

He aha te mea nui o te ao. He tāngata, he
tāngata, he tāngata.

What is the most important thing in the
world? It is people, it is people, it is people.



Social
Service
Providers

Te Pai
Ora o
Aotearoa



Exploring the Tangata Tiriti Journey

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Beginning the Journey



- Te Tiriti o Waitangi is the founding document of Aotearoa
- Te Tiriti is a living document for tangata whenua whereas for many Tauwiwi it is viewed as historical and irrelevant in today's world
 - The damaging impact of monoculturalism on tangata whenua has been clearly identified
 - Inequity impacting on all aspects of well-being
- Institutional racism
- Social justice is at the heart of work in the social services sector and yet some of this work has been an instrument of colonization through the imposition of monocultural ways of intervening
- The importance of moving forward in partnership is now recognized in multiple government reports especially in terms of addressing family violence, care and protection of children and criminal offending
- The significance of Te Tiriti and cultural competence is now embedded at multiple layers of the social services sector



Unpacking Colonial Baggage

- A number of factors underpin the tensions that exist between Tauīwi Pākehā as the dominant cultural group in Aotearoa and Tangata Whenua
- Unless we have clarity about the barriers that stand in the way of honouring Te Tiriti o Waitangi
- We will continue to repeat the mistakes of the past with increasingly detrimental consequences for Tangata Whenua and for society as a whole
- A critical factor in that journey is for Tauīwi Pākehā to understand their place in Aotearoa, the impact we have had and what needs to change if partnership is to be achieved



Different World Views



- Western thinking is dominated by a focus on the individual as the basic social unit and our legal system is constructed on this cultural assumption
- Tauīwi Pākehā conceptual thinking is linear and binary
- Human experience is categorised in ways that compartmentalise the various dimensions of human experience and creates siloed service delivery
- Cognitive thinking is privileged
- Past is not perceived as relevant; focus is on present and future
- As the dominant culture Tauīwi Pākehā view these ways of being as normal
- Good intentions, lack of awareness of what makes us different, and a blinkered linear orientation have been major contributors to the perpetuation of practices harmful to Māori

Moving Forward in Partnership



- Partnership is about engaging at the border between the dominant culture and indigenous perspectives
- The border is familiar territory for indigenous and other marginalised groups because they navigate it on a daily basis but
- It is largely invisible for Pākehā
- Engagement in partnership is only possible if we recognise that the border exists and we are willing to respect the legitimacy of different viewpoints and be challenged by them
- Individual change is a journey and it is important to understand where we are at in that journey
- Can be thought of as a continuum from
 - No or limited understanding of Te Tiriti and impact of colonisation
 - Good understanding of colonisation and the need for decolonisation in order to achieve the partnership promised in Te Tiriti with active commitment to being a Te Tiriti partner

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Organisational Change is also a Journey



- Mainstream organization
 - Predominantly shaped by Western ways of thinking
 - Hierarchical structure
 - Focus on structured processes and procedures
 - Prescribed job descriptions



Conversation Starters



- Where would I position myself on the individual journey of change?
 - What was my reaction to the material presented in this session?
 - What ideas resonated with me?
 - Were there any tensions or challenges for me?
- Where does my organisation fit on the continuum from Mainstream – Te Tiriti-based partnership – Kaupapa Māori/Iwi organization?
- What are the next steps on my individual journey?
- What insights or possibilities can you see for yourself and your organisation