



# Building strong Te Tiriti partnerships.

A Kōrero facilitated by Cr Dinnie Moeahu  
(Te Atiawa, Ngāruahine, Taranaki, Ngāti Porou,  
Te Arawa)

**Dinnie Moeahu** | (Te Atiawa, Ngāruahine, Taranaki, Ngāti Porou, Te Arawa)

**MAORI RŪMA INGOA**  
ENGLISH ROOM NAME

# BUILDING STRONG TE TIRITI PARTNERSHIPS

DINNIE MOEAHU



# INTENDED OUTCOMES



**Improve overall cultural awareness**



**Provide tools to assist in building stronger partnerships with Hapu and Iwi**



**Move from honoring Te Tiriti o Waitangi to giving effect to Te Tiriti o Waitangi**



**“Not everything that is faced  
can be changed, but nothing can  
be changed until it is faced.”**

*- James Baldwin*



# WHAKAPAPA OF TE TIRITI O WAITANGI



February 6<sup>th</sup>, 1840



An agreement made between the Crown and Māori



There are two versions



49 Chiefs signed the English version



More than 500 Māori Chiefs signed the Te Reo version



Te Tiriti Principles

# TE TIRITI O WAITANGI

## Article 1: Kawanatanga *Governance*

Rangatira gave the Crown authority to govern over their own subjects whilst under the protection of the Crown.

## Article 2: Tino Rangatiratanga *Self-Determination*

Rangatira agreed the Crown promised to protect the chiefs, their people, lands and taonga.

## Article 3: Oritetanga *Equal Citizenship*

The Crown gave Māori the guarantee of full participation as equals to British subjects.

# THE NEW ZEALAND CONSTITUTION ACT.

## ENGLISH VERSION.

“THE NEW ZEALAND CONSTITUTION ACT, 1852.”—  
15 and 16 VICTORIA, CAP. 72, SEC. 71.

Her Majesty may cause Laws of Aboriginal Native Inhabitants to be maintained.

Passed 30th of June, 1852.

SECTION 71.—And Whereas it may be expedient that the Laws, Customs, and Usages of the Aboriginal or Native Inhabitants of New Zealand, so far as they are not repugnant to the general principles of Humanity, should for the present be maintained for the Government of themselves, in all their relations to and dealings with each other, and that particular districts should be set apart within which Laws, Customs, or Usages should be so observed. It should be lawful for Her Majesty, by any Letters Patent to be issued under the Great Seal of the United Kingdom from time to time to make Provisions for the purposes aforesaid, any repugnancy of any such Native's Laws, Customs, or Usages, to the Law of England or to in any part thereof, in any wise notwithstanding.

- Section 71 of the New Zealand Constitution Act 1852 allowed for the provision of self-governing Māori districts. Māori saw this as implementation of the tino rangatiratanga (sovereignty) guaranteed to them under Te Tiriti o Waitangi.



# LEGISLATION OF DEVASTATION

- Created by the settler government, legislation like the New Zealand Settlements Act 1863, Native Lands Act 1865, Constitution Act 1852, Rebellion of Suppression Act 1863, Tohunga Suppression Act 1907, Public Works Act 1864, helped accelerate the land confiscation process of acquiring land from Māori by an all means necessary approach.

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## The New Zealand Settlements Act 1863

Historian Vincent O'Malley, described the New Zealand Settlements Act *"It was part of a package of measures passed by the all-Pākehā parliament to crush Māori independence."*

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## Native Lands Act 1865

Historian Judith Binney described the Native Lands Act as an **"Act of war."** The operations of the Native Land Court affected Māori more strongly than those of any other colonial institution.





## HENRY SEWELL

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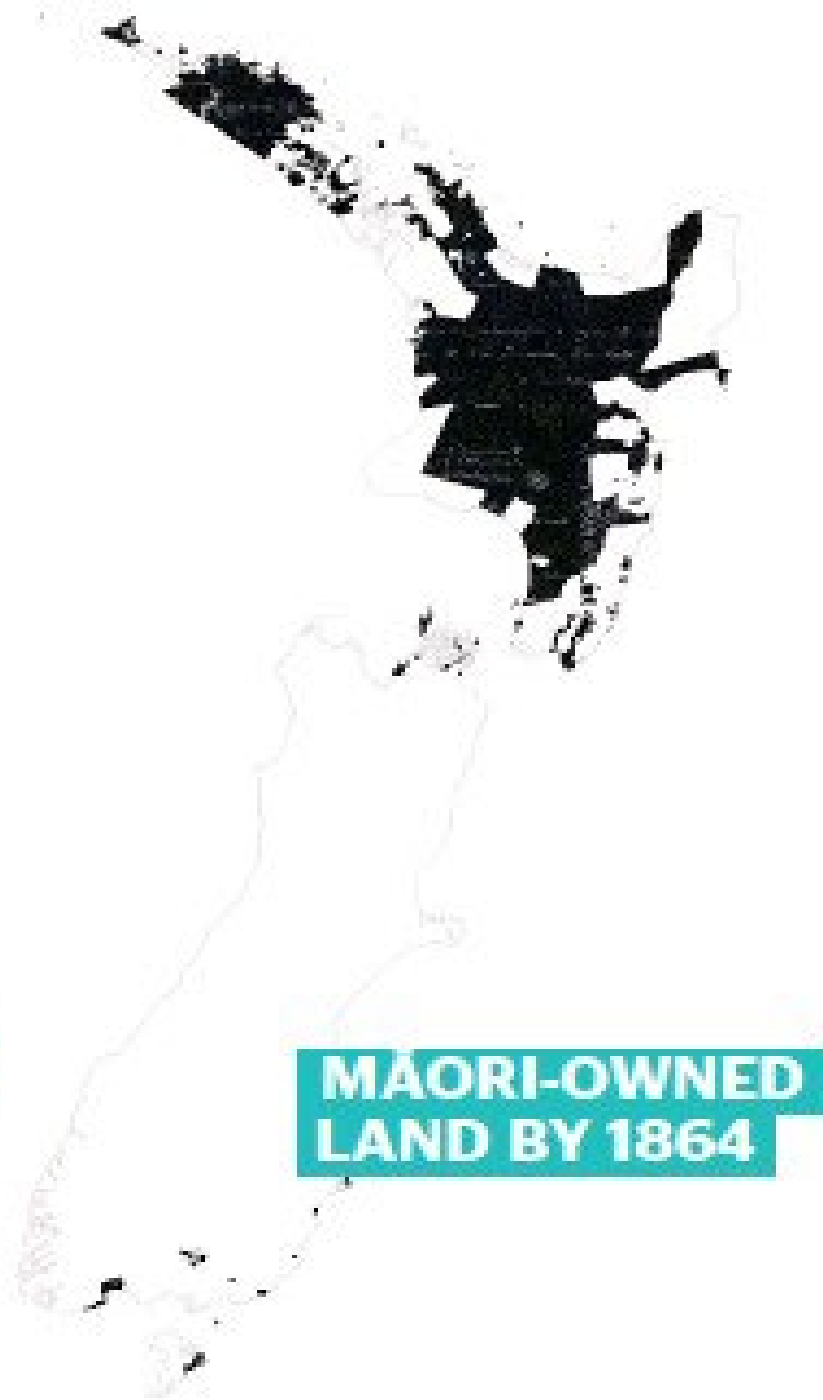
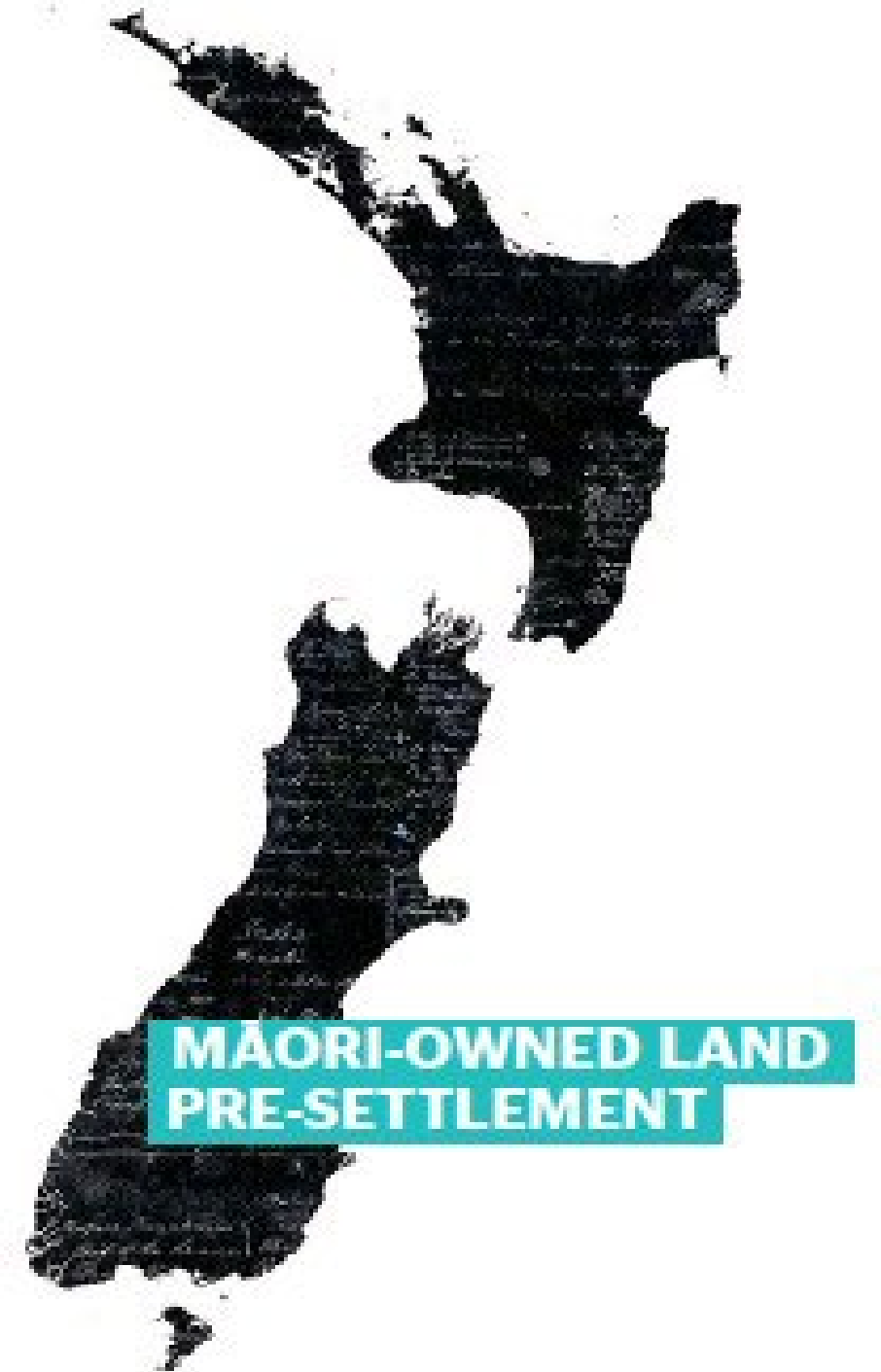
In 1865, Henry Sewell protested against the Crown's policy of confiscating the land of Māori stating that the Native Land Court was designed to:

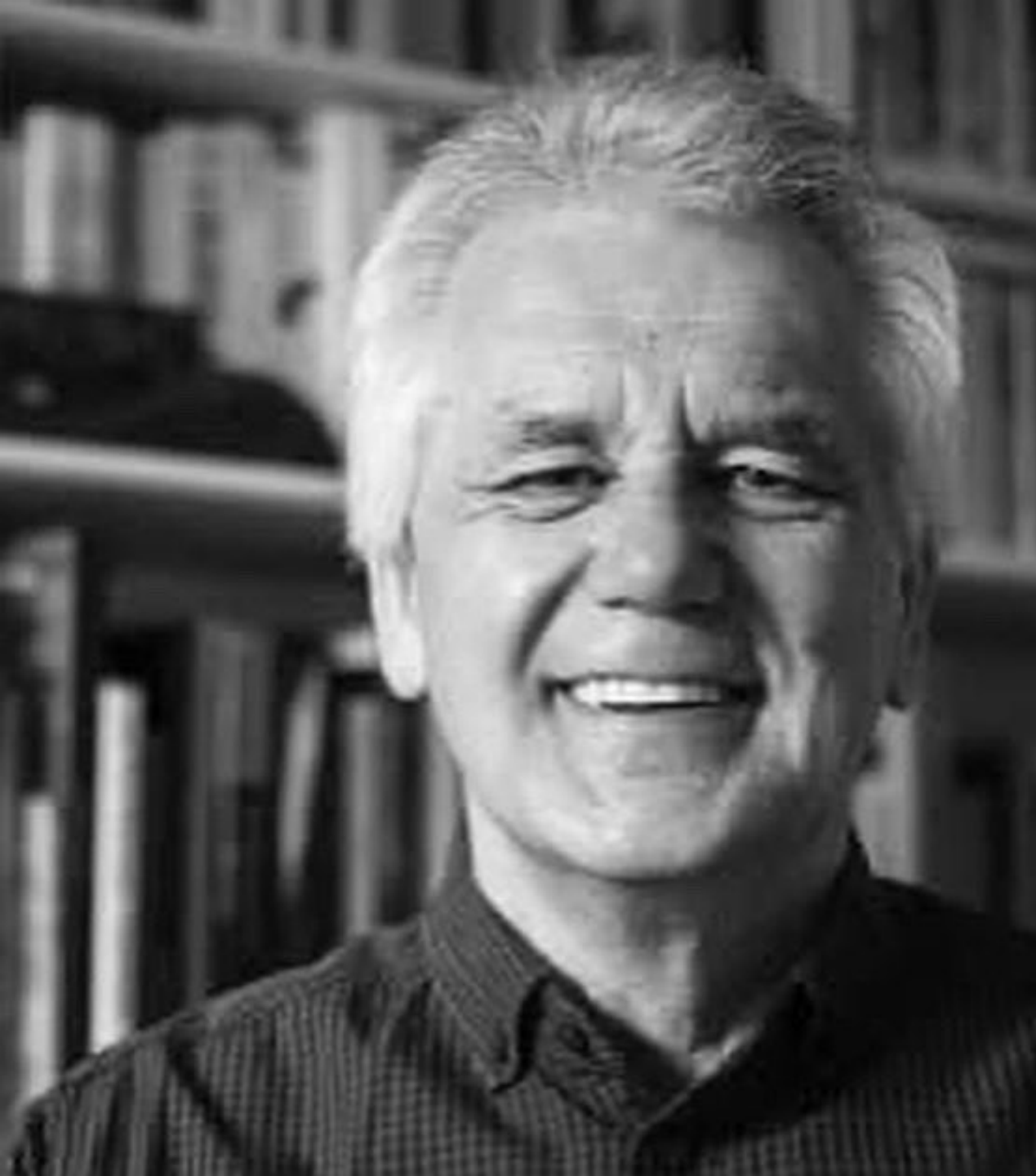
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*“Destroy the social system which stood as a barrier of the Crown's attempts to amalgamate the Native race into its own social and political system.”*

# TIMELINE OF EVENTS







# MOANA JACKSON

*INDIGENOUS RIGHTS LAWYER*

“The fact is that under the Treaty, there are pre-existing rights which were reaffirmed. The need which Māori now have, often arose out of the breach of those rights. So, to address Māori need, you’re actually recognising that certain rights have been breached.”

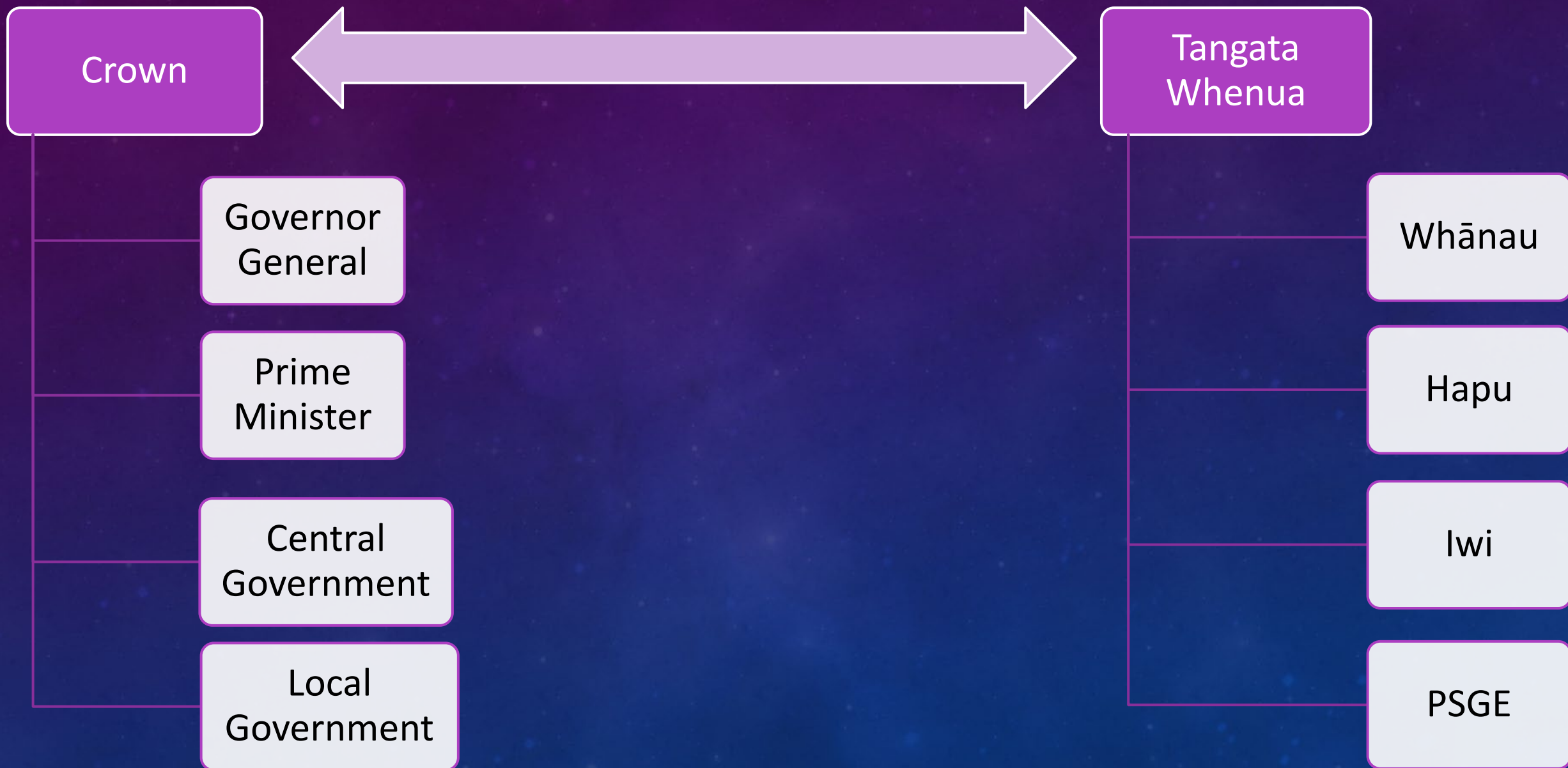
# 2016 CROWN APOLOGY TO TE ATIAWA IWI



“The Crown regrets its actions which caused enmity and fighting among Te Atiawa, and which ultimately led to war between Taranaki Māori and the Crown.

The Crown unreservedly apologises for its actions during the Taranaki Wars which resulted in the destruction of Te Atiawa property, hardship, and the loss of life of your people.”

# TANGATA TIRITI – TANGATA WHENUA





# KAWANATANGA & TINO RANGATIRATANGA



# PARTNERSHIP

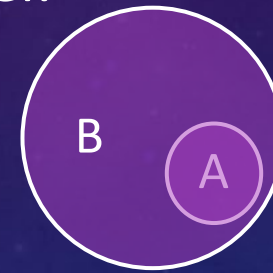
## INDEPENDENT

Partners working independent of each other.



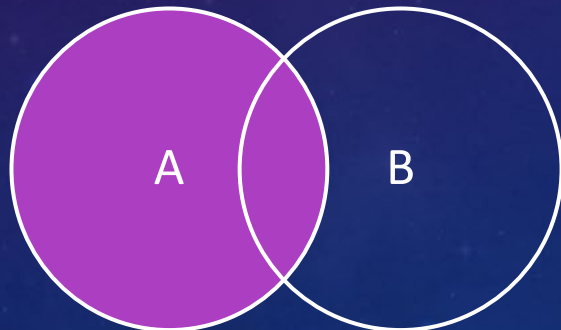
## DIRECTIVE

Dominant partner directs the work of the subordinate partner.



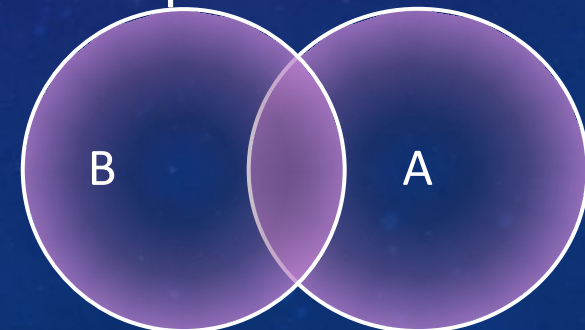
## CO-OPERATIVE

Partners working together on agreed priorities.



## COLLABORATIVE

Partners agree to work together on their joint and separate priorities.



# ENGAGING WITH TANGATA WHENUA



- *The Royal Commission Report (1986) recognised that Te Tiriti o Waitangi affirmed Māori sovereignty. The Crown publicly admitted and pledged to preserve, protect, and uphold Māori rights.*
- **WHY** do you want to engage?
- **WHO** do you engage with?
- **HOW** do you want to engage?

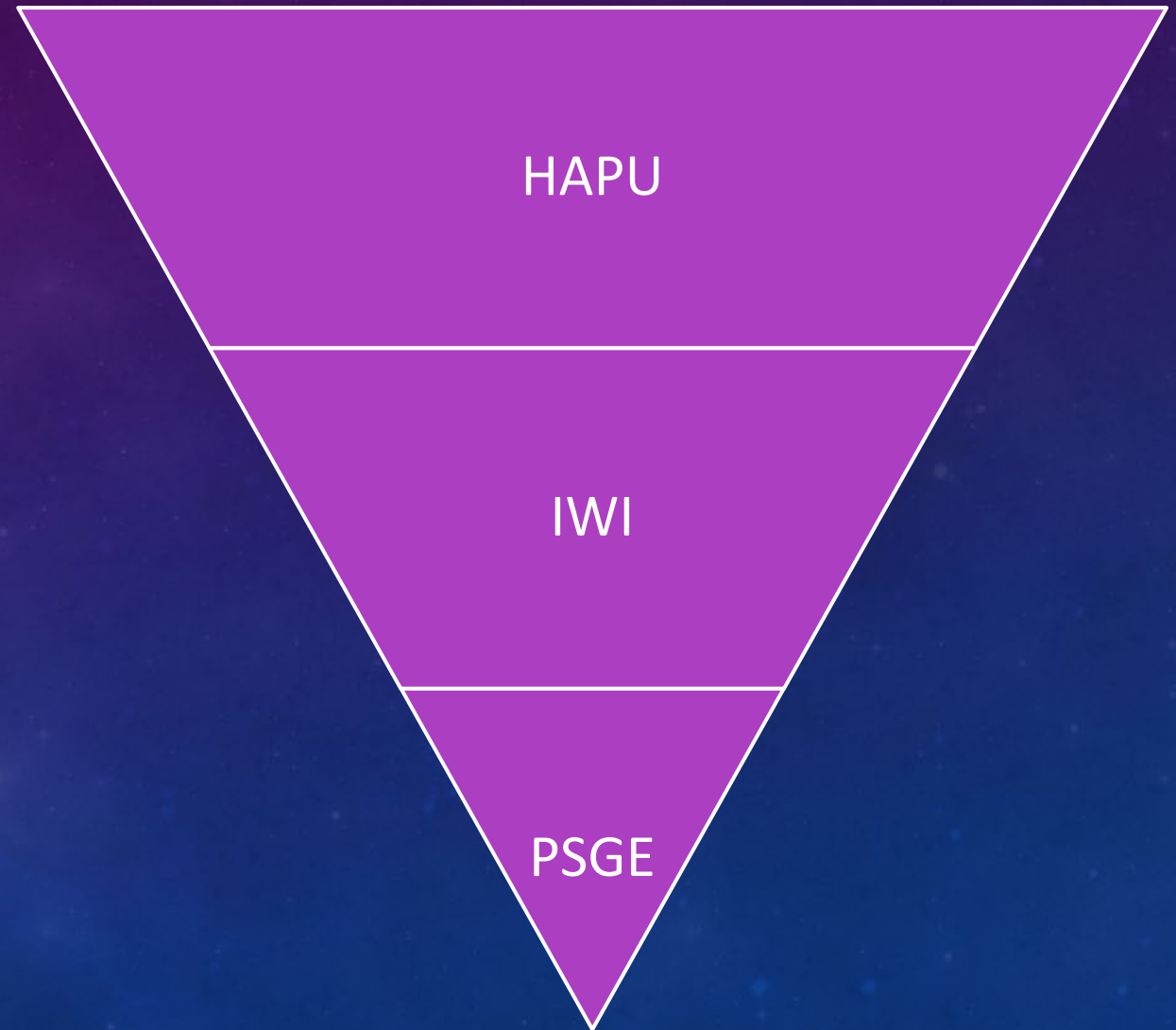
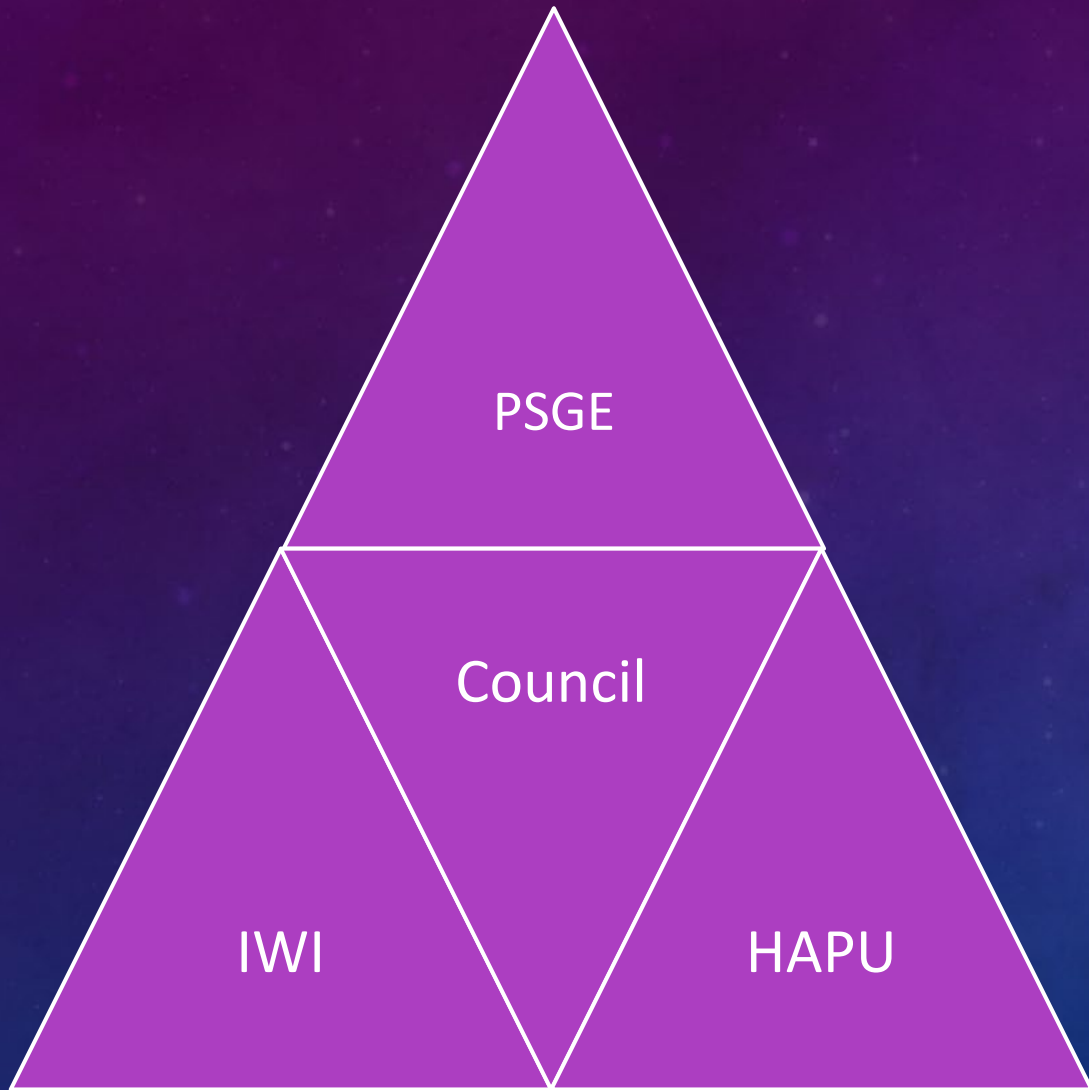
The background of the slide features the New Zealand Coat of Arms, which includes a shield supported by a woman on the left holding a New Zealand flag and a man on the right holding a spear. The shield is topped with a crown and a banner at the bottom that reads "NEW ZEALAND".

# IT'S THE LAW

*Councils are bound by legislation.*

- *Local Government Act 2002 (LGA).*
- *Resource Management Act 1991 (RMA).*
- *Land Transport Management Act 2003 (LTMA).*

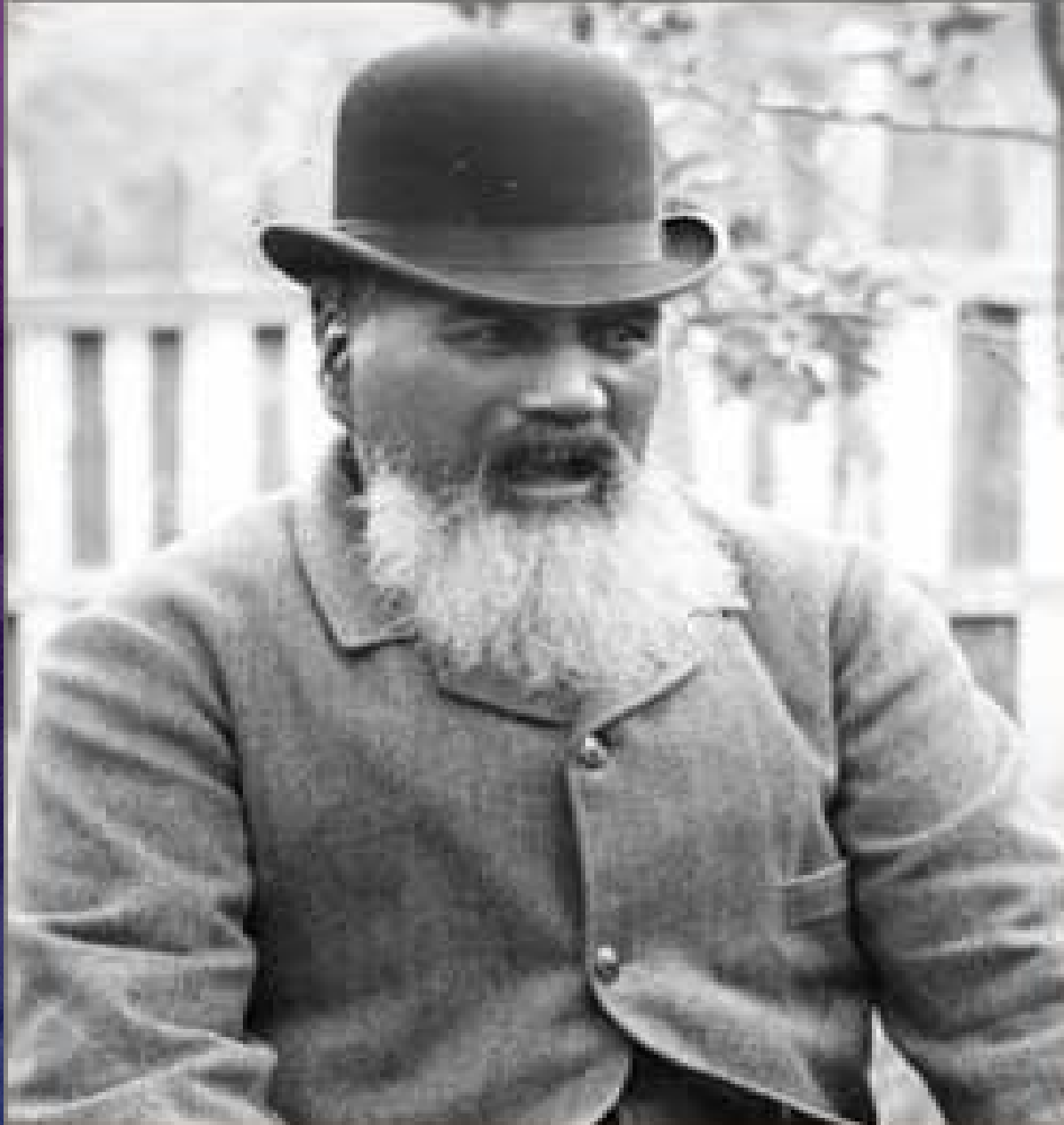
# WHO TO ENGAGE WITH?



# HOW TO YOU GIVE EFFECT TO TE TIRITI O WAITANGI

*PROVIDING OPPORTUNITIES THROUGH BETTER UNDERSTANDING*

Governance	Operations	Individual
Cultural Induction	Legislation and Policy Review	Cultural Induction
Te Tiriti o Waitangi Induction	HR Policy Review	Te Tiriti Induction
Legislation Induction on the following: <ul style="list-style-type: none"><li>● LGA (2002)</li><li>● RMA (1991)</li><li>● LTMA (2003)</li><li>● Professional development</li></ul>	<ul style="list-style-type: none"><li>● Comms</li><li>● Resources</li><li>● Processes</li><li>● Employment</li><li>● Professional development</li><li>● Cultural audit</li><li>● Committee structures</li></ul>	<ul style="list-style-type: none"><li>● Waiata practise</li><li>● Kōrero Māori</li><li>● Pepeha training</li><li>● Marae visits</li><li>● Wananga</li><li>● Te Reo classes</li><li>● Professional development</li></ul>



# KŌRERO TOWARDS BETTER UNDERSTANDING

HAVE A CONVERSATION WITH YOUR IWI LEADERS:

*HOW CAN WE STRENGTHEN OUR RELATIONSHIP?*

*HOW CAN WE WORK TOGETHER FOR THE BETTERMENT OF OUR COMMUNITY?*



“Take care of our children. Take care of what they hear, take care of what they see, take care of what they feel. For how the children grow, so will be the shape of Aotearoa.”

*Dame Whina Cooper  
Photographer: John Stone*



# TARANAKI MĀORI TRUST BOARD

- Taranaki Māori Trust Board delegation to Parliament 1975 presenting the Taranaki report, highlighting that Taranaki Māori never considered the outcome of the Sim Commission recommendations to be 'full and final'.
- Maui Pomare, Hoani Heremaia, Ngatata Love, Ralph Love, Neville Baker, Sam Raumati, Moerewarewa, Sally Karena, Matekitawhiti Carr, Percy Tamati.







*“Although we have a shared past, we also have a shared future”*



PATAI?



**SUPERLOCAL**



**23**

Ko Tātou  
**LGNZ.**