

SOCIAL & POLITICAL CONTEXT : TE TIRITI O WAITANGI

BI-CULTURALISM QUIZ

Please indicate whether each of the following is true or false.

		True	False
1.	The Treaty of Waitangi is generally recognised as law in NZ Courts	<input type="checkbox"/>	<input type="checkbox"/>
2.	The Maori Affairs Department was set up to give assistance to Maori people in 1953	<input type="checkbox"/>	<input type="checkbox"/>
3.	The first education system here was set up by European missionaries	<input type="checkbox"/>	<input type="checkbox"/>
4.	The Declaration of independence in Aotearoa was written by Maori people to try to kick the British out	<input type="checkbox"/>	<input type="checkbox"/>
5.	A Maori person wrote the Maori Text of the Treaty and a missionary wrote the English version	<input type="checkbox"/>	<input type="checkbox"/>
6.	Discrimination against Maori people has never been legal in New Zealand	<input type="checkbox"/>	<input type="checkbox"/>
7.	Most of the land which the Maori people lost was confiscated by the Government as a result of the land wars	<input type="checkbox"/>	<input type="checkbox"/>
8.	Abel Tasman discovered this place	<input type="checkbox"/>	<input type="checkbox"/>
9.	The Waitangi Tribunal can make final decisions about grievances under the Treaty of Waitangi	<input type="checkbox"/>	<input type="checkbox"/>
10.	The four Maori electoral seats were set up to ensure that Maori people would always be represented in Parliament	<input type="checkbox"/>	<input type="checkbox"/>
11.	Maori protest over land and other justice issues started about 30 years ago.	<input type="checkbox"/>	<input type="checkbox"/>
12.	If everyone is treated identically, then everyone has the same chance to succeed	<input type="checkbox"/>	<input type="checkbox"/>
13.	Some people advocate separate development for Maori people - that's the same as apartheid	<input type="checkbox"/>	<input type="checkbox"/>
14.	The Maori Queen, Te Arikinui, speaks for all Maori people	<input type="checkbox"/>	<input type="checkbox"/>
15.	Pakeha don't have a culture	<input type="checkbox"/>	<input type="checkbox"/>
16.	Past injustices have nothing to do with the present because we didn't do those things and we can't change history	<input type="checkbox"/>	<input type="checkbox"/>
17.	Some Maori people wanted a Treaty so that the British would protect them from colonisation.	<input type="checkbox"/>	<input type="checkbox"/>
18.	The British government wanted the Treaty so they could control the Maori people	<input type="checkbox"/>	<input type="checkbox"/>
19.	The New Zealand Company wanted a Treaty so that land purchases could be regularised	<input type="checkbox"/>	<input type="checkbox"/>
20.	The Moriori people were here before the Maori.	<input type="checkbox"/>	<input type="checkbox"/>

Further reading:

Claudia Orange

Story of a Treaty

Illustrated History of the Treaty

Raninui Walker

Ka Whawhai Tonu Matou

DEVELOPING A BI-CULTURAL MODEL FOR
WORKING IN A WOMEN'S REFUGE

HER STORY: IN THIS ARTICLE I WOULD LIKE TO PRESENT MY PERSONAL PERSPECTIVE ABOUT THE GROWTH OF A BI-CULTURAL SYSTEM IN A SMALL COMMUNITY. NATURALLY THIS IS A CONTINUING PROCESS WHICH IS NOT NOW STATIC NOR STAGNANT EITHER. THE POTENTIAL FOR CHANGE IS, I FEEL, MOST EXHILARATING.

SEVEN YEARS AGO THIS PROCESS BEGAN WHEN A GROUP OF ABOUT TWELVE OF US WOMEN SET UP A REFUGE NETWORK IN AN AREA WHERE THERE IS A HIGH PROPORTION OF MAORI PEOPLE AND A MOVE TOWARDS MAORITANGA. AS MIDDLE CLASS PAKEHAS WE SAW A NEED FOR ASSISTANCE TO BE MADE AVAILABLE TO BATTERED WOMEN. WE HOPED THAT SOME MAORI WOMEN WOULD JOIN OUR GROUP. WE OFFERED OUR HOMES TO MAORIS AS WELL AS PAKEHAS. HOWEVER, NO MAORI WOMEN DID JOIN US AND FOR ABOUT FOUR YEARS WE FUNCTIONED AS A PAKEHA GROUP, ASSISTING WOMEN OF ALL CULTURES AND ASSUMING WE WERE THE ONLY GROUP IN OUR AREA PROVIDING SUCH SUPPORT.

THEN, ALMOST THREE YEARS AGO, OUR GROUP HEARD THAT THERE WAS A MAORI WOMAN WORKING WITH MAORI VICTIMS OF ABUSE. WE FELT THAT IT WOULD BE HELPFUL TO MAKE CONTACT AND SO A MEETING WAS ARRANGED.

AT THIS POINT, AS A MEMBER OF THE WHITE MIDDLE CLASS GROUP, I WAS SURPRISED TO LEARN THAT A DIFFERENT GROUP OF WOMEN HAD BEEN DOING SIMILAR WORK IN THE COMMUNITY FOR QUITE SOME TIME AND NONE OF US HAD HAD ANY KNOWLEDGE OF IT. I WAS JUST AS SURPRISED TO HEAR THAT THEY, APPARENTLY, WERE SIMILARLY UNAWARE OF OUR EXISTENCE.

CHALLENGE: SO WE MET WITH THE "MAORI WORKER", IN ONE OF OUR MIDDLE CLASS HOUSES AND I THINK NOW, HOW INCREDIBLY INSENSITIVE AND NAIVE AND ASSUMING WE WERE - AS A GROUP. WE ASSUMED THIS WOMEN WOULD COME TO US. WE WERE NAIVE TO THE CULTURAL DIFFERENCES THAT WOULD PROHIBIT US FROM JOINING TOGETHER, ie: THE PROTOCOL OF A MEETING. WE WERE IGNORANT ABOUT APPROPRIATE INTRODUCTIONS. WE WERE SO UNCOMFORTABLE OURSELVES THAT WE DID VERY LITTLE TO MAKE HER FEEL WELCOME. WE WERE INSENSITIVE IN THAT WE DIDN'T CONSIDER HOW UNCOMFORTABLE SHE MIGHT FEEL IN SUCH AN ENVIRONMENT AND IN SUCH CONDITIONS. I FEEL I CAN FAIRLY SAY, THAT OUR GROUP ANTICIPATED THAT WE WOULD JOIN TOGETHER (OF COURSE!) AND THEREFORE WORK MORE EFFECTIVELY (OF COURSE!) BUT THE MAORI WORKER WAS CLEAR THAT SHE AND HER GROUP WERE NOT INTERESTED IN DOING THIS.

SHE CHALLENGED US IN MANY WAYS. QUESTIONED WHAT LEVEL OF COMMITMENT WE EACH HELD - FOR THE VICTIMS; MAORI AND PAKHA AND FOR EACH OTHER. CHALLENGED THE APPROPRIATENESS OF US WORKING WITH MAORI WOMEN, CHALLENGED OUR TIME COMMITMENT AND CHALLENGED US TO GIVE UP SOME OF OUR COMFORT AND PRIVILEGES AS WELL AS TO REACH FOR THE RESOURCES WE HAD ACCESS TO - GAVE US FOOD FOR SOME IN-DEPTH THOUGHT - AND THEN SHE GAVE US THE ULTIMATE CHALLENGE - GET A HOUSE! YOU CAN DO IT - AND THEN GIVE IT TO US. THE SEEDS HAD BEEN SOWN.

WE WANTED TO MEET WITH HER AGAIN - AT HER INSISTENCE WE AGREED TO DO THIS ON HER TERMS AND HER TERRITORY - BUT IT DIDN'T HAPPEN. THIS WOMAN WAS ALREADY PUTTING ALL HER ENERGY INTO WORKING WITH HER OWN PEOPLE AND THERE WAS NO BENEFIT FOR HER CONTINUING TO MEET WITH US, AS WE HAD LITTLE TO OFFER. WE, ON THE OTHER HAND, FELT THAT WE WOULD BENEFIT BY MEETING WITH HER, AND THAT SHE HAD VAST EXPERIENCE IN THIS AREA AND WE WERE NOT ABLE TO OFFER MAORI WOMEN ENOUGH.

IN TERMS OF THE CHALLENGE - I FEEL THAT AT THAT TIME, WE RATIONALISED IT OUT OF EXISTENCE; ie: WE COULDN'T GET A HOUSE ANYWAY. TOO MANY BARRIERS, TOO SMALL A TOWN, NOT ENOUGH OF US TO ORGANISE A HOUSE, NO MONEY AND WHY SHOULD WE GET ONE AND THEN GIVE IT AWAY? SO OUR GROUP CONTINUED, JUST AS IT HAD - EXCEPT FOR THE SEEDS, WE PUSHED AWAY THE SLIGHT FEELINGS OF RESENTMENT AND THOUGHT ABOUT WHY THIS WOMAN AND HER GROUP - DOING THE SAME WORK AS US - WERE NOT PREPARED TO POOL THEIR RESOURCES WITH OURS. THIS DIDN'T BECOME CLEAR ENTIRELY TO US FOR OVER TWO YEARS.

TRANSITION: AFTER THAT ENCOUNTER, WE BEGAN TO CORRESPOND WITH THE NATIONAL REFUGE COLLECTIVE. WE LEARNT MORE AND MORE THROUGH THEIR NEWSLETTERS AND INFORMATION - AND FOUND ANSWERS TO SOME OF OUR QUESTIONS - THE TOWN WAS NOT TOO SMALL, OTHER REFUGES FUNCTIONED WITH LESS WOMENPOWER AND SOME MONEY WAS AVAILABLE FOR A CO-ORDINATOR AND PROBABLY A HOUSE. WE BEGAN TO LIAISE WITH THE NEAREST WOMEN'S REFUGE AND LEARNT OF V.O.T.P. SCHEMES PROVIDING PAID WORKERS. SO WE STARTED TO FEEL ENCOURAGED AND STRONGER - OUR GROUP HAD CHANGED OVER THIS TIME AND THERE WERE ONLY ABOUT ONE THIRD OF US WHO HAD BEEN TO THAT CHALLENGING MEETING TWO YEARS AGO. SO IN EARLY 1985, WE DECIDED TO GO AHEAD. OUR SAFE HOUSE NETWORK HAD WORKED FOR 6 YEARS, AND WE'D DEVELOPED A RELATIONSHIP WITH MOST OF THE AGENCIES IN OUR CENTRAL TOWN. WE SAW THIS AS A PLUS. (MAINLY, OUR REFERRALS CAME FROM THE CENTRAL TOWN AND ONE OUTSIDE AREA).

WE HELD TWO SPECIAL NEW MEMBERS MEETINGS AND OUT OF ABOUT 20 WOMEN WHO ATTENDED - STILL NONE WERE MAORI. OVER THE 9 MONTH PERIOD WHILE WE WENT THROUGH THE MANY PROCESSES OF ORGANISING THIS "HOUSE", WE DEVELOPED A MUCH GREATER PUBLIC PROFILE. WE COULD NOW DO THIS BECAUSE THERE WAS LESS NEED TO KEEP OURSELVES UNKNOWN. THE THREAT TO OUR FAMILIES - ONCE WE WERE ABLE TO PUT VICTIMS IN A CENTRAL HOUSE RATHER THAN OUR OWN HOMES - WAS GREATLY DECREASED.

THE COMMUNITY SUPPORT WAS TREMENDOUS AT THIS TIME. THEN WE RAN A 13-SESSION TRAINING COURSE AT THE COMMUNITY COLLEGE. ALL WOMEN WERE WELCOME AND DIDN'T NEED TO MAKE A COMMITMENT TO BECOME VOLUNTEERS. HERE - FINALLY SOME MAORI WOMEN ATTENDED. IN THE MIDDLE OF THIS PROGRAMME, WE WERE ARRANGING INTERVIEWS FOR A V.O.T.P. WORKER AND THE LABOUR DEPARTMENT INFORMED US THAT THERE WERE THREE WOMEN INTERESTED.

ACTION: IT WAS WHEN WE MET WITH THE SECOND APPLICANT - A MAORI WOMAN - (AN ATTENDANT AT THE TRAINING PROGRAMME) THAT WE WERE AGAIN CHALLENGED. OUR INTERVIEWING PROCESS AND SYSTEM WERE QUERIED. WE HAD ALREADY DECIDED TO CHOOSE A MAORI WOMAN FOR THE JOB - AS WE BELIEVED IN 'AFFIRMATIVE ACTION' BUT THEN WE WERE TOLD THAT IT WAS PRESUMPTUOUS AND INAPPROPRIATE OF US TO DECIDE WHICH MAORI WOMAN WAS MOST QUALIFIED FOR THE JOB - THEN WE HAD TO STOP AND THINK AND QUESTION. YES - IT WAS ANOTHER POWER STRUCTURE. AS WOMEN WE'VE EXPERIENCED FORMS OF INTIMIDATION AND MANIPULATION. SO I FEEL WE WERE ABLE TO UNDERSTAND WHERE THEY WERE COMING FROM. THE OPTION GIVEN TO US WAS TO LET THE MAORI WOMEN'S COLLECTIVE DECIDE WHO COULD BEST DO THE JOB. IT WAS IMPOSSIBLE FOR US - THE INTERVIEWING GROUP OF 4 TO MAKE A GROUP DECISION OVER THIS, SO WE DECIDED TO HAVE A SPECIAL MEETING OF OUR COLLECTIVE AND TO WORK THROUGH THIS ISSUE AND HOPEFULLY, REACH GROUP CONSENSUS, AS TO WHERE TO GO.

AT THIS COLLECTIVE MEETING, MANY FEELINGS WERE AIRED -

RIGHTEOUSNESS - "WE DON'T WANT TO LOSE IT.
DON'T WANT THEM TO TAKE OVER".

ANGER AND
INDIGNATION - "WHAT RIGHT HAVE THEY TO SUDDENLY
APPEAR ON THE SCENE AND EXPECT
US TO JUST GIVE IT TO THEM?
WHY DON'T THEY APPLY FOR A HOUSE
THEMSELVES?"

MISTRUST - "WHO ARE THESE WOMEN? HOW CAN
WE BE SURE THAT THEY'LL MANAGE
OR DO IT RIGHT?"

BUT IN THE END WE LOOKED AT OUR POWER - WE HAD IT ALL. SO WE LOOKED AT WHY WE HAD IT AND WHY THEY - THE MAORI COLLECTIVE - DIDN'T. WE KNEW IT HAD A LOT TO DO WITH OUR MIDDLE-CLASSNESS AND OUR PAKEHANESS AND MAYBE, JUST MAYBE, MOST PROBABLY - 3 YEARS BEFORE THE MAORI COLLECTIVE KNEW THREE THINGS:

- (1) THAT WE COULD GET A HOUSE BECAUSE WE WERE NON-THREATENING AND SOCIALLY ACCEPTABLE TO THE SYSTEM.
- (2) THAT IF THEY JOINED US - IT WOULD REDUCE OUR EFFECTIVENESS AS MIDDLE CLASS PAKEHAS, IN WORKING THROUGH A PATRIARCHAL POWER SYSTEM; AND
- (3) IT WAS BETTER TO LEAVE OUR GROUP INTACT WITH ITS STRENGTHS, AND HOPE THAT WE MIGHT USE OUR POWER AND WORK TOWARDS A HOUSE - IN OTHER WORDS - AS A GROUP WITH MAORI MEMBERS - WE'D HAVE HAD LESS CHANCE OF GETTING A HOUSE.

WE DECIDED TO SHARE OUR POWER AND MOST IMPORTANT OF ALL, TO TRUST; TO TRUST THAT THE MAORI WOMEN WOULDN'T TAKE OVER AND WOULD CHOOSE AN APPROPRIATE V.O.T.P. WORKER. WE KNEW IT WOULDN'T BE EASY AND WE KNEW THAT THERE WOULD BE A LOT TO LEARN - AS MEMBERS OF TWO CULTURES, WITH DIFFERENT ATTITUDES, EXPECTATIONS AND BEHAVIOUR PATTERNS. IT WAS AN EXCITING AND FRIGHTENING DECISION.

SO, AS A GROUP - WE DECIDED TO GIVE THE ONLY TWO PAID POSITIONS - THE V.O.T.P. AND THE PART-TIME CO-ORDINATOR'S JOB TO THE MAORI COLLECTIVE TO FILL. THAT COLLECTIVE ASSUMED RESPONSIBILITY FOR THE WORKERS - THEIR SUPPORT AND THEIR ACCOUNTABILITY BEING TO THAT COLLECTIVE.

TODAY: WE HAVE BEEN FUNCTIONING IN THE HOUSE FOR 5 MONTHS AND WE HAVE EVOLVED A WORKABLE BI-CULTURAL SYSTEM OF SUPPORT AND INTERACTION. THERE ARE TIMES WHEN WE WORK TOGETHER AND TIMES WHEN WE ARE SEPERATE. THE TWO COLLECTIVES ARE MUTUALLY INVOLVED IN THE DECISION-MAKING, THE BUSINESS AND THE DAY-TO-DAY RUNNING OF THE HOUSE. BUT WE RESPECT THE NEED TO OPERATE SUPPORT GROUPS INDEPENDENTLY. AS TIME GOES ON, THERE IS AN INCREASING OVERLAP OF SUPPORT AND INTERACTION. I CANNOT OVER-EMPHASIZE THE IMPORTANCE WE PLACE ON THE NECESSITY FOR REGULAR SUPPORT MEETINGS DURING WHICH TIME WE ARE ABLE TO AIR OUR FEELINGS AND CONTINUE TO CHALLENGE OURSELVES ON THE ISSUE OF RACISM.

- NATURALLY WE ARE ALL LEARNING AND OPEN TO NEW IDEAS.

- OUR BASIC UNDERSTANDING IS THAT IF A MAORI WOMAN (VICTIM) COMES INTO THE HOUSE - THEN WE CONTACT THE MAORI WOMEN'S COLLECTIVE AND APART FROM US (THE PAKEHAS) DEALING WITH PRACTICAL NEEDS - THE MAORI WOMEN'S COLLECTIVE DOES ANY WORK/COUNSELLING AND ASSISTANCE WITH THAT WOMAN.

- WE ACKNOWLEDGE THE NEED FOR SOME SEPARATION BETWEEN THE TWO CULTURES - AND RESPECT THAT.

- AS PAKEHAS, WE ALL TRY TO BE SENSITIVE TO THE OTHER CULTURAL GROUP WHEN WE ARE TOGETHER AND TO USE A PROCESS WHICH GIVES ROOM FOR BOTH GROUPS TO FUNCTION IN THEIR WAY; EDUCATING OURSELVES AS TO CULTURAL PRACTICES.

- WE TRY NOT TO IMPOSE OUR WHITE STANDARDS, AND WE KNOW THAT IN THE AREAS WHERE WE DO TOUCH AND WE DO WORK TOGETHER THAT OUR LIVES ARE ENRICHED. BY CONTINUING FINE TUNING OF OUR STRUCTURE AND OUR PROCESS, WILL HOPEFULLY EVOLVE A LESS INSTITUTIONALISED, A MORE EMPOWERING AND A MORE SENSITIVE SYSTEM FOR CHANGE.

Jenny Van Du Schoot

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