
TAUIWI ENGAGE WITH MATIKE MAI AOTEAROA

Record of a Workshop Development Day

Convened by Tāmaki Treaty Workers to develop a workshop helping Tauwiwi consider the implications for them of the Matike Mai Aotearoa report towards constitutional transformation

Held Saturday 29 July 2017

St Columba Centre

Tāmaki Makaurau

Those involved in Treaty education are invited to a

Workshop Development Day

To construct a workshop helping Tauwi consider the implications of the Matike Mai Aotearoa report

Saturday July 29 10am-5pm

Participants will develop a workshop for groups open to a Treaty-based constitution for Aotearoa/NZ.

This day is for those who understand He Whakaputanga and Te Tiriti o Waitangi and are involved in Treaty education with Tauwi. All participants are asked to read and study the Matike Mai report.

See *He Whakaaro Here Whakaumu mō Aotearoa: The report of Matike Mai Aotearoa – the Independent Working Group on Constitutional Transformation* at <http://www.converge.org.nz/pma/MatikeMaiAotearoaReport.pdf>. This Māori initiative is based on extensive consultation with Māori; the authors hope Tauwi will engage with the report.

Convened by



Tamaki
Treaty Workers

Foreword

As one of the committee responsible for organising the workshop development day I have been asked to prepare a foreword for *Tauīwi engage with the Matike Mai Aotearoa report*. Playing with ways to acknowledge the work and hopes that were poured into the workshop, I realised I needed to acknowledge the workshop day as an important step change in ways that Treaty educators and activists have thought, talked, and contributed to efforts to change the constitutional arrangements of Aotearoa New Zealand.

Those of us who are Treaty educators and activists know that constitutional change must involve both parties to te Tiriti o Waitangi. Our engagement with the history of He Wakaputanga i te Rangatiratanga o Nu Tīreni and te Tiriti means we are aware that the Crown agents who presented te Tiriti assumed it was necessary and appropriate to impose their Westminster style of civil government on all who lived here. We have aspired to work in rather different ways and often that has constrained us as we have known too little of the aspirations, tikanga, constitutional practices of ngā iwi Māori.

Consequently, the news that Iwi Leaders Forum had instituted an independent exploration of how Māori people thought about the current constitutional arrangements and possible changes was exciting. That excitement was greatly intensified when Matike Mai – the Independent Working Group on Constitutional Transformation released its report *He Whakaaro Here Whakaumu Mō Aotearoa*.

The report speaks of a values-based constitution that recognises separate spheres of authority for the parties to te Tiriti and the importance of establishing tikanga for their work in the Relational sphere where decisions important to both parties are made. Further, unlike the Crown agents, governments and officials, those contributing to the report had not sought to detail how the Kāwanatanga sphere – the sphere in which

all peoples who have entered New Zealand under Crown auspices are represented – should or would operate. In so doing, the report challenges us because this attractive model will only work if a sufficient number of Tauwiwi New Zealanders can be encouraged to explore these possibilities and be convinced that such constitutional arrangements would make this a more stable, just (tika), and prosperous community. The workshop development day was a step towards developing tools for that task.

Nā Raymond Nairn

A word from Professor Margaret Mutu

I am certainly very pleased to see our Matike Mai Aotearoa report being engaged with and discussed by Pākehā groups and particularly under the guidance and leadership of Tāmaki Treaty Workers.

As the chairperson of Matike Mai Aotearoa, I am happy to encourage and support you in this work.

Best wishes me ngā manaakitanga i runga i a koutou.

Acknowledgements

Our thanks to Te Muka Rau (formerly the Think Tank Charitable Trust) who sponsored this project. To Margaret Mutu and Moana Jackson for their support. To the Women's International League for Peace and Freedom for catering. To Marisa Maclachlan for compiling this record and to Susan Healy for final editing. To all of those who came from around the country to participate.

About Tāmaki Treaty Workers

The Workshop Development Day was hosted by Tāmaki Treaty Workers, a network for groups and individuals in Tāmaki Makaurau who affirm Te Tiriti o Waitangi as the basis for the future of Aotearoa New Zealand.

Tāmaki Treaty Workers is a tauwiwi (non-Māori) group which meets regularly to discuss and co-ordinate anti-racism and Treaty work.

The group can be contacted via email: tamakitreatyworkers@gmail.com

Contents

Initial invitation.....	2
Foreword	3
A word from Professor Margaret Mutu.....	5
Acknowledgements.....	5
About Tāmaki Treaty Workers	5
About the Workshop Development Day	7
About this record	8
Programme for the Workshop Development Day	9
Proposals from group one.....	10
Proposals from group two	13
Proposals from group three.....	16
Proposals from group four.....	18
Proposals from group five.....	23
Proposals from group six.....	30

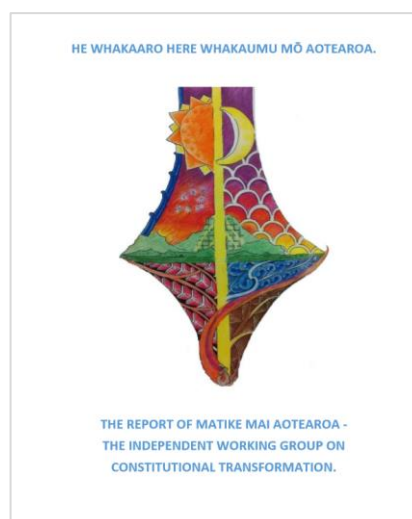
About the Workshop Development Day

This document is a record of the discussions held by participants at the Workshop Development Day, 29 July 2017.

The purpose of the day was for participants to develop a workshop or discussion series that can be used with Tauwiwi groups who are open to a Treaty-based constitution for our country and want to engage with the Matike Mai Aotearoa report: *He Whakaaro Here Whakaumu Mō Aotearoa: The Report of Matike Mai Aotearoa – the Independent Working Group on Constitutional Transformation*.

The authors hope that Tauwiwi will now consider the report to see what it means for Tauwiwi and our country.

The invitation to the Workshop Development Day went out to those who value He Whakaputanga o te Rangatiratanga o Nu Tīreni (Declaration of Independence, 1835) and Te Tiriti o Waitangi (1840) and are involved in Treaty education with Tauwiwi. The 25 participants came from across the country and included representatives from the following organisations: Tauwiwi Solutions, Network Waitangi Ōtautahi, Peace Movement Aotearoa, Tiriti Collective (Wellington), Groundwork: Facilitating Change, Tāmaki Treaty Workers, Tangata Tiriti – Treaty People, STIR (Stop Institutional Racism), Pax Christi Aotearoa–New Zealand, Ngāti Tamaoho, Laidlaw College, ESRA (Economic and Social Research Aotearoa) and Network Waitangi Whangārei.



The report is a Māori initiative and is based on extensive consultation with Māori. Click above to download.

About this record

Those who participated in the workshop development day formed six groups to discuss the creation of a series of modules that could be used in a workshop or discussion series to help Tauwiwi think about and engage with the issues of constitutional transformation.

Each of the six groups from the development day produced their own Proposals (in note form), which are reproduced in this record. Each set of notes is organised around the following topics or modules:

- Module one: Introduction: welcome, positioning, introduction to task.
- Module two: Exercise: What is a constitution?
- Module three: Values exercise.
- Module four: Exercise to generate ideas and actions for a 'Kāwanatanga sphere' that fits itself for relationships envisaged in the Matike Mai Aotearoa report.
- Module five: Closing exercise.

Programme for the Workshop

Development Day

Tauīwi Engaging with Matike Mai Aotearoa report and Constitutional Transformation

Held at the St Columba Centre in Auckland on 29 July 2017

- 9.30 Participants gather at the venue
- 10 – 10.45 Plenary Session 1: Welcome and Introductions
Outline of day: Task to develop five workshop modules
Brief input on “What is a constitution?”
Sort discussion groups
- 10.45 – 12.15 Working Session 1: Develop Workshop Module one (Introduction),
Module two (What is a constitution?) and Module three (Values).
- 12.15 – 1:00 Plenary Session 2: Groups report on work done so far.
- 1.00 – 1.45 Lunch
- 1.45 – 3.30 Working Session 2: Develop Workshop Modules four (Kāwanatanga
sphere) and Module five (Closing)
Make record of the day’s work
- 3.45 – 4.50 Plenary Session 3: Groups report on work
Next steps, including compiling record of the day’s work
Closing

Proposals from group one

1. Introduction

- Useful to get workshop participants to brainstorm on what they see wrong with society, government policy etc. at the start of the workshop, because otherwise it keeps coming up through the workshop, and it leads directly into the discussion about values and what they want changed.
- Shape up non-confrontational discussion.
- Work towards understanding of who decides on what will happen and for whom in our constitutional arrangements? How are we governed? Give examples of different ways of arranging society.
- Local government decision-making can be an important gateway to engaging people at the local level.
- Opportunities for engagement in constitutional discussion strongest when Crown has raised the issue and is working on it.

2. Constitution

- Focus on 'Who makes decisions for whom?'
- Role plays? (eg. 1 law for all; Gold card argument; 1 person 1 vote tyranny of majority; affective dimensions)
- Highlight lack of constitutional protection for the Treaty and human rights; the weakness of Bill of Rights Act; the strength of executive power.

3. Values

- Work up a discussion of values that participants hold to carry forward into next stage of workshop.

4. Kāwanatanga Sphere: Exercise to get workshop participants to generate ideas and actions for a Kāwanatanga sphere that fits itself for relationships envisaged in the Matike Mai Aotearoa report.

- *Time for Change* community discussions are often held within established spheres of influence, that's a good place to start and to follow up the constitutional change discussions – either within organisations, eg Auckland Diocese Catholic Commission for Justice, universities etc; or within relevant networks, eg social justice, human rights, peace, faith-based etc.
- Constitutional change is also relevant to international organisations, eg Peace Pax Christi international. (Note possibilities for use of the Catholic education space in Emily Place).
- Easy to make *Time for Change* process relevant to different groups, and to mixed interest groups.
- Seek out drivers to action? Identify aspirations and outcomes sought. People want change – how to achieve it. Need fundamental structural change.
- Enormity of challenges can be paralysing. Overcoming sense of inertia, powerlessness important. Who should make decisions about what? Bottom up model? Especially local government. Bite-sized pieces? Focussed campaigns on achievable issues, eg Māori wards (although there are pros and cons there), and use those to raise wider issues.
- Exercise to break down fundamental structural change into components? Small group work? Structural analysis?
- Reclaiming language around Constitutional Transformation? Articulating the importance of language and discourse and being mindful of this? Eg Treaty settlements v acknowledgement of historical injustice; change v transformation.

What should the Kāwanatanga Sphere be doing?

- Kāwanatanga sphere (KS) – honourable partnership? Who makes decisions? What should KS make decisions about?
- Forward movement = sharing power with Māori as distinct from restraining Māori power.

- Importance of decolonising history of constitutional evolution – O'Malley.
- E.g. shifts from He Wakaputanga, to Treaty, to NZ Constitution Act 1852, to "Responsible Settler Government" (Governor-in-Council), to Dominion, to Independence.
- E.g. Representative Assembly – Explicitly wealthy white men to begin with. Then male enfranchisement. Then universal suffrage. Māori vote constrained to Māori seats in 1867 to undercut demographic advantage.
- *Time for Change Part II* will include discussion about the Matike Mai Aotearoa report, synchronicity between values identified by workshop participants and those in Matike Mai, Kāwanatanga and relational spheres, etc.

Proposals from group two

1. Introduction.

- We felt the structure and content of this would depend on the group you were working with, time available and number in group and who the participants are.
- Some suggestions :
 - Start with karakia, discussed the importance of starting by acknowledging the spiritual and as honouring this as tikanga Māori.
 - Acknowledge mana whenua
- Mihimihi, addressing the who/relationships by :
 - Moving to create a map of the world and people placing themselves as to where they feel connected/most grounded. Another activity to introduce the idea of Tangata Tiriti and Tangata Whenua is creating a map of where ancestors were in the world prior to coming to New Zealand. The facilitator can note that the Treaty is the basis for the relationship between Tangata Tiriti / Tauwi and Tangata Whenua as a way to help set the context for constitutional discussions.
 - Or: Where group is (mostly) New Zealand born, set up a continuum where one end of the room is Te Rerenga Wairua and the other is Stewart Island, and ask people to position themselves on the continuum where they feel most drawn to. Then work down the continuum from Te Rerenga Wairua with each participant introducing themselves and explaining why they have positioned themselves where they have. This exercise may raise discussions about differences between Māori connection to whenua and Pākehā/Tauwi connection to whenua and the implications of these.

2. What is a constitution?

- Firstly present/ elicit a broad definition of what a constitution is.
- Secondly present a variety of examples of different constitutional arrangements. The purpose here is to disrupt any notions that the western way is the only way.
- In pairs – what do you know about the current New Zealand constitution?
- Make it clear that there are spoken and unspoken constitutions; and that laws can be changed.

- Drawing on the Matike Mai Report's 'The Nature of Constitutions' (pp. 30 – 38) use excerpts to discuss
 1. Concepts
 2. Sites of Power
 3. How power is enforced
- Take constitutional elements that are common to all constitutions and give pairs bite-sized pieces one element at a time, one from a Māori constitution and one from a Western constitution. Ask the pairs to teach each other about these.
- Facilitator in summing up to make it clear that Māori had a constitution before Europeans arrived, and to make European values at that time clear.
- If time watch DVD clip of Moana Jackson talking about constitutions (<https://www.youtube.com/watch?v=ZZ067iNYb9A>)
- Conclude by sharing some information on pre-Treaty constitutional arrangements of Māori and our Westminster system.

3. Values Exercise

- Group exercise – think about groups/institutions you have been involved in and how power and leadership are exercised (give some suggestions to stimulate thinking ie. your school/classroom, sports club, community group, church ...). Explore what you see as the values that shape this exercise of power/leadership?
- Imagine you are a new nation – you may want to look at the values in the previous exercise as a starting point. Which ones would you adopt and which ones would you discard? Why?
- If you are a new nation-state, how would you want to operate? What, if any, rules would you make? Why do people make rules? Why is that particular role that you have created important? What values lie behind the decisions you have made?
- Have back-up information about Pākehā values in case participants have difficulty identifying values.

4. Kāwanatanga Sphere – what could this look like?

Note: We discussed that 'kāwanatanga sphere' isn't a very accessible term and it might be better to use a plain English alternative.

- Group exercise – What would your ideal New Zealand look like ? Record this. E.g.. No poverty, clean water ...
- What do you see as the values that would underpin this picture? Record values.
- Whole group – Present the Matike Mai values on page 69 of report. Unpack these. Use collection of quotes from Matike Mai to illustrate these values and create discussion.
- Compare/contrast values from Matike Mai and from kāwanatanga exercise. Discuss two sets of values and commonalities/differences, use this discussion to further refine kāwanatanga values.

Other useful questions to generate thought/discussion.

- What would it take for you to be involved/interested in politics ?
- What would a system look like where you would feel engaged/empowered?
- What do we want to leave our mokopuna ?
- What are the barriers to implementing an ideal society/picture?
- Look at local level and try to explore ways of taking the conversation from a theoretical to a structural level.

5. Closing exercise

- Next steps? Each person to identify one action to take away.
- Leave in hopeful space (Talked about some quotes/thoughts/mentioned in Max Harris's book *The NZ Project*).

Proposals from group three

General overarching questions

What are the workshops aimed at achieving?

- Engaging with the six Matike Mai indicative models?¹
- Towards developing models for honourable kāwanatanga?
- Or something else?

We seem to be moving to the *how* when the *what* hasn't been properly articulated/agreed.

Do you spend more time on changing individuals or on changing the powerful decision makers?

Are emotions important? Do/can they have a place in the political system?

And how do you raise such questions with workshop groups?

One person asked what do we do when our values conflict with those of tangata whenua? (e.g. opening up traditional male roles to all vs. revaluing traditional female roles) Or when our visions for the future/ understanding of te Tiriti aren't included in the Matike Mai indicative models?

Honourable Kāwanatanga:

- is defined and limited by tino rangatiratanga
- is for us to work on
- is where our tangata tiriti children too will be better off
- needs to prioritise the wellbeing of the natural world over the interests of humans
- needs to be organized in smaller units than the current models & needs to be based on face-to-face relationships

¹ The Matike Mai Aotearoa report offers six Indicative Constitutional Models as possible alternatives to the present constitutional arrangements (pp 104-112).

The workshops:

- need to have a focus towards how we contribute to honourable kāwanatanga
- need to model processes that allow emotions to have their place in the political process
- need to begin to identify the skills in a community that would allow local communities to negotiate solutions with local hapū or other tangata whenua groups

General Strategising

- We need to plan for the next 3 years and so on towards 2040
- We should make explicit connections between te Tiriti and Treaty-congruent legislation such as ending the issuing of oil-drilling licences, restoring clean water (we're allowed to dream!)
- We should encourage relationships: human to human, human to natural world (e.g. even as small as people to their gardens)
- We need to value dreams – they're not nothing, they're how change starts
- Sometimes it's better to not use the term "Constitutional Transformation" but "how we want to live better lives" etc.
- We need to encourage NGOs to work together better
- We need to build up a store of positive stories e.g. the outcome of former Crown leasehold land being moved towards Ngai Tahu control
- We should encourage people to read/listen to/watch Māori media, especially news media
- We have to redefine "democracy", "consensus" ...
- How do we recognize the authority of the natural environment? ("If the river could speak what would it say?")
- We need to tell local stories from the local tangata whenua point of view
- We should link environmental groups and issues with local hapū – environmental issues are an easy door in to te Tiriti
- We should identify natural allies within an issue – e.g. progressive farmers to lead the reducing-stocking-rates push

Proposals from group four

1. Workshop opening

It depends on the specific situation; openings are too context-specific to be the same for all. For example, presumably all attending would be motivated to work for a better future, but different groups may have different goals:

- General public or those new to the issues may just want to get a better understanding of the Treaty and constitution
- Others may want to develop capability to be able to talk comfortably themselves about kāwanatanga and tino rangatiratanga
- A workshop of people from the same/similar organization may want to consider implementing action in their own group
- Others may want to develop strategies for implementation at a regional/national level

Some possible activities are:

- Continuum
 - When you first got involved in Te Tiriti work
 - When you began thinking about constitutional change
 - How worried / fears
 - How optimistic / hopes
 - Confidence in understanding what constitutions are / are for
- The Wave
- Stand on map
- Step forward if you ...
- Emoticons: images of various facial expressions; people explain, in relation to topic, why this “person” is feeling happy/sad/frustrated/whatever about the topic
- Why are you here?

2. What is a constitution? What is it for?

Possible activities:

- Use group's own constitution, trust deed or agreement to show that it's about the purpose of the group and provides rules about how it functions.
- Give examples of different ones: International (e.g. Sami, Ecuador), He Whakaputanga (declaration of a collegial assembly)
- Boring - Exciting: workshop challenge to make what is perceived as boring into something exciting.

3. Values

What is the purpose of a values exercise?

- Values come to life when attached to a narrative (or a plan) – see *Kōrero Mai*
- To inform Te Tiriti-based constitution
- Helps tauwiwi own our kāwanatanga role
- Te Tiriti and constitutions are both about relationships: need to ensure values are compatible to make relationships work. Talking about relationship means a conversation about values
- When Community Sector Task Force 'Two House' model was put into practice it showed Māori and tauwiwi separately exploring their values and then sharing them with each other, aided conflict resolution

NB: there are at least two types of values to consider: relationship values and core other values

- Relationship values ('rules of engagement') may include things such as commitment (being necessary to achieve consensus), respect, trust, honesty, equity, consistency

Possible activities:

- Explore 'What might we be afraid of losing?' (in terms of core values)
- Look at the 5 main values being enacted in
 - Family
 - Workplace
 - Local Govt
 - National government

- How values inform action: Take a common activity in a tauwiwi or organizational context i.e. answering the phone as Council staff member
 - Identify each step involved
 - For each, identify what value/s informs it
 - Then identify what Māori value/s might apply to each
 - Consider which steps might be different if Māori values were dominant

4. Relationships

We focused on developing one activity which would provide the basis for action by workshop participants. One of its important features is that it is based on what the participants (as opposed to organisers or facilitators) describe as a good relationship, which enhances commitment to action.

- Individually or in pairs
 1. What are the characteristics of healthy functional relations? What undermines relationships OR
 2. Think about the characteristics of good and bad relationships you have been in
 3. In either case, 'characteristics' should include both values and practices/behaviour
- Share in larger group with facilitator noting on 2 large sheets of newsprint
- Discuss current Treaty relationship in terms of the two lists (i.e., which of the positive factors currently apply, which of the negative OR go through each asking 'do we have ...' and generate scorecard rating)
- Depending on the group, may need an activity to motivate people:
 - What are the likely consequences for tauwiwi if poor Treaty relationship continues (as opposed to 'we're doing this to be nice to Māori')
 - If necessary, go back to more general thinking about kinds of things happen in relationships with too many of the negative features
- Depending on the group, it may be useful to consider the kāwanatanga sphere in some existing co-governance relationships such as Tūhoe, Ōtorohanga (commemoration of Land Wars), Women's Refuge ...
- Workshop implications for action (i.e., what could we do to maximise positive ones, minimise negative): make list of possible tasks, with as much detail as possible about how to undertake them.

Alternative action activity: Workshop what you would like the relationship to be like at a specific future time? (e.g., 2040). For each characteristic,

- if we are to achieve that by 2040, what has to be achieved by 2025?
- if we are to achieve that by 2025, what has to be achieved by 2022?
- if we are to achieve that by 2022, what do we need to do now?

Resources

- Treaty Resource Centre facilitator guide for similar activity (from Community Dialogue project)
- Prompt sheet re characteristics to make sure most Treaty-relevant ones discussed (to be developed), for example:

What are the things that...

Contribute to good relationships?	Undermine good relationships?
<ul style="list-style-type: none"> • Trust • Honesty • Commitment to relationship • Commitment to well-being of each other • Power to be able to choose whether to be in relationship 	<ul style="list-style-type: none"> • No follow through action after an apology • Inequity

5. Closing

As in opening (related to context) but good to include:

- A round of each person making a verbal commitment to action because it increases the likelihood of something happening
- It is also helpful to encourage making arrangements with others for accountability on action

Related issues to consider

- May need to provide opportunity in the workshop to clarify difference between equity for Māori (which doesn't require a power shift) and a Treaty-based relationship (which does require power shift)
- How to market/promote the workshops, creativity, related communications, movement building, a campaign related to the values and vision of Matike Mai Aotearoa
 - Contact people through Treaty Resource Centre database of people who've attended public Treaty workshops (story re promoting positive future)
 - Through/in cooperation with *Kai and Korero* project organized by Action Station (90 dinners so far)
 - 2040 Vision Aotearoa (survey: <https://www.surveymonkey.com/r/Aotearoa2040>)
 - *Time for Change 2*, follow on from first document
 - May be able to use technology, e.g., MOOC (massive online open course)
 - Development of supportive meme

Relevant resources

- *He Tohu* Clips from the National Library (video clips which may be useful)
- TreatyEducators.org.nz, for facilitator guides for a wide range of Treaty education activities, including openings (need username and password; just follow instructions on site and/or contact Christine@tamaoho.Māori.nz)
- *Tangata Tiriti workbook* / CD
- Urewera Pact / limits research
- Wellington Constitution Workshops (Jen has some of the resources)
- Mitzi's CCANZ Constitutional Change Workshop Resources (folder of material)

Proposals from group five

Our group had a diversity of approaches to working with Values in constitutional change work. Our report reflects our group's diversity.

We decided to focus on three themes:

1. Working with Values in groups of mixed ancestries and cultural values (learning from our disastrous values exercise at Waitangi, 2016 – very unsafe activity for Tauwiwi who are not Pākehā)
2. What does Tino Rangatiratanga mean to each of us?
3. Experience of non-democratic exercise of power (contextual issue surrounds Values exercise).

1. Values activity in a group.

This exercise is knotty – because there is likely to be a huge variation within groups as to awareness of their own and other's cultures – where do people start?

Pākehā *need* to have those workshops/conversations, but cultural safety needs to be ensured for tauwiwi and tangata whenua who DO have awareness of theirs and others' cultural values. Facilitators are needed in each small group to ensure cultural safety for all. We came to this conclusion after the values exercise at Waitangi:

- Values exercise at Waitangi (2016) involving predominantly Pākehā and Tauwiwi (Pasifika) young people was challenging for everyone.
- Values exercise at Waitangi focused on how We value food and hospitality. Many groups' responses were completely inside Pākehā culture, perhaps privileged Pākehā.
- Of course Tauwiwi other than Pākehā knew what their values are/were.
- Culturally unsafe comments were made in mixed small groups (without presence of facilitation).
- Languaging that would have helped: Pākehā; "The Dominant Culture".

Economic understanding: The notion of the Free Market doesn't resonate if you don't have any money. **Examples of exercises** that help Pākehā articulate/develop their (cultural) identity and values, making no assumption about people's knowledge of their own cultural values

1. Identity > cultural values: ancestral, communities (including ethnic, LGBT), communities of place.
2. “What really matters?” exercise in workshops – Play Beethoven, Discuss what music we value, Ask participants to write 3 important matters/issues that you could share.
3. What keeps You going, when You are down in the dumps? What do You want to pass onto Your Children?
4. We respect people’s personal pain – if You feel safe to share, please do.
5. Scribe this. Note: Use a Parking Spot or brackets around potential conflicts between people’s values, and park them.
6. Get agreement that most of these values would make a better world.

2. Tino Rangatiratanga: What does Tino Rangatiratanga mean to us, as Peoples who are not Tangata Whenua?

- Tauwi = Tangata Tiriti?
- A place to belong?
- Home-schooling collectively as a concrete and feasible attempt at whānau “taking back control” – and encouraging tamariki to identify with all ancestries / bloodlines – not just one, which is imposed through state-schooling practices. We wanted tamariki to be proud of all aspects of their ethnicities – most were of Māori and Pasifika bloodlines – so we wanted them to be able to “move with confidence” and navigate within in all of their families’ communities – not just the one into which state schooling slots you.
- Respect expressed for a Pākehā educator with a Samoan husband and family who made a presentation entitled “The culture of the Child cannot enter the classroom until it has first entered the consciousness of the teacher”.

Further thoughts:

- A personal sense of belonging
- Work with Tauwi other than Pākehā: understanding straight away that the Tiriti gives us a place – more welcoming to them.
- Ancestry/ancestries are only part of identity / life journeys. It can therefore be helpful to use the language of WHAT MATTERS TO YOU?
- We encourage participants to take note of a special place within or outside NZ. Therefore we are raising the issue of place and then we ask people to share

about this – a form of introduction. Pākehā need to see the connections between identity and place.

- Acknowledge that different people have different special places, and there are definite cultural differences.
- Each person records on a half page, put these together in a basket.
- Having covered the ground, establishing the foundation – unpack GDP (Marilyn Waring's work), UN background ... thinking that we measure the value of our society through dollars > introducing the culture and language of the dominant culture ... essential point: has no value if we can't assign a dollar sign to it.
- We say, "So let's put a monetary value on these values" (Scribed). And participants say, "Don't be daft"
- When we get to Treaty settlements, we tear up the special places pages and say "You might get back 1%".
- Conclude with the Treaty is an invitation to Be Yourself, have a Special Place, hold onto the Values that your cherish.

3. Non-democratic exercise of power (contextual issue surrounds values exercise)

One group member shared thoughts about Geoffrey Palmer's book, *Cabinet's Executive Powers, Post-Earthquake Christchurch*

- We have to take the Third Way (Cabinet et cetera) seriously. We have to come up with ways of encouraging workshop participants to come to terms with the Executive (primarily Cabinet). Until we get rid of the scary "Cabinet Manual" ... (Sir G Palmer) ... calls this The Third Power while Moana Jackson calls this The Imperial Power
- We have to try and work with Geoffrey – believe that he has learned things – he is re-writing his book to reference the Treaty as a living document.
- New Zealand having a constitution before he dies, a hope of his.
- He's re-writing the book. Has asked us to review this. Might be a 6/10 – not a 2/10 which is what we gave the first book. Understanding the pragmatism of Geoffrey Palmer while doubting that this can "deliver".
- The Government did NOT have the right to impose THE RED ZONE (why I am passionate about this focus on Executive Powers of Cabinet). Unlike every other Commonwealth Nation, we have no mechanism that curbs this power.
- An associated question: How can we take responsibility to challenge the current government in terms of Honourable Kāwanatanga – we don't have anything like Honourable Kāwanatanga – we can't even use what we have currently got because they are not remotely the same.

Summary of what we do in workshops

Establishing:

- Who's in the room
- What matters to you
- The Treaty as an Invitation

Working in a NEW Treaty Collective

- Mentally preparing a workshop for (other) young Tauwiwi
- Valuing the role of the The Third Sector, that is, NGOs et al who have an independent collective voice.

Imagining having a constitutional discussion with Tauwiwi ... the difficulties in this ... people reference what they left behind/inequalities. Does the Treaty gives us ways to be equal? Many/most are still at the place where having the conversation about the Place Te Tiriti gives us.

Ideas and actions for a Kāwanatanga sphere that fits itself for relationships envisaged in the Matike Mai Aotearoa report

Again, our group represented a diversity of approaches.

- Kāwanatanga is not really discussed in Matike Mai. The only paragraph was on page 99 of Matike Mai. This is a huge challenge to us.
- Honourable Kāwanatanga to one member of this group is so problematic. MMP, Fixing up relationships on the left? Inter-Tauwiwi racism is off the agenda.
- Thinking of different ways for young Activists. Speaking of the 2040 deadline and the power that People of her generation will be coming into and exercising then.
- Agree that there are many routes, lots of gates through which People come to this work

Pre-Treaty history, Rangatiratanga & Relational sphere

Role play on Rangatira Māori (following *Ngāpuhi Speaks* report): Brings the early relationship sphere into common knowledge. Also can use Lindauer portraits & *Behind the Brush* episodes relevant to each locality – Did You know that these were the relationships that existed in Your area? These were the rangatira who set up positive Māori-Pākehā relationships in your area, these were their expectations, based on their rangatiratanga, and Pākehā relating to that locally.

What revealing early relational sphere achieves:

- Decolonising for tangata tiriti and tangata whenua. Positions Māori leadership as rational and forward thinking on behalf of whole country. Restores faith of young Māori in their tupuna.
- Challenges deep themes of Pākehā cultural racism evident in media and discourse.
- Rangatira exercise: is positive for alleviating burden of feeling down, guilt about a wholly bad relationship between tangata whenua and tauwiwi.
- Encourages respect and trust in Māori leadership.
- Rangatira – their confidence in the strength of tikanga as a taonga. Many NGOs, environmental laws and professions now working directly with Tikanga Māori.

The Pre-Treaty story is so important – the work that is being done to collect stories of leaders/Rangatiratanga intentions, future arrangements in a general assembly (Te Wakaminenga) of hapu including immigrant groups. It is quite possible that other large ethnic groups may have been invited to have a seat – Hobson had his seat, Chinese immigrants may have had a seat, Indian, Dutch and so on, if Te Wakaminenga had carried on meeting.

- Relational sphere important for identifying what we have in common and what we don't have in common > how Te Wakaminenga reinvigorated might look.

Discussion:

- Rangatiratanga sphere: For those Tauwiwi who want it but what about all those who don't want it (don't disinherit anyone!). Consider the generous decision-making of Māori for settlements (private land holdings protected).
- Implementation Chart sent out prior to today's work can be a means of quickly looking at/raising Constitutional Change in workshops we do.
- The Treaty cannot be substituted (see NWO paper) as a very effective tool for laying foundations in an 'advanced' workshop.

See THREE OUTCOMES (Executive Summary), Multicultural Strategy

- 1) Ngā Pou Haumaruru – The Sheltering mountains – the land – A safe place that people are welcomed into, where each person is
 - 2) Te Wairua Rāhiri – The Welcoming Spirit – the home people
 - 3) Te Waka Eke Noa – A purpose and model – the canoe we are all part of
- Hirangi hui: One member of this group commented that Moana Jackson in his writing is affirming the outcome of this hui.
 - Non-Pākehā tauwiwi don't have the baggage of Pākehā; are more easily able to work on common ground.
 - Modern racism is not old ... relatively modern developments related to colonial capitalism makes deconstructing this to be simpler (challenges beliefs that racism a 'natural' human condition).
 - Getting my Tangata Tiriti certificate was a great moment!

How to run these workshops?

Rangatiratanga

Kāwanatanga

Relational sphere

Common agreements:

- Participants have to know Te Tiriti
- What is Your/our vision of the future in terms of Kāwanatanga? What's at stake for you? What's good for Māori is good for everyone.

Issues:

- In a really practical sense, what do these separate spheres in a very intermingled populace look like? What CAN we do separately? Is that realistic? Given the social realities of NOW, what would we want to be dealt with in each sphere on a day-to-day basis?
- Can you do this in one day? Yes, if You do not deal with colonisation but just Te Tiriti o Waitangi in the morning and practical applications in the afternoon.
- **BUT** Can we work with people on constitutional change, if they have no awareness of **colonisation (or racism)**? Thinking about the one-day workshops we do, we can't see how constitutional change can be raised effectively in a timely way.
- Constitutional change issues can be dealt with in follow-ups to workshops. The Importance of networking.

Proposals from group six

Prospects for a one-day workshop on constitutional transformation in Aotearoa

Module 1: Welcome, Introductions

(9:15am – 10:00am)

Positioning ourselves in relation to the task. The desired outcome of this module is to experience ourselves as a group that is more than the sum of its parts; a like-minded group of people with an attractive diversity of interests and skills. A formal welcome by the facilitators gives a brief overview of the day together with housekeeping necessities. It may be useful to set the context for the workshop by offering a thumbnail history of the constitutional transformation movement, how Matike Mai Aotearoa came into being, and the potential complementarity of Rangatiratanga (Māori) and honourable kāwanatanga (non-Māori).

- **Round 1** asks everyone their name and for one or two pithy statements about themselves that would give others an insight about them.
- **Round 2** (follows immediately) asks everyone to repeat their name and say what motivated them to come to the workshop. An informal buzz group to allow participants to stretch, circulate and briefly chat, introducing themselves to each other 1:1.
- **Round 3** each participant is asked to respond in turn to others around the circle, naming points of similarity and difference with other participants and warming to the group task.

Module 2: What is a constitution?

(10:10 am – 11:10 am)

A brief introduction of a constitution – a ‘code’ for collective self-regulation. Can be written or oral, formal or informal, and can include both explicit and implicit ‘rules’ or expected ways of doing things, A constitution has a purpose, intended outcome, and a structure meant to serve its purpose. Every constitution has underlying core values and the systems by which those values are enacted. To understand a constitution means identifying: underlying values, key structures, and processes. For example: how power is distributed, how roles, and responsibilities are defined and managed.

- **Round 4: A bottom up approach to constitutional conversation.**

Participants are asked to reflect on their own experiences in groups, and assess commonalities that reveal values, structures, or processes. List on a whiteboard, laptop or other means of recording. The following questions may help participants reflect: How does group regulate itself? Who leads? Who makes decisions? How is this decided? What are expectations and obligations of leaders and members? How does the group enact its purpose? What are its protocols and procedures? By what values is it steered? How are values decisions arrived at?

- **Round 5 Explores experiences of collective decision-making decision**

making in ‘top-down’ (hierarchical) groups. NOTE: social and political structures that pre-exist us and appear rather outside of our control and immune to individual influence. A Nation-State political system is one of the prime examples of ‘top-down’ governing. Encourage the group to reflect on and evaluate ways in which a constitution can enable or hinder achievement of group goals. Record thoughts and feelings of being included and allowed to

have a say vs. being excluded, ignored or sidelined. Gently encourage group not to get stuck in disempowering, 'ain't it awful' discussions.

- **Round 6: Why people who are living and working together need a 'constitution' that works for all of them.** Raises the possibility of a society that aims to be inclusive and desires good living conditions for everyone. Participants are invited to offer visions of how society might change for the better.

Module 3: How is Value Defined and Exercised?

(11:30 am – 12:30 pm)

Values are what we care about. As such, values should be the driving force for our decision-making. They should be the basis for the time and effort we spend thinking about decisions. But this is not the way it is. It is not even close to the way it is (Ralph L. Keeney, *Value-Focused Thinking*, 1992, Harvard University Press, p. 3).

- **Round 7: Brainstorm core values essential to the functioning of happy, healthy human beings living together in a civilised society**
Time for Change (A framework for community discussion on values-based and Treaty-based constitutional arrangements)² lists values such as: justice, fairness, tolerance, self-respect, respect for others and their viewpoints, respect for the environment, respect for and celebration of cultural diversity and biodiversity, inclusion and inclusiveness, kindness, honesty, integrity, humility, joy, love, hope, support for the common good, generosity of spirit, empathy, accepting responsibility, accountability, equality of opportunity, openness to other people and peoples, other cultures, and other ways of seeing and doing

² Copies of this resource available from Peace Movement Aotearoa at www.converge.org.nz/pma/change.htm

things differently, compassion, hospitality, caring for ourselves, for others, for the environment, and for all living creatures, human dignity, community, peaceful relationships, creativity, and enjoyment of life.

- **Round 8: Similarities and differences between our different values.** During this work it is important to ensure the cultural safety of all participants and to affirm diversity. It may be useful to be mindful of the distinction between 'is' and 'ought' and the need to find middle ground between these may be very useful.

Module 4: A bicultural constitution based on te Tiriti?

(1:30 – 2:30pm)

A brief introduction/summary of key possibilities offered by *He Whakaaro Here Whakaumu Mō Aotearoa* (the Matike Mai Aotearoa report, noting in particular the values discussed on page 69). This is a good point at which to acquaint participants with the understanding of Te Ao Māori as a world of managed diversity, where diversity/difference is valued and enabled. By contrast, Te Ao Pākehā world is strongly committed to uniformity (equality) and struggles to accept diversity.

- **Round 9: Developing a checklist of requirements for honourable Kāwantanga.** The notion of what is 'tika' and how to support the establishment and sustainability of practices that are tika could also be explored. Tika practices are grounded in an indigenous understanding of the universe that:
 - a. Emphasises Relationship and Reciprocity,
 - b. Links Rights and Responsibilities
 - c. Understands links and distinctions between public and private life
 - d. Understands and values individual in Relationships

- **Round 10: Explore potential values convergence and conflict between Māori traditions and mainstream modern/non-Māori assumptions**

Might be good to begin by asking what Māori values participants are aware of – significant ignorance signals need for input such as the core cultural values discussed in Chapter 7 ‘Values’ of Jim Ritchie’s *Becoming Bicultural* (1992).

Māori	Pākehā
Whanaungatanga	Individualism
Wairuatanga	Secular Materialism
Manaakitanga	Egalitarianism
Rangatiratanga	Democratism
Kotahitanga	Majoritarianism

Expect some non-Māori defensiveness around mainstream values (e.g. ‘those aren’t my values’, ‘what’s wrong with ...’, ‘we’re not as bad as ...’). Also expect fears of losing/having to give up something (white privilege, having Māori push us around) culturally. Many New Zealanders recognise that settlers have dominated Māori in the past and even in the present, but the constitution discussion needs to move past them or us to a both together position. A society grounded in He Wakaputanga / Te Tiriti could be good for all of us though that requires Te Kāwanatanga sphere to redress the exclusion and control exercised over non-Pākehā groups. Be prepared to negotiate or navigate thru outbursts of ‘all or nothing’ thinking that so easily makes transformative change seem dangerous, impossible, undesirable. Aim to garner affirmations of a Wakaputanga/Tiriti based society and ways to encourage people to see that as a desirable possibility.

- **Round 11: Possibility or desirability of Wakaputanga/Tiriti based society.**

Encourage reflection on experiences with the current NZ constitution – How is it working for you? What could make it better? Maybe reference the group's earlier work on values. Ask members of the group to consider the possible benefits of 'being an ally.' Allies are expected to keep in touch, learn to listen, and to talk together as their primary approach to issues/events. They don't assume their issues, understandings have primacy, and avoid taking over others' tasks. They work to be more sensitive to when they are wanting to dictate, to be the solver, the leader, the doer. In a te Tiriti based constitution, non-Māori would be expected to exercise responsible authority over Kāwanatanga tasks (e.g. wellbeing/guidance/control of all peoples who have come under Crown immigration practices) while engaging in a partnership that requires being willing and able to negotiate, cooperate (not subservient or passive), tasks with Māori falling in the 3rd relational sphere.

NOTE: for most people their 'minority selves' (those parts of themselves that make them different from others) is crucial to their identity.

Acknowledge the need to recognise and accept that partnerships (the process of working together) are not always smooth going.

One approach to this challenge may be through participants' reflections on their personal histories and experiences of relating across difference or their willingness to trying new relational possibilities. The group can seek positive examples of expressions of respect for other(s), e.g. the potentially mana enhancing experiences of pōwhiri. NOTE: not all participants may have had such experiences. Participant's

experiences of being Host/Guest might be another pathway. Ask them to share occasions when Host/Guest relations have created a positive experience. Reflect on those occasions: what contributed to outcome?

Host rights, whose ground are we on? Whose world are we in? Include responsibilities as well as rights. What should Guests be entitled to expect? Manaaki, respect, efforts to anticipate their needs? In our world, do guests have responsibilities for members of their group? How do participants describe a bad Guest? (e.g. oblivious of boundaries, disrespectful ...)

Shifting this to a national level, can I see myself (my/our people) as guests? As hosts?

Module 5: Closing exercise

(3:00- 4:00pm)

- **Round 12: Closing exercise.** Intended to buoy participants up for the present struggle and affirm quality of the day's work. Generating a good group dream – how it could be, living in/being part of a just, relational society grounded in He Wakaputanga and Te Tiriti. [these imaginative exercises work best when contributors provide sensuous details that attract and engage].

The exercise could begin with one person being asked to report a conscious dream of 2040, of living with our transformed constitution in which they highlight how they are enjoying it, how it is benefitting them, values they see being expressed. valuable for me or us.

All other participants invited to contribute to weaving a picture of this anticipated world. The next person to pick up the dream is asked to begin: 'When I had that dream...'

Produced by Tāmaki Treaty Workers

January 2018

tamakitretyworkers@gmail.com

This Record of the Workshop Development Day will be available online
from February 2018 at

Treaty Resource Centre – He Puna Mātauranga o Te Tiriti

<https://trc.org.nz/>