribunal.govt.nz/treaty-of-waitangi/translation-of-te-reo-Māori-text

Walker, R. (1990). *Ka whawhai tonu matou: Struggle without end*. Penguin Books.

Walker, R. (2004). Ka Whawhai Tonu Matou: Struggle Without End. Penguin.

Walters, R., Buckley, H., Jacomb, C., & Matisoo-Smith, E. (2017). Mass migration and the Polynesian settlement of New Zealand. *Journal of World Prehistory, 30*(4), 351–376. https://doi.org/10.1007/s10963-017-9100-z

Wang, Y. (2012). *Culturally sensitive interview methods in Chinese qualitative research: The role of social rituals in establishing rapport.* Chinese Journal of Qualitative Inquiry, 8(2), 102–118.

Weymes, E. (2007). *Understanding China: Building bridges for business success*. Dunmore Publishing.

Wilson, S. (2001). What is an indigenous research methodology? *Canadian Journal of Native Education, 25*(2), 175-179.

Wilson, S. (2008). *Research is ceremony: Indigenous research methods*. Fernwood Publishing.

Wixon, K. (2016). Māori, made in China and making it in China. *NZ Story*. https://www.nzstory.govt.nz/about-us/news/Māori-made-in-china-and-making-it-in-china/

Wong, T. S. L., Pavlika, V., Xu, C. L., & Huang, E. C. (2008, July). A methodology for the integration of ancient and modern system theories: The portal for the 2000-years old Taichi Yin-Yang system theory. In *Proceedings of the 52nd Annual Meeting of the ISSS-2008*, Madison, Wisconsin.

Wu, D. Y., & Tseng, W. S. (1985). Introduction: The characteristics of Chinese culture. In W. S. Tseng & D. Y. Wu (Eds.), *Chinese culture and mental health* (pp. 3-13). Academic Press.

Yin, R. K. (1984). *Case study research: Design and methods*. SAGE Publications.

Yin, R. K. (2014). *Case study research: Design and methods* (5th ed.). SAGE Publications.

Yin, R. K. (2018). Case study research and applications: Design and methods (6th ed.). Sage Publications.

Zainal, Z. (2007). Case study as a research method. *Jurnal Kemanusiaan, 5*(1), 1-6.

Zhang, Y. (2022). Exploring Yin-Yang philosophy as a philosophical foundation for mixed methods research. Educational Philosophy and Theory, 54(10), 1623–1635.

Zhao, I. Y., Holroyd, E., Wright-St Clair, V. A., Wang, S. S., Garrett, N., & Neville, S. (2022). Feeling a deep sense of loneliness: Chinese late-life immigrants in New Zealand. Australasian Journal on Ageing, 41(3), 448–456. https://doi.org/10.1111/ajag.13108

Appendices

Appendix A

Participant Consent Form

Research Project Title: Tūtira mai ngā iwi: Māori Myth in Chinese eyes.

1. I have read the attached Information Sheet and have had details of the study explained to me.

2. My questions about the study have been properly answered to my satisfaction, and I understand that I have my rights to ask further questions at any time.

3. I also understand that I am free to withdraw from the study at any time, or to decline to answer any particular questions in this study.

4. I agree to provide information to the researchers under the conditions of confidentiality set out on the information sheet.

5. The decision I made corresponds to my free will and I further confirm it is my own wish to participate in this study under the conditions set out in the Information Sheet.

6. I would like my information: (circle your option)

a) Returned to me

b) Returned to my family or nominated person.

c) Other arrangements (please specify)……

I consent/do not consent to the information collected for the purposes of this research to be used for any other research purposes. (Delete what does not apply)

Participant's Name: _____ Participant's Signature: _____

Contact details: _____ Date: _____
/ /

Appendix B

Information Sheet

Research Project Title: Tūtira mai ngā iwi: Māori Myth in Chinese eyes. Tēnā koe, I am Hong Hu, a lawyer from Auckland, currently undertaking Professional Doctor Degree research on Chinese views on Tikanga Māori and Treaty of Waitangi in New Zealand. I am supervised by Professor Patricia Johnston-Ak. This research will explore three primary research questions:

1) Do the Chinese understand Tikanga Māori and the Treaty of Waitangi? If so, what are the shared aspects between Tikanga Chinese and Tikanga Māori? How can these shared aspects be put into practice to support each other?

2) How could this research assist the Chinese to have a better understanding of Māori matters?

3) Do New Zealand immigration laws implement the spirit of the Treaty of Waitangi, protect Māori's interests?

I would like to invite you for a survey and or an interview focusing on the above research questions which would typically take an hour to complete.

I would like to know how you feel about the Treaty of Waitangi and Tikanga Māori, and hopefully, it will allow me to obtain your clear views, and any feedback will be valuable to this research. I must thank you in advance.

You do not have to answer particular questions if you do not wish to, and you do not need to give any reason if you do not want to.

No one except my supervisors and I have access to the primary data records. Your name will not be published in any form but will be replaced with unidentifiable aliases. After completion of this study, the collected data will be destroyed. You can withdraw from this research at any stage.

After I finish the preliminary analysis, I will send you a summary of the findings. Also, I would like to present the final results to the Chinese community in New Zealand and or overseas after fully completing my PhD thesis. If you have any questions, please contact me. Researcher's Name: Hong Hu

Contact details: honghulawyers@gmail.com, Mobile: 021 768878

Supervisor's name: Professor Patricia Johnston-Ak;

Contact number: +64 7 306 3288

Email: Patricia.Johnston-Ak@wananga.ac.nz

Appendix C

Online Survey Questions

亲爱的朋友们:我是胡弘律师， 我现在正在毛利大学进行“中国人眼中毛利文化”博士课题研究，我们将通过线上简答题初步了解在新西兰的中国人对毛利人及毛利文化的了解程度，遴选并设计进一步深入研究方案。 毛利大学博士伦理委员会已经核准批复本项研究，恳请您花几分钟时间回答以下问题，通过网络线上直接回复或发邮件到 phd@honghulawyers.com， 我们将在调查结束时进行抽奖表达谢意，并通过您的邮箱地址通知获奖者。再次感谢您们的参与与支持。

您的名字(可以用笔名):

您的邮箱地址:

您的性别:

您的年龄:

您到达新西兰之前的职业:

您抵达新西兰后的职业:

您来自中国的哪个城市？

您来新西兰多少年？

您为什么移民到新西兰？

您对新西兰的毛利人有什么了解？

在您移居新西兰之前，您是否了解《怀唐伊约》？

来到新西兰后，您是否了解《怀唐伊条约》？您对毛利人传统价值及文化有任何了吗？

Online Survey Questions:

Your Name:

Your Gender:

Your Age:

Original city from China:

Occupation before arrival to New Zealand:

Occupation after arrival to New Zealand:

How many years of emigration to New Zealand?

Why did you emigrate to New Zealand?

What knowledge do you have about the indigenous Māori people of New Zealand?

Do you know about the Treaty of Waitangi before you emigrate to New Zealand?

Do you have knowledge about the Treaty of Waitangi after you migrate to New Zealand?

Do you have any knowledge of Tikanga Māori?

Appendix D

Interview Questions

面谈问题您的姓名(可以使用笔名):性别:年龄:

问题

您什么时候来新西兰的, 为什么？

您来到新西兰前时是否知道新西兰《怀唐伊条约》？

如果是知道的话, 您从哪里了解的《怀唐伊条约》？

您来到新西兰后, 现在对《怀唐伊条约》又了解多少？

您如何看待《怀唐伊条约》条约, 该条约与您有关联吗？

如果有关, 为什么, 如果没有关联那又是为什么呢？

您对新西兰土著毛利历史文化有什么了解, 您从哪里得到的信息？

你会说毛利语吗？会说哪些？ 如果目前不会， 您会考虑学习毛利语吗？

您是否认为新西兰移民局官网需要包含有关《怀唐伊条约》和毛利 人历史文化的相关信息？

您了解毛利传统礼仪及价值观吗？ 比如交换礼物, 欢迎仪式上的传统礼仪 您会考虑学习并运用吗？

Interview Questions:

Introduction

Your Name (a pen name can be used):

Gender:

Age:

Original city from China:

Questions: When did you come to New Zealand and why?

Did you know about New Zealand's founding document, the Treaty of Waitangi, when you first came to New Zealand? If so, where did you learn about the Treaty of Waitangi?

What do you know about the Treaty of Waitangi now?

What do you think about the Treaty? Do you think the Treaty applies to you? Why or why not?

What knowledge do you have about the indigenous Māori people of New Zealand in terms of their history and Tikanga and where did you get that information from?

Do you understand the Māori language? If so, what are they? If not, will you consider learning Te Reo? Do you think that the Immigration New Zealand website needs to include information about the Treaty of Waitangi and Māori?

What do you know about Tikanga Māori, and will you consider learning and practise Tikanga (like in Pōwhiri) and Te Takoha (gift-giving)?

Thank you for your participation!

Appendix E

Te Reo Kupu

Ariki = First-born male or female of a family of senior rank

Atua = Supernatural being or creature that reveals the spirit world; Christian God

Haka = Dance of challenge, welcome; chant accompanying a dance with actions

Hangi = Earth oven

Hapū = Descent group, clan; modern meaning: section of a tribe, secondary tribe, literally: to have conceived.

Hui = Meeting, assembly, coming together.

Iwi = Set of people bound together by descent from a common ancestor or ancestors; literally: bone; modern meaning: tribe.

Kāinga = Home, place of abode, lodgings, quarters

Karakia = Incantation, charm, spell, ancient rites, invocation; Christian prayers

Kaumātua = Elder, senior man or woman, community leader

Kawa = Tribal protocol followed on a marae; ceremonies of greeting and farewell.

Kōwhaiwhai = Painted scroll ornamentation on traditional houses

Mana = Authority, power, psychic force, prestige

Māoritanga = Māori culture, including the identity, values, traditions, practices and beliefs of the Māori people.

Marae = Open space or courtyard where people gather, generally in front of a main building or meeting house; forum of social life; modern meaning: the complex of buildings surrounding the courtyard and the courtyard itself.

Mauri = Life principle: the material object that is a symbol of the hidden principle protecting the vitality

Moko = Tattoo on face or body

Pā = Fortified refuge or settlement

Pākehā = Non-Māori, usually of British ethnic origin or background

Puhi = The young woman of rank reserved for an arranged marriage; virgin

Rāhui = Prohibition; the setting aside of a place or thing for a specified time; permanent reservation of land for a specific purpose

Rangatira = Well-born, well-bred person; chief, male or female; leader of a tribe

Rangatiratanga = Domain or autonomous authority of the rangatira, sometimes sovereignty; chiefly qualities of a rangatira

Rūnanga = Tribal or public assembly, conference, council

Tangata = Human being, person

Tangata whenua = Literally: the person or people of the land; people belonging to a tribal region; hosts as distinct from visitors

Tangihanga = Ceremony of mourning

Taniwha = Guardian, legendary monster

Tapu = Sacred; under religious restriction

Tohunga = Priest; expert in traditional lore; skilled in specific activity; healer

Tukutuku = Ornamental lattice-work between the walls in a traditional house

Utu = Revenge, compensation, reward, price, payment; repayment in goods; retribution in battle

Waiata = Chant, song, poetry; to chant, to sing

Whakapapa = Genealogical table; to recite in proper order; literally: to place in layers

Whānau = Extended family group; to be born; modern meaning: family

Whare = house Dwelling

Whare wānanga = School of learning; modern meaning: university

Whenua = Literally: afterbirth; land, ground, earth, a country

Appendix F

Application for Residence Guide INZ 1105

Skilled Migrant Category(Source:https://www.immigration.govt.nz/)

LODGEMENT REQUIREMENTS CHECKLIST

The Immigration Regulations in New Zealand require that a residence application not be accepted for consideration unless particular documents are provided to an immigration officer. If you are not required to provide a standard document required for lodging an application, this will be specified to you in your Invitation to Apply. Please complete the following checklist to ensure you have provided original or certified copies of all necessary documents:

- A signed and completed application form.
- An application fee and immigration levy if applicable.
- Two passport-size photographs for each applicant.
  - A current passport or certificate of identity for each applicant (or certified copies).
- A full birth certificate for each applicant.
  - Where applicable, evidence of your relationship with your partner, as described in this guide at Completing Section
- H: Partner's identity.
  - Where applicable, evidence of the custody arrangements for dependent children, as described in this guide at
- Completing Section P: Child's identity.
  - A police certificate for each applicant aged 17 years and over from their country of citizenship and from any country in which they have lived for 12 months or more in the past 10 years, which are less than six months old at the time the application is lodged.

- Completed medical certificates for each applicant which are less than three months old when the application is lodged, unless you have previously provided these certificates with an earlier visa application, and they were issued less than 36 months ago. If your doctor submits your medical certificate(s) on your behalf, provide the eMedical reference number(s). Pregnant women and children aged under 11 years are not required to provide the Chest X-ray

- Certificate unless a special report is required.

- Evidence of the English language ability of all applicants aged 16 years and over, as described under English language requirements in this guide's summary of terms (unless the secondary applicants are pre-purchasing

- English for Speakers of Other Languages (ESOL) tuition).

- Where applicable, evidence of your and/or your partner's offers of skilled employment for which either of you are claiming points and/or bonus points, as described in this guide at Completing Section E: Skilled employment.

- Evidence of your and/or your partner's full or provisional registration if either of you have current skilled employment in New Zealand or an offer of skilled employment in New Zealand in an occupation which requires registration.

- Where applicable, the qualifications for which you and/or your partner are claiming points and/or bonus points.

- Where applicable, an NZQA assessment (Pre-Assessment Result (PAR), International

- Qualifications Assessment

- (IQA), or Qualifications Assessment Report (QAR)) of your and/or your partner's qualifications.

- See this guide at

- Completing Section S: Child's English language ability.

  - Where applicable, your and/or your partner's certificate of registration. See this guide at Completing Section F:

- Recognised qualifications.

  - Where applicable, evidence of your skilled work experience for which you are claiming points and/or bonus points, as described in this guide at Completing Section G: Recognised work experience.

  - Please provide all the required documentation with the application. Failure to provide any of the above documentation may result in your application being returned to you.

Appendix G

Requirements for NZ Citizenship

(Source:https://www.govt.nz/browse/passports-citizenship-and-identity/nz-citizenship/requirements-for-nz-citizenship/)

Before you apply, check you meet the requirements to become a New Zealand citizen.

In this section :

Check you meet the requirements for NZ citizenship.

Use this self-check tool to find out if you meet the requirements for New Zealand citizenship.

Presence in NZ requirements

You need to show you have been physically present in New Zealand for a certain amount of time and that you intend to continue living here.

1. You have been living as an NZ resident for at least the last five years

If you have had more than 1 type of visa or permit in the last five years

You can apply for New Zealand citizenship as long as each visa or permit allows you to live here indefinitely.

If you are an Australian citizen or permanent resident

You can apply for New Zealand citizenship if you have lived here for at least the last five years.

2. You have spent enough time in NZ in the last five years

You need to have been physically present in New Zealand for a certain amount of time during the previous five years. The five years are counted backwards from the day you apply for citizenship.

You might not meet this requirement if you have been out of New Zealand for longer than four months in any 12-month period. This could be one long trip or many shorter trips.

3. You intend to keep living here

You must intend to live in New Zealand once you become a citizen.

Language requirements

You need to be able to hold a basic conversation in English to get New Zealand citizenship.

If you apply in person

Your English is checked at your appointment.

If your English is not good enough, the case officer will tell you what you can do next.

If you apply online or by post

You must send something with your application that proves you can speak English. Accepted documents:

- School certificate
- School report international
- English Language Testing System (IELTS) form
- Employer reference letter
- University academic record
- University certificate – bachelor's, diploma, master's, PhD

- If a case officer has any questions about your English, they might ask you to come in for an interview.

- At the interview, if the case officer does not think your English is good enough, they will tell you what you can do next.

Character requirements You need to show you are of good character to get New Zealand citizenship. If you have never been in trouble with the law, here or overseas, you meet this requirement.

Traffic offences

You do not need to worry about parking tickets or speed camera fines.

The Citizenship Office will talk to you if a police check shows you have:

- 100 or more demerit points on your driver licence

  A recent pattern of other fines or infringements in New Zealand or anywhere else.

Crimes, investigations and other offences

You might not get citizenship if you have:

- charges pending against you in any country

- been convicted of a crime in the last 3 years

Spent any time in prison in the last 7 years ● ever had a prison sentence of more than 5 years ● an undischarged protection

Appendix H

Ethics Research Committee Application

19/03/2021 Student ID: 2190028

Hong Hu, Po Box 105810,Auckland 1143

Tēnā koe Robert

Tēnā koe i roto i ngā tini āhuatanga o te wā.

Ethics Research Committee Application Outcome: Approved

The Ethics Research Committee met on Wednesday 03rd March 2021 and I am pleased to inform you that your ethics application has been approved. The committee commends you on your hard work to this point and wishes you well with your research.

Please contact your Supervisor Professor Patricia Johnston-Ak as soon as possible on receipt of this letter so that they can answer any questions that you may have regarding your research, now that your ethics application has been approved.

Please ensure that you keep a copy of this letter on file and use the Ethics Research Committee document reference number: EC2021.08 in any correspondence relating to your research, with participants, or other parties; so that they know you have been given approval to undertake your research. If you have any queries relating to your ethics application, please contact us on our free phone number 0508926264; or e-mail to ethics@wananga.ac.nz.

Nāku noa nā Kahukura Epiha, Ethics Research Committee Administrator

Ethics committee document reference number: EC2021.08

Supervisor Name: Professor Patricia Johnston-Ak

Supervisor Email: Patricia.Johnston-Ak@wananga.ac.nz

TE WHARE WĀNANGA O
AWANUIĀRANGI

EC2021.08

19/03/2021 Student ID: 2190028

Hong Hu
Po Box 105810
Auckland
1143

Tēnā koe Robert

Tēnā koe i roto i ngā tini āhuatanga o te wā.

Ethics Research Committee Application Outcome: Approved

The Ethics Research Committee met on Wednesday 03rd March 2021 and I am pleased to inform you that your ethics application has been approved. The committee commends you on your hard work to this point and wish you well with your research.

Please contact your Supervisor Professor Patricia Johnston-Ak as soon as possible on receipt of this letter so that they can answer any questions that you may have regarding your research, now that your ethics application has been approved.

Please ensure that you keep a copy of this letter on file and use the Ethics Research Committee document reference number: EC2021.08 in any correspondence relating to your research, with participants, or other parties; so that they know you have been given approval to undertake your research. If you have any queries relating to your ethics application, please contact us on our free phone number 0508926264; or e-mail to ethics@wananga.ac.nz.

Nāku noa nā
Kahukura Epiha
Ethics Research Committee Administrator

Ethics committee document reference number: EC2021.08
Supervisor Name: Professor Patricia Johnston-Ak Supervisor Email:

WHAKATĀNE
13 Domain Road
Private Bag 1006
Whakatāne 3158
New Zealand
Telephone: +64 7 307 1467
Freephone: 0508 92 62 64
Facsimile: +64 307 1475

TĀMAKI MAKAURAU (AUCKLAND)
Building 1
19 Lambie Drive
Papatoetoe
Auckland 2104
PO Box 76035
Manukau City
Auckland 2241
Telephone: +64 9 260 4107
Facsimile: +64 9 263 5119

TE TAITOKERAU (WHANGAREI)
12A Murdoch Crescent
Raumanga Heights
Whangarei 0110
Private Bag 9019
Whangarei
Freephone: 0508 92 62 64
Telephone: 09 430 4901

www.wananga.ac.nz

Appendix I Te Tiriti ō Waitangi

Most chiefs signed the Māori text of the Treaty. This text was signed at Waitangi on 6 February 1840, and thereafter in the north and at Auckland. The Māori version is reproduced as it was written. See the sheet containing the Te Reo Māori text of Te Tiriti ō Waitangi | The Treaty of Waitangi(link is external)

Te Tiriti ō Waitangi

Ko Wikitoria te Kuini o Ingarani i tana mahara atawai ki nga Rangatira me nga Hapu o Nu Tirani i tana hiahia hoki kia tohungia ki a ratou o ratou rangatiratanga me to ratou wenua, a kia mau tonu hoki te Rongo ki a ratou me te Atanoho hoki kua wakaaro ia he mea tika kia tukua mai tetahi Rangatira - hei kai wakarite ki nga Tangata Māorio Nu Tirani - kia wakaaetia e nga Rangatira Māori te Kawanatanga o te Kuini ki nga wahikatoa o te wenua nei me nga motu - na te mea hoki he tokomaha ke nga tangata o tona Iwi Kua noho ki tenei wenua, a e haere mai nei.

Na ko te Kuini e hiahia ana kia wakaritea te Kawanatanga kia kaua ai nga kino e puta mai ki te tangata Māoriki te Pākehā e noho ture kore ana.

Na kua pai te Kuini kia tukua a hau a Wiremu Hopihona he Kapitana i te Roiara Nawi hei Kawana mo nga wahi katoa o Nu Tirani e tukua aianei amua atu ki te Kuini, e mea atu ana ia ki nga Rangatira o te wakaminenga o nga hapu o Nu Tirani me era Rangatira atu enei ture ka korerotia nei.

Ko te tuatahi

Ko nga Rangatira o te wakaminenga me nga Rangatira katoa hoki ki hai i uri ki taua wakaminenga ka tuku rawa atu ki te Kuini o Ingarani ake tonu atu - te Kawanatanga katoa o o ratou wenua.

Ko te tuarua

Ko te Kuini o Ingarani ka wakarite ka wakaae ki nga Rangatira ki nga hapu - ki nga tangata katoa o Nu Tirani te tino rangatiratanga o o ratou wenua o ratou kainga me o ratou taonga katoa. Otiia ko nga Rangatira o te wakaminenga me nga Rangatira katoa atu ka tuku ki te Kuini te hokonga o era wahi wenua e pai ai te tangata nona te wenua - ki te ritenga o te utu e wakaritea ai e ratou ko te kai hoko e meatia nei e te Kuini hei kai hoko mona.

Ko te tuatoru

Hei wakaritenga mai hoki tenei mo te wakaaetanga ki te Kawanatanga o te Kuini - Ka tiakina e te Kuini o Ingarani nga tangata Māori katoa o Nu Tirani ka tukua ki a ratou nga tikanga katoa rite tahi ki ana mea ki nga tangata o Ingarani.

[signed] W. Hobson Consul & Lieutenant Governor

Na ko matou ko nga Rangatira o te Wakaminenga o nga hapu o Nu Tirani ka huihui nei ki Waitangi ko matou hoki ko nga Rangatira o Nu Tirani ka kite nei i te ritenga o enei kupu. Ka tangohia ka wakaaetia katoatia e matou, koia ka tohungia ai o matou ingoa o matou tohu.

Ka meatia tenei ki Waitangi i te ono o nga ra o Pepueri i te tau kotahi mano e waru rau e wa te kau o to tatou Ariki. Ko ngā Rangatira o te Wakaminenga

Appendix J

English translation of the Māori Treaty

This translation of the Māori Treaty text, when compared with the English version, shows several crucial differences of meaning, especially in the first and second articles.

THE TREATY OF WAITANGI

Her Majesty Victoria Queen of the United Kingdom of Great Britain and Ireland regarding with Her Royal Favor the Native Chiefs and Tribes of New Zealand and anxious to protect their just Rights and Property and to secure to them the enjoyment of Peace and Good Order has deemed it necessary in consequence of the great number of Her Majesty's Subjects who have already settled in New Zealand and the rapid extension of Emigration both from Europe and Australia which is still in progress to constitute and appoint a functionary properly authorized to treat with the Aborigines of New Zealand for the recognition of Her Majesty's sovereign authority over the whole or any part of those islands - Her Majesty therefore being desirous to establish a settled form of Civil Governmentwith a view to avert the evil consequences which must result from the absence of the necessary Laws and Institutions alike to the native population and to Her subjects has been graciously pleased to empower and to authorize me William Hobson a Captain in Her Majesty's Royal Navy Consul and Lieutenant Governor of such parts of New Zealand as may be or hereafter shall be ceded to Her Majesty to invite the confederated and independent Chiefs of New Zealand to concur in the following Articles and Conditions.

Article the first

The Chiefs of the Confederation of the United Tribes of New Zealand and the separate and independent Chiefs who have not become members of the Confederation cede to Her Majesty the Queen of England absolutely and without reservation all the rights and powers of Sovereignty which the said Confederation of Individual Chiefs respectively exercise or possess or maybe supposed to exercise or to possess over their respective Territories as the sole sovereigns thereof.

Article the second

Her Majesty the Queen of England confirms and guarantees to the Chiefs and Tribes of New Zealand and to the respective families and individuals thereof the full exclusive and undisturbed possession of their Lands and Estates Forests Fisheries and other properties which they may collectively or individually possess so long as it is their wish and desire to retain the same in their possession; but the Chiefs of the United Tribes and the individual Chiefs, yield to Her Majesty the exclusive right of Preemption over such lands as the proprietors thereof may be disposed to alienate at such prices as may be agreed upon between the respective Proprietors and persons appointed by Her Majesty to treat with them in that behalf.

Article the third

In consideration thereof Her Majesty the Queen of England extends to the Natives of New Zealand Her royal protection and imparts to them all the Rights and Privileges of British Subjects.

[signed] W. Hobson Lieutenant Governor

Now therefore We the Chiefs of the Confederation of the United Tribes of New Zealand being assembled in Congress at Victoria in Waitangi and We the Separate and Independent Chiefs of New Zealand claiming authority over the Tribes and Territories which are specified after our respective names, having been made fully to understand the Provisions of the foregoing Treaty, accept and enter into the same in the full spirit and meaning thereof in witness of which we have attached our signatures or marks at the places and the dates respectively specified.

Done at Waitangi this Sixth day of February in the year of Our Lord one thousand eight hundred and forty.

The Chiefs of the Confederation

Appendix K Treaty of Waitangi in English

This English text was signed at Waikato Heads in March or April 1840 and at Manukau Harbour on 26 April. A total of 39 chiefs signed.

See the sheet containing the English text of Te Tiriti ō Waitangi / The Treaty of Waitangi (link is external)

THE TREATY OF WAITANGI

Her Majesty Victoria Queen of the United Kingdom of Great Britain and Ireland regarding with Her Royal Favor the Native Chiefs and Tribes of New Zealand and anxious to protect their just Rights and Property and to secure to them the enjoyment of Peace and Good Order has deemed it necessary in consequence of the great number of Her Majesty's Subjects who have already settled in New Zealand and the rapid extension of Emigration both from Europe and Australia which is still in progress to constitute and appoint a functionary properly authorized to treat with the Aborigines of New Zealand for the recognition of Her Majesty's sovereign authority over the whole or any part of those islands - Her Majesty therefore being desirous to establish a settled form of Civil Governmentwith a view to avert the evil consequences which must result from the absence of the necessary Laws and Institutions alike to the native population and to Her subjects has been graciously pleased to empower and to authorize me William Hobson a Captain in Her Majesty's Royal Navy Consul and Lieutenant Governor of such parts of New Zealand as may be or hereafter shall be ceded to Her Majesty to invite the confederated and independent Chiefs of New Zealand to concur in the following Articles and Conditions.

Article the first

The Chiefs of the Confederation of the United Tribes of New Zealand and the separate and independent Chiefs who have not become members of the Confederation cede to Her Majesty the Queen of England absolutely and without reservation all the rights and powers of Sovereignty which the said Confederation of Individual Chiefs respectively exercise or possess, or maybe supposed to exercise or to possess over their respective Territories as the sole sovereigns thereof.

Article the second

Her Majesty the Queen of England confirms and guarantees to the Chiefs and Tribes of New Zealand and to the respective families and individuals thereof the full exclusive and undisturbed possession of their Lands and Estates Forests Fisheries and other properties which they may collectively or individually possess so long as it is their wish and desire to retain the same in their possession; but the Chiefs of the United Tribes and the individual Chiefs, yield to Her Majesty the exclusive right of Preemption over such lands as the proprietors thereof may be disposed to alienate at such prices as may be agreed upon between the respective Proprietors and persons appointed by Her Majesty to treat with them in that behalf.

Article the third

In consideration thereof Her Majesty the Queen of England extends to the Natives of New Zealand Her royal protection and imparts to them all the Rights and Privileges of British Subjects.

[signed] W. Hobson Lieutenant Governor

Now therefore We the Chiefs of the Confederation of the United Tribes of New Zealand being assembled in Congress at Victoria in Waitangi and We the Separate and Independent Chiefs of New Zealand claiming authority over the Tribes and Territories which are specified after our respective names, having been made fully to understand the Provisions of the foregoing Treaty, accept and enter into the same in the full spirit and meaning thereof in witness of which we have attached our signatures or marks at the places and the dates respectively specified.

Done at Waitangi this Sixth day of February in the year of Our Lord one thousand eight hundred and forty. The Chiefs of the Confederation