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**Conversations with the unsettled:**

**Small stories of colonization in Aotearoa New Zealand**

**Questionnaire**

Q1 Because of the sensitive nature of the research, unless you choose otherwise your responses will be anonymous: i.e. I will not attribute them to you by name in articles or books. However, I also appreciate that some people want to have their words attributed to them. If this is the case for you, please jot your name down here:

*If you leave this space blank I will* ***not*** *attribute your words to you in publications emerging from this research. Once you’re done, you can delete these instructions.*

Q2 I’m keen to provide readers of the publications that will come out of this project with a sense of the people who contributed to it. Regardless of your response to Q1, if you are happy to tell me a little about yourself (where you come from; your age; where you live; what you do; etc.) please do so here. (And if you’re not, simply leave the space blank.)

*[Take as much space here as you need – and once you’re done, you can delete these instructions.]*

Q3 Many Pākehā/European New Zealanders grow up with stories of how their families came to Aotearoa New Zealand and established themselves here – whenever that might have been. (Mine is the standard ‘migrated from Ireland and became a farming family’ one.) What sorts of stories about how your family established itself in this place did you grow up with?

*[Take as much space here as you need – and once you’re done, you can delete these instructions.]*

Q4 My sense is that the origin stories of many Pākehā/European New Zealander families leave certain things out. (Mine certainly did: I did not know, growing up, of my great-grandfather’s participation in the invasion of Parihaka, nor that the family farms were on land that had been confiscated from Taranaki Māori.) Are there things you feel your own family stories leave out? If so, what were they?

*[Take as much space here as you need – and once you’re done, you can delete these instructions.]*

Q5 Why do you think these things don’t feature in your stories (which is another way of asking if you think that forgetting certain things might not be accidental; that it might serve some purpose)?

*[Take as much space here as you need – and once you’re done, you can delete these instructions.]*

Q6 Of course, there are also Pākehā/European New Zealander families in which those sorts of challenging things have not been forgotten. If that is the case for you, please tell me more about this. I am interested, too, in your thoughts on what these stories might say about the part your people may have played – if any – in the colonization of Aotearoa New Zealand.

*[Take as much space here as you need – and once you’re done, you can delete these instructions.]*

Q7 Historian Lucy McIntosh speaks of how ‘the present moment is inflected with remnants of earlier histories’, which I read as meaning that resources generated in previous generations flow through to and benefit subsequent generations (e.g. through the process of inheritance). Thinking back to the people in your family who first came to this country, to what extent do you think their circumstances have contributed to your own current situation?

*[Take as much space here as you need – and once you’re done, you can delete these instructions.]*

Q8 Also, what sorts of things have been handed down to you? They might be material (e.g. land or inherited wealth) but they might also be less tangible (e.g. the sense of self and identity that comes from having a place to stand).

*[Take as much space here as you need – and once you’re done, you can delete these instructions.]*

Q9 Some Pākehā/New Zealanders (including me) are unsettled by aspects of the circumstances in which their ancestors established themselves in Aotearoa New Zealand. If that is the case for you, what is the cause of that discomfort?

*[Take as much space here as you need – and once you’re done, you can delete these instructions.]*

Q10 What do you think could be done to address the sense of unease or discomfort referred to in Q9? Are these things you can do (or perhaps are doing) yourself? Are they things your family could address? Are they things that are the responsibility of the wider national community?

*[Take as much space here as you need – and once you’re done, you can delete these instructions.]*

Q11 I’m interested in ***why*** you agreed to participate in this research, and in ***what*** the process of responding to these questions has been like for you (has it, for instance, had any influence on the way you think or feel about your past, or altered your views on the future?). If you’d like to offer your thoughts on either or both of these issue, please do so.

*[Take as much space here as you need – and once you’re done, you can delete these instructions.]*

Q12 If there is anything else you’d like to share with me, please feel free to do so.

*[Take as much space here as you need – and once you’re done, you can delete these instructions.]*

Q13 Finally, are you happy for me to contact you again if I need to clarify anything to do with your responses?

*A simple yes/no will do the trick. Once you’re done, you can delete these instructions.*

Thank you very much for having taken the time to reflect on and respond to these questions. I am deeply appreciative.

Richard