

Summary of Project Waitangi National Office Activities
January 1990 - April 1990

The four-month period from January 1990 to the end of April 1990 has been a very busy period for the National office of Project Waitangi. There has been a marked increase in public awareness of the Treaty and alongside this a similar increase in demands for information and advice.

Project Waitangi main events to date:

Wellington Anniversary Day January 22nd

Project Waitangi produced a leaflet entitled: "Tall Ships, Tall Stories", which exposed some of the myths of the history of Wellington. The National office organised a stall at the Petone Anniversary Day and distributed leaflets and sold resources.

Waitangi Day February 6th

Representatives from Project Waitangi groups from around the country went to Waitangi to have a focus on education, publicity and peaceful, non-violent action. The Project Waitangi National office produced a leaflet with the heading - "The Treaty is moving in as surely as the tide...". This outlined the basics of the Treaty and actions that could be taken at home, work and school.

Treaty of Waitangi Youth Summit March 29th - April 1st

Project Waitangi initiated and took a major role in planning and coordinating a highly successful Treaty of Waitangi youth summit at Tapu-Te-Ranga marae. Other groups involved were the Race Relations office, Ministry of Youth Affairs and National Youth Council. We were expecting about 200 young people to attend from schools and youth groups, around the country, but more than 350 arrived. The three-day summit explored issues surrounding the Treaty using a number of different mediums, e.g. theatre, dance, drawing, printing, carving, music, as well as discussion and debate.

Hui Manawhenua April 9 - 12 1990

Project Waitangi was on the Wellington management group of this hui held in Rotorua. Hui Manawhenua brought together indigenous peoples from the Pacific rim to discuss three aspects of mutual interest - tribal claims, law maintenance and iwi authorities. The hui was hosted by the kaumatua of the Waitangi Tribunal and the Arawa Confederation of Tribes. Project Waitangi's role was to assist with administration and management.

Mana Tiriti - Maori and Pakeha Artists respond to the Treaty of Waitangi April 14 - June 14

Haeata Maori Women's Art Collective, in partnership with Project Waitangi and the Wellington City Art Gallery commissioned and negotiated an exhibition project focussed on the Treaty of Waitangi. Five Maori and five Pakeha artists were invited to create works which reflected the Treaty, its articles and issues of ratification and implementation. A major forum programme was developed by Project Waitangi in conjunction with the exhibition. This runs weekly from April until June and includes speakers on a wide range of Treaty related topics.

Other activities:

Resources

The National office continues to send out on request a wide range of easy-to-read material on the Treaty of Waitangi. An addition to our range this year has been a poster showing a Tuatara with the words: "The Treaty will last forever".

Training and speaking

Project Waitangi continues to be requested to assist community groups and schools with their implementation of the Treaty. Particularly, we have experienced a marked increase over the last year in schools requesting our services. With the recent changes in the education system, schools are searching for practical advice and assistance in this area. The Ministry of Education has been referring schools to Project Waitangi as they are unable to provide this kind of service. Our national office has only two employees, whose major task is to service the national Project. Therefore most requests are passed on to an informal network of trainers in the Wellington district. The National Coordinator has responded to requests for speeches on the Treaty to a range of National organisations since January this year.

Articles and media

Project Waitangi has written articles on the Treaty of Waitangi for the PPTA Journal, the Nursing Journal and Principals Today magazine. Also the major events we have planned have received good coverage in the media.

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Since June, we have ^{been} planning a catalogue of the exhibition, which will include photos of the works and artists' statements, the edited forum speeches, statements by each of the partners and explanations of the process of planning. The catalogue is currently with a publisher and will hopefully be released in late November.

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Newsletter

Three newsletters have been produced this year. The final newsletter from the National office will be out in September.

Charter Treaty Checklist

How does your school "fulfil the intent of the Treaty of Waitangi by valuing New Zealand's dual heritage?"

		ALREADY OPERATES WELL	COULD ACTION NOW	LONGER TERM ACTION
Is your school entrance welcoming to both Maori and Pakeha parents? How?	*			
How are the seats in the Principal's office arranged?	*			
How do you greet visitors?				
Do you make provision for food and drink for visitors?	*			
How do your office staff greet people - in person/on phone?	*			
Is Maori language ever used	*			
- by office staff	*			
- by teachers	*			
- by the principal	*			
- in assemblies	*			
- in classrooms	*			
- in newsletters	*			
- in school reports	*			
- at meetings	*			
- signs around school	*			
Do you <u>insist</u> on correct pronunciation of children's names and place names?	*			
Have you as a staff, an official policy for formally welcoming visitors?	*			
Does this include Maori custom?	*			
Does everyone participate in this?	*			
Is food a part of this policy?	*			
How is it funded?				
Are there role models for Maori students				
- on the staff	*			
- as guest speakers	*			
- on your Board of Trustees	*			
What is the format of your school meetings - staff and parent?				
Do you ever use a Maori structure for meetings - karakia/kai etc.?	*			
Do you ever use community venues e.g the marae?	*			

		ALREADY OPERATES WELL	COULD ACTION NOW	LONGER TERM ACTION
Do you consult with your Maori community? In what way? (majority rule/concensus)	*			
Who makes the decisions?	*			
What is the proportion of Maori children on your roll?				
Does your Board of Trustees reflect this same proportion?	*			
Does your Mission Statement reflect partnership goals?	*			
Are Maori parents being given the right to be informed about what is going on as well as the right to influence decisions <u>whether they are on the BOT or not?</u>	*			
Do Maori parents actively support your school now?	*			
Do you make provision for and encourage extended family representation when there is a problem affecting a Maori child?	*			
Programme :				
What kinds of skills and knowledge are valued?	*			
How is this assessed?	*			
Are special Maori abilities valued - oratory, manaakitanga, leadership etc?	*			
Do programmes encourage these to emerge and develop?	*			
What expectations do you have for your Maori students?				
How is the timetable organised? Is it flexible?	*			
Can an holistic, integrated learning programme be implemented within this timetable?	*			
Have you provided in service training for your staff in such programmes?	*			

		ALREADY OPERATES WELL	COULD ACTION NOW	LONGER TERM ACTION
Are classes streamed?	*			
Is group learning actively encouraged?	*			
Can younger and less able children interact with older and more able? (tuakana/teina - peer tutoring)	*			
Do you offer any vertical or whanau group options?	*			
Does class seating allow for group interaction?	*			
How is individual success handled? How do your Maori children cope with this?	*			
How competitive are your students?	*			
Do staff foster competitiveness?	*			
What motivation is there for children to actively support each other?	*			
Is Maori content spread throughout the curriculum - in all classrooms?	*			
Is Maori language heard in every class?	*			
Is N.Z. and Pacific history taught from both Maori and Pakeha perspectives?	*			
Does your resource material reflect Maori and Pakeha perspectives and Maori language				
- Library	*			
- Curriculum areas	*			
Do you reimburse or pay the resource people you use?	*			
How will you cater for children whose parents ask for bilingual programmes?	*			
What is your B.o T's policy on staffing/ in-service/staff development - to support all of these issues?				

TREATY OF WAITANGI CHECKLIST

In order to help pakeha teachers and parents of school give appropriate weight to Maori values and priorities in education I suggest that you start with a Treaty of Waitangi checklist. Do remember that this is a starting point to get you thinking and you might at some point like to change or add some things to this list. It will take extra time to use the checklist initially but the more you work with it the more we can readily adapt our mono cultural way of working.

The Treaty guaranteed the rangatiratanga of Maori Tribes, protected their rights and properties and provided for the Government of the Crown; in addition it guaranteed the same rights to Maori as Non Maori.

When considering projects, programmes, policies, employment applications, budgets, physical environment, community participation, administration, evaluations, festivals, language etc we suggest you ask yourself the following questions:

1. Does this acknowledge that Maori are Tangata Whenua.

Who is this policy aimed at.

Whose perspective and cultural norms are being used to decide this

Does this protect Maori well being

2. Does this guarantee the rangatiratanga of Maori people

Has there been consultation with local iwi and Maori people within the school

What will happen to the advice of the Maori people. Do those consulted have part in the decision making.

What happens to the knowledge/information that is shared and how it is used.

Do Maori people have control over decisions on Maori Education.

What are the process of accountability and are they acceptable to Maori people.

Whose word is accepted on Trust and whose is checked out.

STAFF/ADULTS WORKING IN CENTRES

1. Have all the staff attended approved anti-racism workshops?
2. In what way do children have a range of adult models to relate to
in the centre?
3. How do you evaluate and monitor the way adults work in the centre?
4. What ongoing support groups are you a part of to help you counter racism?
5. What provisions do you make for yourself to continue to learn about Tikanga Maori?
6. What is there about your centre that is welcoming to
 - (a) the tangata whenua?
 - (b) pakeha?
 - (c) people of other cultures?
7. What values do you portray
 - (a) on your noticeboard?
 - (b) in letters that go home?
 - (c) in books in your parent library?
 - (d) in practices like observation of festivals?
8. Do you have Tangata Whenua as staff who are able to provide role models and Tikanga Maori? If not, do you have liaison with Maori resource people?
9. Is there an awhina group for Maori staff?
10. Do you arrange regular exchanges with staff who have more expertise in Tikanga Maori?
11. Do adults working within your ECE centre link in support with each other for anti-racism education, developing skills and sharing learning?
12. What ongoing monitoring and evaluation procedures do you have in place for yourself and others.
13. What education has taken place about
 - (a) racism in our society?
 - (b) the Treaty of Waitangi?
 - (c) our colonial history?

institutional racism

In every institution, organisation or group there is a structure. It may be formal or informal, based on years of tradition or newly formed.

To begin to understand institutional racism an analysis of the structure of institutions is necessary. The following is an exercise you may find useful in beginning to look at your institution.

- Look at your institution, organisation or group and ask the following questions.

decisions

Who makes the decisions?

How are they made?

Who gets to hear about the decisions?

Are the people who implement the decisions part of the decision making?

Are the people affected by the decisions part of the decision making?

resources

What resources does the institution have?

(includes buildings, knowledge, money, salaries, status, access etc.)

How are the resources distributed within your institution?

How are the resources distributed from your institution to the wider community?

physical structure:

How are the working days organised?

(eg. nine to five, lunch at twelve, own office, own desk, English spoken etc.)

How are the wages and salaries organised?

(eg. hierarchical, dependent on skill, need etc.)

How is the leave, holidays, sick leave, bereavement leave, overtime etc. organised?

How are appointments made (for new staff/positions)?

(Small inside/outside group, community, everyone?)

- Now go through all the questions again with the aim and the target group of your institution in mind. Ask for each of the above questions...

who benefits?

Name them and be specific - e.g. Maori, Pakeha, middle class, women, men, children etc.

who has control?

who holds the power?

Again, be specific.

- What you do with this information is up to you and your organisation. Changing your structure so that it is anti-racist always involves a transfer of power. This exercise may help you understand some of the areas where a transfer of power is necessary.