

Taranaki is my home – my Turangawaewae. As a pakehā New Zealander I acknowledge Māori as tangata whenua. I uphold the legacy of Te Whiti o Rongomai and Tohu Kākahi and the messages of peace from Parihaka.

I facilitated Professional development programmes and workshops for about 20 years, when I was employed by Massey University, Centre for Educational Development.

My passion and work was providing evidence based early childhood education. I have a Post Graduate Diploma in Early Years Education.

My husband Carl and I delight in the relationships with our adult children and our grandchildren.

“Honouring Te Tiriti o Waitangi as Celebrants.”

What part does the Treaty mean in our work? Why is it important?

Key Concepts in te Tiriti o Waitangi

Term	Original	Today
Kawanatanga -	Government	Government Administration
Rangatiratanga	Chieftainship	Sovereignty
Taonga	Treasures	Anything precious
Tangata	Subjects People	Citizens

How do we include these concepts in our work?

Together we will explore ways to be aware of ways we can implement these concepts in all our work – not just for Māori – as we engage in ways that demonstrate bi-cultural understandings.

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What does the Treaty mean to you?

It is the founding document for our nation. Two versions – English and Te Reo Māori

It's hard to know what it really means – what does 'sovereignty' mean

About a covenant relationship – agreement

It seems to have been side-lined, dismissed and not valued

Needs restitution

About indigenous rights, past and present

Concepts of Partnership, Protection, Participation [and since our Parihaka experience – Peace]

Respect and tolerance – safe and comfortable

In my daily life – personally foster

Te Reo Māori

Some negative things that are voiced about Te Tiriti o Waitangi.

How long will it go on?
Haven't they got enough?
Fisheries and foreshore issues
Land grabbing – all that land!
Greed

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What does the Treaty mean to you?

I claim Turangawaewae – a right to stand – in Taranaki – honour Taranaki as my “Tau Eke”

To do this I honour Māori as tangata whenua. I have no Māori in my whakapapa – genealogy. It's hard to know the value the importance of whakapapa if we don't know our own family history. The blood that is in my veins are from ngā hau e wha – the four winds, including a black African slave ancestor who was taken to the Caribbean. I would love to one day return to her homeland and be able to say that I hold her in my heart and their loss has been my gain.

We are a bi-cultural nation and we live in Multi-cultural communities.

If I do not uphold Te Tiriti o Waitangi I have no right to claim turangawaewae and have no greater rights to stand in this land than someone who was a naturalised NZer this morning. Others who are NZers may have land, assets, family and a heart elsewhere. I don't. This is the only place that is my home.

To claim to be “bi-cultural” I need to be as comfortable in Te Ao Māori as Te Ao Pakeha.

There are lists of legislation that have actively discriminated against Māori. Stripping what it means for Māori to be able live as Māori.

What does the concept protection mean? Protect things precious – taonga – to Māori.

Land – whenua – the word for placenta is also whenua – the place where your placenta is buried – that gives you turangawaewae and that – connects you to whanua, marae, hapu, iwi. Your sense of belonging. This was taken from Maori in many ways including after WWII housing in cities – Porirua and Otara are examples – taken sense of culturally significant belonging – young Māori have sought belonging to gangs where they have a sense off “brotherhood”.

Early land sales were deemed by pakeha to be about ownership. This concept was and for Māori [and remains so for most] a totally alien concept – they are kaitiaki – guardians of the land – as it is the link to those who have gone before – you don't sell your grandmother.

Wai – how do we appreciate and take care of wai?

Te Reo [te ray-oh] **Māori**.

A as in car

E as in air

I as in see

O as in four

U as in you

Wh – as f

Ng – as in sing- nasal sound

R with tongue at front of mouth in the place we say 'd'

Maata from Parihaka challenged me with when are Pakeha going to challenge the mispronunciation of Te Reo Māori?

Pronunciation needs to show respect for a taonga – work on getting it right.

Partnership – Rangatiratanga – sovereignty –

Rangatiratanga is about making decisions and having your needs met - not having others decide what they think is best for you. Partnership needs therefore to honour this. As a partner as Pakeha we need to support the decisions / aspirations that Māori have for Māori to live as Māori.

Sovereignty – is an alien concept where you have authority to someone who you don't know. Rangatira/ kaumatua/ Kingi – are all people whose mana you recognise.

How can we – if we are sincere about being a Treaty Partner – use the gentle spirit of Rongo / Rangimarie? Peace we experienced at Parihaka – to challenge negative stereotypes and negative views – standing up for injustice –

Ignorance – once you know better – have new understandings – you can do better

Become informed.

One easily accessible way it to take opportunities offered by Te Wananga o Aotearoa.
0800355 553

He Papa Tikanga a helpful place to start – as programme you do at home with support from a visiting Kai Ako.

Te Reo Māori programmes with Te Wananga o Aoteroa are very supportive and help to learn about Te Ao Māori [Māori world view] as well as tikanga and provide a way to connect with local marae. Use connections to form relationships and go prepared to work in the kitchen.

We change the world one day at a time, one person at a time – if it is to be, it's up to me.

Iti nei, iti nei – small steps.

Nga mihi ki a koutou

Lynsi