

Network Waitangi Otautahi's approach is to develop *Understanding the Treaty* in a framework for the future based on the 5 aspects of the te reo text of the Treaty- Te Tiriti - see the recent publication **The Treaty of Waitangi Questions and Answers** <<http://www.nwo.org.nz/resources.html>>. This understanding is assisted by an understanding of *Strong Sustainability* - see <www.phase2.org> and a new economics - see <www.neweconomics.org.nz>.

All 5 aspects of Te Tiriti:

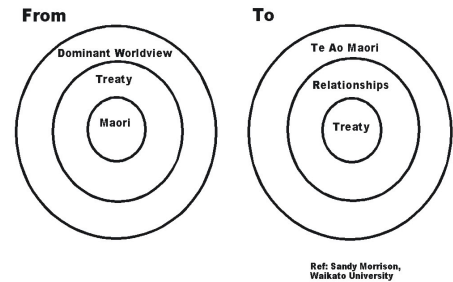
Preamble: *Peace with justice for all peoples*

Article 1: *Practising KAWANATANGA for all peoples*

Article 2: *Promoting RANGATIRATANGA for tangata whenua*

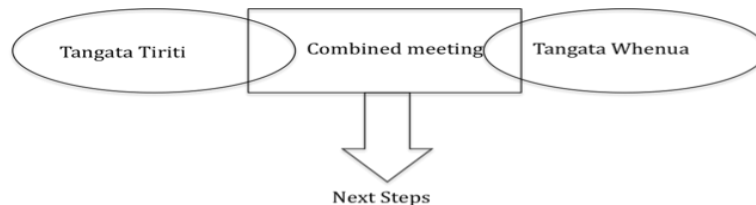
Article 3: *Maori participation in ways determined by Maori in relation to tikanga*

Article 4: *Everybody's belief systems upheld*



need to be taken together as a whole and as a follow-on to the 1835 Declaration of Independence.

The NZ government affirmation of the United Nations Declaration on the Rights of Indigenous Peoples formally recognises the indigenous status of tangata whenua. Judge Eddie Durie described (1989) the status of other citizens as tangata Tiriti as they belong to the land by right of Te Tiriti. Thus all people can work together in *Te Tiriti Relationships Framework*, building on the networks of bicultural (two culture) relationships that are developing our multicultural and intercultural understanding of how to work together and thus developing a cohesive *Tiriti-based, sustainable, multicultural future which acknowledges the mana of tangata whenua.*



Tangata whenua - all people who whakapapa to Maori ancestors

Tangata Tiriti - all people who have no whakapapa to Maori ancestry but are NZ citizens

The basis of Te Tiriti Relationships Framework is the Whare Tatou and the two caucuses of *Tangata Whenua and Tangata Tiriti* - as outlined above. The Whare Tatou calls the people together to hui *in accordance with the tikanga and kawa of mana whenua*. Then the two caucuses form and work separately, often caucusing within themselves, eg for cultural or issues group(s). After the caucuses everyone comes together in the Whare Tatou to report what they wish and next steps are identified. The Whare Tatou is for the sharing of common concerns and aspirations as well as of differences, talking through them, not working in isolation.

Working in this Tiriti Relationships Framework has led many groups in the Third Sector to constructively develop their understanding of what a Tiriti-based future might be like. *Understanding the Treaty* in this way opens up opportunities for all those who live in this country to examine their rights and responsibilities, recognising the indigenous status of tangata whenua. By building lasting relationships in this way we can develop a *Tiriti-based, sustainable, multicultural future which acknowledges the mana of tangata whenua!*