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| Speak Up - Kōrerotia  Perfecting the partnership - Kia pono kia pūmau (Te Tiriti in 2016)  17 February 2016 | |
| Male | This programme was first broadcast on Canterbury’s community access radio station Plains FM 96.9 and was made with the assistance of New Zealand on Air. |
| Female | Coming up next conversations on human rights with “Speak Up” – “Kōrerotia”, here on Plains FM. |
| Sally | E ngā mana,  E ngā reo,  E ngā hau e whā  Tēnā koutou katoa  Nau mai ki tēnei hōtaka: “Speak Up” – “Kōrerotia”.    Join the New Zealand Human Rights Commission as it engages in conversations around diversity in our country. Tune in as our guests “Speak Up”, sharing their unique and powerful experiences and opinions and may you also be inspired to “Speak Up” when the moment is right.  Nau mai haere ma ki tēnei hōtaka: “Speak Up” – “Kōrerotia”. I’m your host Sally Carlton with the Human Rights Commission based here in Christchurch. Our topic for today is "Perfecting the partnership - Kia tika kia pono kia pūmau," which is the Human Rights Commission 2016 Waitangi Day focus and it’s been taken from the concluding comments of Ko Aotearoa Tēnei report on Wai262 which was finished up with the words “Aotearoa is built on a Treaty partnership that we may yet perfect.” So here today to talk about the Treaty and Treaty in 2016 we’ve got Perēri Hathaway from the Human Rights Commission, we’ve got Karirā Allen from University of Canterbury. |
| Karirā | Kia ora. |
| Sally | And we’ve got Arapata Hakiwai from Te Papa coming in via phone. |
| Arapata | Kia ora. |
| Sally | Kia ora. So maybe if we could just start please with some introductions. |
| Perēri | Tēnā koe Sally, ko Perēri Hathaway tōku ingoa [mihi] tēnā koe, tēnā korua hoke, Sally. Thank you, my name is Perēri Hathaway, I’m the Kaiwhakarite Matua at the Human Rights Commission, originally from a little place called Matapouri Bay which is just north of Whangarei on the East Coast and I’m looking forward to the conversations and putting some questions and challenges to my colleagues around the Treaty. Arapata mentioned in some of the conversations earlier around how none of us are Treaty experts but we certainly have an opinion and we are certainly doing work in this space so really looking forward to sharing my thoughts and experiences with your listeners today. |
| Sally | Kia ora. |
| Arapata | [Mihi] Kia ora, my name is Arapata Hakiwai, I’m the Māori co-leader of our National Museum. I’m really looking forward to the discussion today really about how sharing what Te Papa’s journey since we... Well actually before we opened in 1998 and more importantly I suppose, what the future has for us and the place of the Treaty within that, kia ora. |
| Sally | Thanks Arapata, I hadn’t realised the Museum’s since 2008, it’s a long time already. |
| Arapata | Oh since 1998. |
| Sally | Oh 1998, even longer - goodness! |
| Arapata | But we date to 1865. |
| Sally | Wow. OK and Karirā? |
| Karirā | Kia ora. [Mihi]. My name is Karirā Allen; I am a teacher and a Māori and Pacific Advisor at the University of Canterbury. I teach academic writing and critical thinking, I teach Te Tiriti o Waitangi and I also teach academic study skills. Two of those taught papers are taught to cohorts, one being Māori and another being Māori and Pasifica. I’m really privileged to be in such esteemed company, yourself included Sally of course. |
| Sally | Kia ora. |
| Karirā | And I really am looking forward to this and hanging with you guys and see if I can get some more stickers on my passport later on. Kia ora. |
| Sally | Kia ora, so maybe we’ll just kick off with what is Te Tiriti and some of the background, the context to it. |
| Karirā | Te Tiriti for me is life. When I teach Te Tiriti o Waitangi, that’s pretty much how I start off the conversation. The conversation usually begins with just like we’ve done with a mihi and a little bit of whakapapa but the whakapapa will link to both sides of genealogy - those both sides being tangata whenua and tangata Te Tiriti. I think that’s something that needs to be embraced, by not just a Pākehā scope but a Māori scope as well, there needs to be an acknowledgement of everything that you are. So that’s a good place to start with, the way that I feel about acknowledging the Treaty anyway. It’s very real to me - without it, who knows? - we could be speaking German right now, probably more like Spanish, Catalan perhaps, something like that. I think people need to realise that even though Rangatira back in the day did choose a partner, there were also many other partners who wanted to be a partner of Māori so that needs to be acknowledged as well. |
| Arapata | Kia ora. For me, the Treaty, I suppose, at the most fundamental level, is a relationship agreement and the way I say that is like any relationships, you respect those parties or those relationships between people. I think the Treaty for me was going back in time an acknowledgement of Māori existence and certainly acknowledgement of prior occupation of Aotearoa, of the land that we’re in and most importantly an intent that the Māori presence if you like would remain and be respected. But for me... To me it is about our nation’s founding document and I think it has the potential - which many people embrace and there’s many that don’t and many that don’t understand perhaps - that it has the potential to make our nation... How can I describe?... so wonderful I suppose, in the sense of if we get this right and we move forward that we can respect one another and move forward in terms of our nation. |
| Perēri | Kia ora Arapata. For me, the Treaty of Waitangi or Te Tiriti - it’s a promise of two peoples to look after each other. So you had tangata whenua, you had Pākehā / tau iwi coming from Europe and it was an agreement to live together as one peoples. Another way of looking at it is it’s your passport, it’s my passport; it’s given us rights to live in this beautiful country Aotearoa New Zealand. So what it did was open up the doors for people to come to this land, to come here, to settle, to become a New Zealander whether you’re from Europe, whether you’re from America, whether you’re from Africa. That’s what happened 176 years ago when people from the Northern Hemisphere came down here and wanted to live here; nothing has changed since then, that’s still happening now and it will still happen. So I see it as being a passport, an ability for people to come to this country, to become a New Zealander and to celebrate that what we have here is hugely unique, our cultural make up is unique. We’re one of the most diverse nations in the world but we also need to acknowledge how that started and the Treaty was kind of like the beginning of that; it’s a promise of two peoples at the start to look after each other. If we can do that then I think we can start to make progress around perfecting the partnership. |
| Sally | And in terms of where the Treaty is going and we have Waitangi Day as a commemoration of the signing of the Treaty, Waitangi Day – what is its relevance? |
| Perēri | Well Waitangi Day is usually significant, it’s a chance to celebrate that partnership, it’s a chance to celebrate who we are as a nation, as a country. What you see on media isn’t actually what Waitangi Day is all about, I was up there a couple of weeks ago, I was part of the celebrations, I saw immense diversity, I saw people making enquiries and wanting to understand more around what the Treaty means and I think there’s an assumption that everyone knows what the Treaty is all about. There’s a lot of learning and education that we need to do as a country to really understand and break down what the Treaty means for us and I think Waitangi Day is a perfect vehicle for doing that, it’s certainly a place where the Crown, the Ministers - normally the Prime Minister; although he didn’t attend this year, his cabinet was there representing Government - Iwi leaders were there and people in general came to Waitangi to celebrate that and be part of that. So I think that’s a fantastic thing; I think we need to continue to do it. |
| Arapata | Yeah I totally support that. I was up at Waitangi and I went to the opening of the museum which opened the day beforehand and look, it was just a fantastic occasion. We had the elders who ritually opened the whare tau in the early morning and then you had dignitaries and organisation Government agencies in the afternoon. But the feeling and the wairua was absolutely wonderful and those that I talked to, Māori, Pākehā, there was an air of real… A confidence and just the wairua and the feeling was really positive and when I went around that exhibition I couldn’t help wondering and I think that **47:27** our understanding is around about perhaps our knowledge and understanding of the Treaty and just going into that exhibition, the depth and information that is being exhibited there is just phenomenal. So much so that some of the… I think I relayed to the CEO of the Ministry of Culture and Heritage, I said wouldn’t it be fantastic to have the depth of this information that’s being expressed here from a whole host of different areas to be given more perhaps expression in our curriculum - for example, education curriculum? Because I think it is about understanding, I think there is… not to demystify… but I think there is a lot of people and I think Māori as well, many of them were going around saying geez, I didn’t know that, I didn’t know that, wow! And I think that could be a great opportunity; I think we have to mark and celebrate that important event that made us who we are and celebrate us as a nation and really, I suppose, that whole education and learning and sharing with one another. |
| Karirā | I totally agree. As we’re coming to a new transition of settlement, cash, that part of the settlement process is going to leave us so therefore where us does Te Tiriti take us? And really it’s got to take us to exactly what you’re talking about and a better education, I’m not… This is nothing new to a conversation of people who have relationship with Te Tiriti and talk about it but there really does need to be an upheaval of the education system to do with people actually knowing why they live here and how they live here. It’s very definitely detrimental to a specific New Zealander who already doesn’t want to believe then how can you make them believe? You have to make them believe from the inside out - and really, the only inside out is via a better education. |
| Arapata | So a good example of that is we’re involved in a large number of Treaty of Waitangi claims and settlements, over 30 claims and most organisations would put their hands up and say wow, or the fear of trepidation but if you have a look at it, I welcome that space because if you have a look at many of the iwi that we’re working with, at the heart of many of their Treaty claims are about access to their treasures, to their taonga, about reconnection, about identity and history. So those things are really absolutely fundamental and I think they’re fundamental with the signing of the Treaty and I think, as we go forward, fundamental in terms of how we can nurture and revitalise those cultures going forward.  And I think the post-Treaty settlement, I think there’s still a large… A lot of people who really don’t necessarily understand the Treaty settlement. I think… I don’t know, this might be generalisation but I think there’s perhaps a lot of non- Māori who might sort of think, oh what’s this, all these Treaty settlements… Yes, it is reconciling past injustices and part of the healing process - but if you have a look at it in all of the Treaty settlements in the post-Treaty settlement arena, it’s about a development mode and it’s about language revitalisation and looking after our people and providing… It’s so fundamentally about who we are as a people and culture and I sort of think there too it’s not about necessarily cash and money and reconciling - well that’s an important part of the healing process - but just as important, it’s about saying, look we love this country, we’re here and we want to make sure that we look after our people and develop our people as much as we can. And I think it’s those sorts of things, where a lot of people aren’t aware because they’re absolutely… That’s in a space of celebration, you go to iwi that the Tuhoi, the centre that opened, that’s absolutely fantastic and many… We have those things and we’re actually celebrating about who we are in a real positive sense. |
| Sally | That’s great Arapata, thank you for that. We’re just going to take a quick break and play our first waiata. |
|  | **MUSIC BY CHE FU – MACHINE TALK** |
| Sally | Welcome back to “Speak Up” – Kōrerotia, here on Plains FM 96.9. We’re speaking with Perēri Hathaway, Arapata Hakiwai and Karirā Allen on the Treaty 2016. How do we perfect the partnership? We’ve spoken a little bit about what Te Tiriti mean to the guests here and how they envisage it moving forward a little bit. One of my questions is - it’s become pretty apparent listening to you - everybody has their own sense of what the Treaty is, how do we then look at making each of these individual opinions form some kind of coherent thing? |
| Karirā | That’s a really good question. I think for a start… I don’t want to get too governmental and politically heavy but I think when we have a process that is actually a fusion of different words to come across as some type of meaning to everyone for me that’s just kind of a weird place for the conversation to begin with. What I’m talking about here is I’m talking about principles - so the concepts and principles actually guiding this section of the settlement process, I think that’s got something… That’s part of the reason of why things can take a very long time. Of course, let’s add in the in-fighting between Māori, even the in-fighting between the Crown claims and all that sort of stuff, I think there’s definitely… I’m not sure…  That’s a starting point for me is when do we actually use the text and if we’re going to go down a law avenue then really all of these things should be guided by an indigenous text and be guided by Te Tiriti o Waitangi. It’s really quite incredible how, for such a small country, it’s almost like governmentally we can get away with a lot because we are very small. But this is one of many things that New Zealand Government does that is really outside the box in terms of how you should actually run a country. So we’re doing a lot of things still that are detrimental to this process, I think anyway. |
| Perēri | Kia ora e kare ra. Sally you spoke about how do you blend or how do you bring a whole lot of different views together and I think that’s been one of the challenges is that people are expecting us to be able to do that, to come to a specific point and say this is what the Treaty is all about for us as a nation. During Waitangi celebrations you see a lot of media coverage about disagreements, protests. When I was up there - sure there were protesters around but it was more around making a statement around what was important to them. And I know in my own personal relationship as a partner with another partner, I’ll disagree on a number of things with my partner but it is a healthy process for us to disagree and to put our views forward. And I think the Treaty is about partnership, it’s about relationship; with any relationship it’s healthy to disagree, it’s healthy to have converging views. But it’s even more healthier to put those on the table and understand what’s important to each person or each party and then continue to move on. You’re never going to agree on what’s good for both parties but you find a way to compromise and that’s what Waitangi was all about for me is about seeing different views put on the table expressed, shared, understood and then you move onto the next phase. So we’ll never agree but we need to find a way to listen and understand and forge a pathway forward; otherwise, what do we have to look forward to really? |
| Arapata | I’m in the same vein there too, I think creating spaces and voices, I suppose, in which people can actually understand, share and voice their thing. Part of that is… I think it is healthy not to agree to everything and I think part of the going forward of a healthy relationship are those areas of dynamic tensions, if you like. But I think we actually need… I don’t think there’s one necessarily one approach; I think it’s going to be a multidimensional approach of creating those spaces where perhaps understanding and enlightenment can occur - whether it’s in the curriculum, whether it’s on the Marae, whether it’s in public forums, whether it’s a whole host of different spaces where…  I think it’s about trying to understand each other and our cultures with a view of, if we don’t understand where we’ve come from, we’re going to continue to sort of have issues of going forward. And I know for Te Papa we’re starting the… It has been both a challenge and an opportunity in the early part of Te Papa’s foundation part of the conceptual development was to create a sense of forum for the nation and that got embraced by Māori and Pākehā and politicians alike with a view to sort of saying, well we need to create a national museum but create a space where these issues, these discussions, conversations could take place - and I think it’s really, really healthy. An example of that was mostly **35:46** in the last ten years or so - we’ve called them Treaty debates - and many of them have been discussions and conversations and it’s just intriguing. As we know, usually they’re just absolutely packed and the questions that people ask and the enlightenment that you can see, maybe as a nation we need a bit more of that… But I think there’s no one approach; I think it’s how to understand one another, I think that’s an ongoing journey that requires input from everyone. |
| Perēri | I think there’s another issue there too, Arapata, is that people get confused around Treaty settlements and the Treaty of Waitangi. The Treaty was signed in 1840; Treaty settlements are a result of issues which arose probably more in the late 1800s, so there was a big gap between the signing of The Treaty and the actual issues that arose towards the late 1800s around late confiscations and those kind of things there. So you hear on the media Treaty settlements, big cash settlements, all of these things that are provided by Government as part of those negotiations and people go ah, that’s The Treaty of Waitangi, that’s the Government giving Māori all of the taxpayer funded support etc. etc.. Well it’s got nothing to do with that; some of that is specific legislation like the Native Lands Act and the confiscations and the Māori wars and those kind of things which are completely different from what we’re trying to celebrate as New Zealand’s founding document. |
| Karirā | And that’s kind of a flow on from that time and space, you’re talking about Perēri, that period between 1845, 1870 when like new generations of people come to Aotearoa but they didn’t have the linked history that the previous generations had from actually being here for a little bit. So that actually took their space and then put it on the space here and I think some of that New Zealand rhetoric, that still kind of has that hierarchal presence of greatness within them. I think that’s actually an overflow of time and that’s kind of moved into our time now. Now that space is definitely very small but it’s very opinionated and it’s also very media savvy as well at the same time. So that space, that way of thinking is actually with us now. So really now is the most important time for people to embrace Te Tiriti o Waitangi because I think in a few years it’s really going to be on, it’s not going to take much for a Government to actually move Te Tiriti o Waitangi actually out of the scope, it’s going to be in there for a long period of time because it’s in tertiary education, it’s in all Government institutions, it’s everywhere but the wrong people could arrive at a table and then the whole thing could be lifted out, put to side. So it’s really up to people to definitely make a more strong relationship with Te Tiriti o Waitangi and actually, in a sense, stick up for it. Like, stick up for it when you see people bagging it, that’s definitely advice that… I’m not ashamed to say it, I told my students that if you get the opportunity you stick up for Te Tiriti o Waitangi because people need to, more people need to. It shouldn’t just be Māori people or Māori people who have genealogy that link to Pākehā with the Pākehā families coming in, it’s the people that haven’t really spoken like that before, we need those type of people to speak about it in the presence of other people who need to hear that. |
| Sally | That’s always the challenge, isn’t it? - for any human rights issue actually. |
| Arapata | Yeah and I think just as an extension of that a few years back, we’ve got a National Services Outreach that goes to museums around the country and as part of what we call a standard scheme and part of that is about just good museum practice if you like but I was actually quite astounded going around the country where many museums were saying oh, Arapata - not only was the pronunciation really, really bad - but also “Arapata, The Treaty has got nothing to do with us” and I couldn’t help… What does The Treaty mean to me? What is my place within it or how…?  I think there’s a lot of work that we need to do in terms of the place of The Treaty in all of our hearts and minds and what does it mean to me and why is it so important because I was just astounded with the reaction that I got and it wasn’t from one or two, it was from quite a lot actually. It was around, well The Treaty has really got nothing to do with our museum. And to me, they were saying the relationships with the whenua, with iwi and you go down… It wasn’t obvious, it wasn’t known and I sort of think well that’s coming from a point of where there’s education, whether it’s knowledge or understanding. |
| Sally | Arapata I think that’s a great point to have our next song and I think we’ll continue with that line of thinking, what is a partnership, what does The Treaty mean kind of beyond the individual maybe? In the workplace for example and in the museum, those sorts of spaces. And we’ve got ‘Aotearoa’ by Stan Walker. Perēri that was your choice, if you want to just let us know why you wanted that one? |
| Perēri | Well it’s all about Aotearoa is New Zealand and The Treaty was where it all started so it belongs to not only Māori, Pākehā, it belongs to everyone who wants to come here so I thought that was appropriate. |
| Sally | It’s also a really nice film clip. |
|  | **MUSIC BY STAN WALKER – AOTEAROA** |
| Sally | Kia ora and welcome back to “Speak Up” – Kōrerotia on Plains FM 96.9. We’re with Perēri, Arapata and Karirā talking Treaty of Waitangi in 2016 and we just left off thinking about The Treaty is interpreted in a very individual level, how do we look at that when it’s interpreted on a wider scale in the workplace or in the museum? Arapata you started off thinking about the museum and the significance of Te Tiriti in a museum environment, maybe if you could talk a little bit more about that? |
| Arapata | I’ve been in the Membership Board on a couple of occasions now over the last 10 or 15 years and I suppose it’s work in progress, we’ve got a long way to go and I suppose there’s a whole host of reasons for that through the Government, through local bodies and so forth but I think at the most fundamental level, I suppose, is how do museums in the country…? What is the place and significance of The Treaty for those respective museums that care for our treasures, that look after our treasures and engage with our communities? Now even for Te Papa, when Te Papa was being… when the debate and discussions were happening about what should the national museum be and there was unanimous accord there that it can’t be a blueprint of the old, that didn’t work. We Māori were looking from the outside in, there was no active engagement, consultation, involvement in most areas of the museum. So it sort of followed on from the success of the Te Māori exhibition that travelled overseas in the 1980s and when people saw that they said geez, wow we must have something…. If we’re going to have a national museum… something about that exhibition resonates with success and well why it resonated with success was that Māori were actively involved in it. So I think issues of sharing power and authority certainly are critical to that for Te Papa.  We have created instruments right from the word go in terms of not only the concept but it had to be a bicultural museum. Politicians embraced it there too, they sort of said that it had to stand and had to have the indigenous stance reflective of who we are as a nation and in some cases that’s reflected in terms of The Treaty or the partnership or The Treaty is reflected in our legislation. But quite apart from all those things I think - and our former Kaihautū, Māori co-leader, said this is it, it’s about walk the talk and putting the words into action. And I think that is an opportunity for museums in this country, I think they are getting better and they are acknowledging that museums can’t do what museums have done for a heck of a long time and essentially what many museums have done is copied and followed what other museums - western style museums - have done overseas and they haven’t served our interest very well at all.  And I think with the… For me it’s about, how might we in terms of Māori in this country, have the autonomy I suppose, the self-determination, a way to affirm who we are and our culture and have the freedom and the authority and power and resources to make it happen? And I wouldn’t say, in terms of our Te Papa, that we’re there yet - it’s always continuous or work in progress - but I like to sort of think there that whatever we do, whether it’s exhibitions, research, events, that we ensure that for want of a word, the bicultural, the Māori perspective/dimension is firmly… We don’t ask that question, it’s intuitive now, it’s not “Should we?” it’s “What are we going to do?” and I think that’s really, really healthy. Because to me that’s part of the partnership, giving more expression if you like in terms of who we are as a people and culture and expressing that in what we do at Te Papa. |
| Perēri | Kia ora Arapata, I think Te Papa is a great example of an organisation that’s making progress in terms of making sure The Treaty is reflected throughout the workplace, it’s something we’re trying to do at the Human Rights Commission as well. And one of the things that I’ve noticed is that when you talk about The Treaty within the workplace, people go well what does that look like or what does that feel like and it’s not something tangible that you can put your hand on and grab, it’s more around how do you build an environment where people feel comfortable and safe and embrace the whole aspect of biculturalism which is what The Treaty is all about, it’s about two partners.. So any suggestions, Arapata, on what are the kind of…? As I said, it’s not something that you can grab onto… What is it that makes a bicultural organisation within Te Papa? What are some of the one or two things which you’ve noticed over the last few years that has enabled your staff and your organisation to make steps? |
| Arapata | I suppose there that just going back in time, the concept there that right from the word go and to ensure that it was a bicultural museum and that iwi and Māori were partners in this museum and that we had to give expression to that and a suite there that really guided the early days there was the - a number of policies I suppose - but the policies actually formed, really strongly helped inform the process going forward. For example, we’ve got a bicultural policy, iwi relationships policy, a mataranga Māori policy. But those policies were created with an intentional… they were created with intent to sort of say OK how might we, with the challenge there is, how do we affirm, how do we give sustenance to Māori, to us as tangata whenua in Te Papa?  And what we do, for example, we know that a lot of museums don’t express perhaps our stories, our taonga, our views, in our own way and our own world views and our own ontology, so by enunciating, by creating the mataranga Māori policy in which we involved a whole host of people, it was a way of saying well, an important part of our culture is the language, an important part is our world views, our beliefs. So we needed to, as part of that philosophy, to ensure that scholarship research wasn’t taken necessarily just from a western perspective but we needed to ensure that the validity and the authenticity and the mana and integrity of our own knowledge was recognised. And I’m just giving you one example there too.  Another example there was that in Māoridom we’re quite clear about at first it was going to be a bicultural museum that you needed to show that in organisational structure. And part of that was the creation of the Kaihautū, which is my position, and the Chief Executive. We both share the strategic leadership and direction of Te Papa and it’s not only through us but we also just yesterday we welcomed Professor Charles Royal to our staff and he is another associate director. So we’re building capability, horizontally and vertically, and I think that’s an important part there too. If Māoridom want to see, to get respect and confidence in Te Papa as a bicultural museum, they must see it, it must be reflected I suppose in the staff and what we do and how we do it.  So those are some of the things, but we are, over the next five or six years, we want to really deepen our relationships with iwi and our communities and we want to take it to the next step further and the post-Treaty settlements is a fantastic opportunity for us to do that because we’re actually aligning - which museums aren’t too flash at doing - we’re aligning a lot of our work and future thinking to what’s important to iwi, hapū and whanau right now so that we remain relevant, connected and of value. |
| Sally | It’s very interesting actually Arapata, really fantastic, very good model I think for organisations to aspire to. One thing that I wondered is perhaps with it being a museum, you have the opportunity of using physical objects and perhaps that helps, I’m not sure, in making that kind of intangible more tangible perhaps? |
| Arapata | Exactly, we’re setting up a digital innovation centre, we open that in August and the philosophy behind that is we have to embrace the digital age and obviously there’s a lot of challenges but a lot of opportunities there and if we want to connect with our rangatahi and **18:13** in the way that they connect and to increase access and reconnection that we want to do that. But I think issues like repatriation or the return of taonga are something there that we have been involved with and creating relationships with overseas museums where we’re facilitating a lot of those relationships there. But I think that what sits at the heart of that is many of our people don’t know what’s out there, where there’s a large percentage of our taonga which are held overseas which I think in one sense is sad because probably 99.9% of Māori wouldn’t know what’s out there and where they are and when they find out which we’re doing things right now sort of like, wow, didn’t know that and that’s through the 1800s, 1900s where taonga was for whatever reason stolen, taken, bought and exchanged; you name it. So that’s exciting and there’s one area that we do and gives me great personal satisfaction, the return of our ancestors held in overseas museums. We’ve been doing that since 2003 and it’s great that we’ve got support from the Government to do that and we work actively with iwi for that and that takes a lot of negotiation and relationship building but when we have Māori and Moriori **16:38** being returned from institutions throughout the world, bringing them home and where it’s known who they are and where they’re from we return them back home. And I think that’s part of the healing process there too because this all happened in terms of the early contact and the post-contact and it’s part of our, I suppose, history of the nation. And it’s great that we can do something as part of that healing process to return our ancestors and then hope to return them back to their people. |
| Sally | Maybe just quickly before we break again, have you got any comments on the university sector? |
| Karirā | The university sector definitely looks for a solid space for Māori, definitely the Māori space inside university is very strong especially for Canterbury because it aligns with Ngāi Tahu at the same time; I don’t know what it be like for other universities who didn’t have the presence of a large strong iwi like that within their university system. The subjects, the Māori subjects are all very sought after.  But one thing I will say - and Arapata touched on it and speaking of the intangible - you can really see Te Tiriti working on the workplace with the approach - and we talked about that - the approach to people’s names. I think that’s a sure sign of something good inside the workplace, how long do you have to be working somewhere before someone gives your name a good nudge, not just actually like calling you something else but actually giving it a go? I think that’s something you can spot inside definitely the New Zealand workplace is if people have been around - and I’m talking about myself here too - if I’m inside a space for a while, how long will it take for all my work colleagues around me knowing what I’m doing, how long will it take them to acknowledge my name in a way that I can tell they’re having a really good go at it? That being said, I am the only Māori staff member inside where I work. I love working where I work but I don’t have the presence of other Māori staff around me, so in that sense it’s up to me to kind of put that out to people, I’m the one that’s got to because I’m really the only representation of that space inside that learning space. If I was surrounded by other staff members who had Māori names as well, then maybe I wouldn’t have to kind of make sure it’s getting across properly to people. But that’s definitely one thing I’ve noticed and I guess some way, maybe it’s just the time of actually getting to know people and they feel comfortable saying names but I definitely think names are a good sign of things working inside the workplace.  Hopefully, say in 30 years’ time when everyone is Te Tiriti-savvy, someone would never have to have a conversation like this, it’s just normal to give it a go and don’t be intimidated by the presence of a name. Eventually I hope we get there and that’s definitely I something I put out really quickly to my students: yes, I’m teaching you Te Tiriti o Waitangi, I’ve got a flash name, it’s got the two “r”’s, it’s tricky for them - the tongue hitting the “T”, it’s really tricky - but don’t be intimidated by the presence… don’t be intimidated by actually giving the name a go because it’s just my name, that’s all it is, it’s my name, it was the name I was given. |
| Sally | That seems like a nice point to break for a while. |
|  | **MUSIC BY SPOT – NICE DUB** |
| Sally | Kia ora and welcome back to “Speak Up” – Kōrerotia, here on Plains FM 96.9. We finished off with Karirā talking about his name and how people would rather not mention it than try and pronounce it and how he finds that a little bit difficult sometimes so we thought we might continue with names and the power in a name and the respect that comes with a name. |
| Perēri | Kia ora Sally, I was just thinking and reflecting back on some of the work that we are trying to do and pulling off some of the things you spoke about Arapata within Te Papa is how do you make a difference within the workplace, how do you start to build that kind of respect around the partnership and The Treaty of Waitangi? And the example that Karirā gave was around wanting to pronounce or try to pronounce names properly, I think, is a really good example of what people can do. And from my point of view it’s about respect, it’s plain and simply respect. If you’re in a relationship or in a partnership, then one of the things is really critical to the longevity of that partnership is respect and trust and if you can take the time to pronounce people’s names right it shows that you’re making an effort and you start to build those relationships and that’s maybe somewhere that we can start to make a difference. |
| Arapata | I couldn’t agree more, I think languages are at the core and centre of all cultures and to honour that culture is to actually at the most fundamental level is around pronunciation. And I was saying before, I often wonder to myself when some of our mainstream announcers go at lengths to pronounce names of overseas athletes - which I think is fantastic, as it honouring who they are and getting that right - yet we don’t do the same back in this country. And I think it would be better as a nation and a country there if we showed that respect and took the time out to learn it and not for the sake of **8:55** because I don’t think anyone would like their name to be mutilated or just jargoned and all that.  But if you have the opportunity, I suppose, of learning it and within an environment that… I know for some people there with Māori and Pacific names it’s quite a challenge but I think Māori and Pacific people would give you that greater respect because they know that you’re trying, you’re making the effort to find the proper pronunciation and I think it would go a long way as a start to perhaps understand who we are as Māori and Pacific people. |
| Perēri | And with any partnership, any relationship you have to invest in it on both sides and if people aren’t willing to invest from one side or the other then it’s really hard to forge that bond and sense of trust. |
| Arapata | Yes. |
| Sally | We were also speaking before the show actually started about place names as well and the importance and power that can be held in a place name, if you guys have got any comments on that as well? |
| Perēri | Place names. I think you know it was important to hear last year the New Zealand Geographic Board and the whole issue around the naming of the North Island and the South Island. That generated a whole lot of debate and discussion related to the North Island being named Te Ika a Maui and the South Island being named Te Waka Maui or Te Wai Pounamu. Now those, I think, are duel names, it doesn’t mean that one has replaced the other, but it was fascinating to see the kind of contention that came around: people thinking that one of the place names had been removed or replaced. And I think that’s a reflection of 1) the importance of names but 2) that also shows that when you pronounce a name, whether it be a personal name or a place name ,make sure that you get it right, make sure that you understand the meaning behind it because in Te Reo Māori all of those place names have a meaning behind it . And that again is about investing in the other partner and understanding what they’re about, understanding who they are. And I think that’s something that is taking us a long time to try and understand. |
| Sally | As we finish up our discussion, we’ve spoken about how we might perfect the partnership and this idea of respect particularly. The idea of pronouncing people’s names was a really tangible example of how that respect could be translated into practice. Have you got any more suggestions or thoughts on how The Treaty of Waitangi could look moving forward? |
| Karirā | I think in this day and age, people really need to embrace the technology and just not let it be used for text messages and checking your status, I think that all the information is there, our entire history is there, a personalised history will take definitely a lot more digging and will tackle more conversations with people that are most probably a lot older than you and probably originate from where you originally are from but apart from that it’s all there for us now. People like to argue and the internet now is the argument stopper at anyone’s house… You reckon? Wrong, dude! People have no problem with checking information at all, no matter what age you are now.  So I think there just needs to be recognition of Te Tiriti in other ways. One of the other ways is definitely the digital space, the digital space allows people to check anything they want to at any time so the rhetoric of “I don’t know” is not plausible anymore; you can know, it’s got to be a conscious decision. Do you want to know or don’t you want to know? Oh you do want to know - there’s the information; it’s all there. So I think moving forward there’s definitely an opportunity for people to be educated well without having to think they need to go and see someone who is a so-called Te Tiriti expert. You don’t need that; all the information is there. Even going to Governmental websites, all the settlement claims is just the best history that you could possibly get; part of the settlement process is actually the documentation of all these histories, so at the end of it all of these reports are pretty much reports from orators who have been soaked in knowledge their entire lives. So even when people go to these reports on these sites… Open up a report and enlighten yourself, don’t be afraid, we’re all here together; it’s too late now, our gene pools have mixed, you are me, I am you, we’re all here together in this space man, for sure. |
| Perēri | I’d put a challenge out to listeners to 1) learn the vowels, the vowel sounds of the Māori alphabet. There’s five vowels and if you can learn those then you’ve taken huge steps towards understanding how to pronounce basic place names and names. The second thing is to go to your work place and find someone who has a Māori name; there are people in your workplaces that have Māori names, there are people that you know that would have Māori names and actually either ask them or find out how to pronounce their name properly, take the effort and time to do that and I think you would be surprised of the reaction you get from that particular person, that you’ve actually recognised that you need to say their name properly, you’ve taken the time to learn and understand and see how that turns out. |
| Arapata | The only thing I could add there - and I totally support and agree with your kōrero, Perēri - was in 2001 (and I’m going back in time) we held some bicultural wānanga at Te Papa - which when you look at that - we opened in 1998 and then within a period of two years we were holding wānanga to actually look at the further developments of the bicultural ethos. But it was interesting: one of the attendees **2:19** cited that he gave the term mahitahi and he said that that was a term coined by the late **2:10** who was instrumental in Te Papa’s early concept but he described biculturalism from a Māori … So he said having working as one in social economic and cultural development whilst enabling autonomy and self-determination by those involved in their development and for me I suppose - absolutely do what we can do understand and know more about each other, but at the same time that you’re giving space, if you like, and space and autonomy or determination as part of that mahitahi or biculturalism to develop….not in the sense that of separate development but to contribute to our own stronger sense of nationhood. |
| Perēri | I think there’s another lens that you could put over that too, Arapata, is it’s a bicultural philosophy which enables a multicultural society which is what we’ve got here. |
| Arapata | Absolutely. |
| Sally | I’m glad we touched on that actually because that’s another big debate isn’t it: bi- and multiculturalism and how to combine the two. Well you guys have given us some good food for thought, I think, on how we might make some practical tangible steps towards bringing Te Tiriti more into our everyday lives, so kia ora. |
| Arapata | Kia ora. |
| Perēri | Kia ora Sally. |
| Arapata | Nga mihi |
| Karirā | Kia ora Sally. |
| Sally | Nga mihi as well, it’s been really fantastic hearing all your opinions. Thank you very much and for our listeners please tune in again next month, March 16 or 20th. And there are a lot of events coming up in Christchurch in the next few weeks: New Zealand Philippines Day, Culture Galore, Global Football Competition, Japan Day, The Chinese Lantern Festival, Poly Fest just to name a few and there are lots, lots more so check out our new Facebook page for more info. |