

me Rongo

2011 Congress Proceedings



Hokotehi Moriori Trust



Ka Pou a Rangitokona

Tongia tenga rehu Tawake moetahuna
Koi tenga mokopu o Rongomaiwhenua o Rongomaitere
Koi tama wainuku
Koi tama waiorangi
Koi tama ruruhau o Pāpātuanuku

Tahia te iHINGA mai o te Ra
Tahia koi tama Rehua-Tane
Moe tahi koe i runga
Tahia te nui Tahia te roa
Werohia te ata

The ritual Moriori karakii (prayer) above describes the separation of Pāpātuanuku and Ranginui and the creation of light and knowledge. It is carved on the post in the centre of Kōpinga marae as a dedication to the memory of Moriori ancestors and their enduring legacy of peace.

CONTENTS

Page No.

| | |
|----|---|
| 4 | Dedication |
| 4 | Me Rongo – background |
| 5 | Acknowledgments |
| 7 | List of Workshops |
| 10 | Footprints of the Rāpuna – Rēkohu landscapes |
| 12 | Mori Culture and Rākau Momori: Maui Solomon |
| 16 | Opening Ceremony |
| 19 | Proceedings and Notes: |
| 20 | Consensus Decision-Making: David Williams and Helen McNeill |
| 23 | Breaking the Cycle of Revenge and Moving to Reconciliation – Heather Devere |
| 27 | Niue – a constitutional model for Rēkohu? – Ahohiva Levi |
| 28 | Kaitiakitanga Panel – Peter Horsley, Hori Parata, Marion Johnson, EJ Satala and Wolf Gummerman, Tom Lanauze |
| 36 | Is NZ a Peaceful Nation? The Reality and the Rhetoric – Edwina Hughes (PMA) |
| 37 | Violence Prevention – Mareti Kume and Bronwyn Barnett |
| 38 | Peaceful Conflict Resolution – Samantha Tihoi Jackson |
| 39 | Identity Panel – Tina Makereti, EJ Satala, Deb Goomes and Hinemoa Jones |
| 41 | Peace, Human Rights and the Treaty – Edwina Hughes (PMA) |
| 42 | Ako-a-Rongo: Holistic Learning – Birgit Baader |
| 47 | Story-telling as a Tool in Conflict Transformation – David James and Jillian Wychel |
| 48 | Sustainability Workshops – Rick Thorpe and Liz Stanway: Permaculture, Transition Communities and Waste Minimisation |
| 55 | Images from the Congress |
| 71 | Appendix 1. Te Tohinga Rongo |
| 73 | Appendix 2. Me Rongo Declaration |
| 79 | Appendix 3. Hirawanu Tapu Peace Scholarship |
| 80 | Appendix 4. Voices of Rēkohu - Writing Workshop |
| 93 | Appendix 5. Rangikane Ana: The Peace Song - lyrics |



DEDICATION

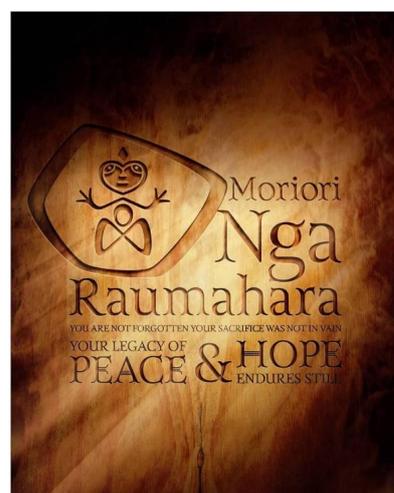


To the memory of those who we fare-welled during the lead up to and time of the Congress, especially to our beloved Ahenata Clarkson (Auntie May) who's tangi became part of our gathering and whose spirit touched us all. Moe mai kotou; moe mai. Ka nui te mihi aroha ki ngā hūnau pani. Iarohu, me rongō

ME RONGO 2011

Hokomenetai, me rongō. In a spirit of unity and peace it was a pleasure to welcome you to the first "Peace, Sustainability and Respect for the Sacred" Congress. In a sense, the Congress has been an event that has been part of the cultural identity of these islands for hundreds of years. A commitment to establishing and holding on to a covenant of peace and conflict resolution has been in place on Rēkohu for over 500 years – the world's oldest known consistent peace tradition.

Moriōri regularly held gatherings to affirm the covenant, particularly in response to crises. This Congress only differs in that we gathered from around the globe.



Background to Me Rongo

In 2009 Hokotehi held the blessing for the World March for Peace and Non-Violence and then attended the close of the march in Punta de Vacas, Argentina three months later. Last year, Hokotehi facilitated a Congress session on Peace, Sustainability and Respect at the 12th International Society of Ethnobiologists Congress in Tofino¹, Canada where we were joined by presenters from the Hopi Nation and Kanaka Maoli from Hawai'i. The Tofino gathering was conceived as a stepping stone in the lead up to the Me Rongo Congress planned for November 2011. The Tofino gathering was held in an indigenous centre and named **Hishuk-ish tsa'walk** after a Tla-o-qui-aht expression meaning "everything is one".

The session (entitled "*Peace, Sustainability and Respect for the Sacred*") brought together elders and other experts from around the world who have traditions in peace keeping/making as an integral part of their philosophy. It focussed on the importance of the preservation and transmission of inter-generational knowledge of "living in country" as the Aboriginal peoples of Australia say, and the maintenance and promotion of retention of the local language(s) and cultural practices of the communities that sustain this knowledge. At its heart was an understanding of the importance of

¹ <http://www.tbgef.org/ice/home>

the sacred/spiritual/wairua traditions – as an expression of the thread that binds people together with their natural worlds, and which provides the basis for living in a mutually respectful and mutually enhancing relationship of humans, plants and animals.

In addition to providing a collective forum for learning about peace traditions and the importance of being able to practice cultural continuity, the session examined ways in which the modern world may come to a better understanding of how this sacred knowledge or knowledge of the sacred is critical to humankind (re)learning how to live "in connection with" rather than increasingly "disconnected from" our planet and planetary systems.

Me Rongo aimed to build on these special events and become a regular learning experience (every second year) in the lead up to the creation of an international Peace Education Centre on the island.

Me Rongo is a Moriori term meaning “in peace”. It is used as both a salutation and affirmation. The word “rongo” also embodies other vital ingredients for peaceful living, as rongo means “to listen”. Me Rongo implies that in order to be in peace, one must also listen and listen deeply and respectfully. This listening is not just amongst people but also incorporates a deeper listening to the rhythms and sounds of the living systems of which we are a part.

Me Rongo November 2011

The vision for the Peace Congress was to create a meaningful and lasting practice of mindfulness amongst all who attend. We believe that when you have hope for future generations, peace prevails. The Moriori message of peace is something we are proud of and wish to share with the rest of the world, as a beacon of hope.

In a world of increasing ecological strain and decreasing resilience island communities are often the first to feel the effects. Dependency on imports for sustenance and exports for economic survival can contribute to community fragility. However, there is another way to confront environmental and community problems associated with ecological decline, violence and lack of respect. We believe that island communities can be effective models of transition communities for larger nations to follow. If Rēkohu can achieve this then many other nation states can as well.

ACKNOWLEDGEMENTS

Kia ora kotou. Thank you to all those who attended Me Rongo 2011 for your energy, wisdom, humour and grace. The collective energy generated over the three weeks became and willing remain a lasting treasure for Kōpinga, for Moriori and for Rēkohu.

Firstly, to our Moriori Rangata Mātua (elders) – Aunty Mae Clarkson, Evyonne Kerehoma, Alf and Mihiata Retimana, Elaine Goomes, Ray Murphy, Flora Godinet, John and Carole Ashton, Francis Solomon, and Aunty Pat Lanauze, who attended and cloaked the Congress with their korowai of aroha and tautoko we extend our gratitude, respect and love. Although, sadly, we lost our dear Kuia, Aunty Mae Clarkson during this time, her presence and grace touched us all and continued to during the entire time of the Congress. We were truly blessed that Aunty Mae chose to share her last days with us at Me Rongo. E kui, takoto mai, takoto i to waka humarie. Haere, haere, haere atu ra. Iarohahu me rongo.

Thank you all attendees for being prepared to so creatively and passionately embrace the kaupapa of peace, sustainability and respect for the sacred. Your teachings encouraged attendees to think in a way that promotes creative resilience and enabled attendees to speak honestly and openly about local environmental and political concerns. Thank you for helping create those 'ethical spaces' for safe kōrero.

Thank you for bringing your children and grandchildren to share this experience. They are the elders and leaders of tomorrow. Having them with us and knowing their sounds were part of our own listening was inspirational. Their presence too helped counter the sadness so many of felt in the loss of loved ones and elders during the times of the Congress.

Thank you to those who contributed creative works, intelligence and muscle for the preparation of Me Rongo, especially our Advisory Board, Turi Park for his design magic and our logos, our cooking team lead by Turama O'Connor and Tom Lanauze, the marae and Henga Lodge support team of John and Dorcita Swain, Susan Thorpe, Lorraine Norris, Kelvin Carter, Maui Solomon, James Matenga, Sylvia Eyles, our photographer Justin Maxwell, interviewers Robin Atherton, Jade Lomano and their sons, our NZ airport director, Jasper Forbes, plus the many volunteers who helped during hokomaurahiri and to set up for workshops and presentations, drive, cook, clean, care for babies and timiriki, and paint banners.

Thank you to the Hokotehi Board of Trustees and our Advisory Board for your guidance during the Congress planning. Ngā mihi nui ki a Turi Park, Gleb Raygorodetsky, Kate Dewes, Alyn Ware, Warren Maxwell, Barrie Cooke, Kevin Clements, Moana Maniapoto, Toby Mills, Ho'oipo Pa, Makere Harawira-Stewart, Deb Goomes and Kiwa Hammond.

Thank you to all our artists, musicians, teachers, creative spirits and healers who brought an extraordinary energy to the Congress. Creative people and cultures in our communities have the capacity to shine a light on truths and the potential for healing through the arts. This was very evident at Me Rongo 2011. We would also like to again thank you all for your generous gifts to the tūahu at Kōpinga. These beautiful taonga will remain as tangible reminders of this very special occasion.

The Congress would also not have happened without support from generous donations and grants. Thank you to The Christensen Fund for the generous grant that enabled the Tofino gathering which preceded Me Rongo. Thank you Pita Thomas (Waitangi Seafoods Limited) for the delicious kaimoana, NZ Lottery Grants Board Creative Communities Scheme, Peace and Disarmament Trust, Department of Internal Affairs, and the Chatham Islands Enterprise Trust. Thank you too for donations of kai from Tom Lanauze, Stone Circle Organics, Organic Breadman and Whittaker's Chocolate.

A special mention and thanks goes to Susan Thorpe whose expertise, networks and organisational skills ensured the Congress was a huge success and who has done an excellent job in putting together this Record of Proceedings for the Me Rongo Congress. Finally, a big thank you to all who participated in the Armistice Day celebrations and the Renewal of the Covenant of Peace that took place on the 11th day of November 2011 at Kōpinga Marae. These celebrations and the re-dedication of the covenant of peace have added another layer to the Kōpinga korowai of peace.

Me rongo,

Maui Solomon (Congress Director) and Susan Thorpe (Congress Co-ordinator)

CONGRESS PROCEEDINGS

Congress Workshops

Earth without art is "eh"!

Me Rongo was honoured to have the presence of some internationally respected artists and experts assist with workshops. Joining us were:

| | | |
|---------------|--|---|
| Owen Mapp | Bone carving with hand tools | www.art-jewelery.com |
| Hanne Eriksen | Jewellery | www.art-jewelery.com |
| Wi Taepa | Clay art, carving | |
| Liz Taepa | Tā: mixed media mark making, painting, calligraphy and printing | |
| James Webster | Taonga Puoro and Karetao | www.tahaa.co.nz |
| John Lamb | Weaving | |
| Tina Makereti | Voices of Rēkohu writing workshop | http://www.tinamakereti.com |
| Rick Thorpe | Sustainable Ecology, Waste Management and Transition Communities | www.xtremewaste.org.nz |
| Liz Stanway | Organic Gardening and Permaculture | www.xtremewaste.org.nz |



WORKSHOP FACILITATORS



Tina Makereti



John Lamb



James Webster



Owen Mapp



Hanne Eriksen on the right (with Ngaere Annie Bottcher)



Wi Taepa



Liz Taepa



Liz Stanway (on the left) and hunau (Zak, Pania, Susan)



Rick Thorpe (on the right) with Pania and Liz (obscured)

FOOTPRINTS OF THE RĀPUNA

From now and forever, never again let there be war as there has been this day. Do not kill

Nunuku

Core themes of the Congress were sustainability and respect for the sacred – in many ways interchangeable notions, for when you live ‘in’ the land instead of simply on it awareness of and respect for the sacred is essential.

Whilst there were time constraints that prevented large-scale exploration of the whenua we did manage to have collective trips to Hāpūpu, Henga, Kōrako and Manukau. Other brave and energetic souls explored the north and west coasts. We will just have to bring you all back again for more!

The trip to Hāpūpu took us to the grove of remaining rākau momori where we were able to walk amongst ancestral portraits and wander amidst memories. Your shared wisdom for the future of the trees has proved to be extremely valuable, with an Advisory Board for the kōpi established to work with Hokotehi and DOC. The kōpi groves and their rākau momori are some of the most sacred places on Rēkohu for Moriori. They are gathering and living places of kārapuna, whose portraits and memories adorn the trees as living carvings. They are physical and spiritual manifestations of ancestral family members, and deeply emotional reminders of life on the island when occupied only by Moriori.



The Henga planting trip was in many ways the heart of Me Rongo. The vision of the Moriori Ethnobotanical Garden (MEG) is to establish healthy groves of kōpi and to plant 2500 memorial trees for those alive at the time of the 1835 invasion. Thank you for your donations and enthusiasm for planting on a cold, wet day. MEG was blessed in great company.

The approach Hokotehi has been taking to working on heritage recording and environmental management is dependent on the notion that definitions and understandings of nature and culture are inseparable: and contingent on affection for and connection to place. In the previous way of recording on Rēkohu there were big gaps in the records of Moriori culture. They are more than just silences though – they are wounded spaces – often with barely healing scars. Archaeologists and other researchers need to ask “what are my reference points for stepping into other peoples’ memories?” It is not just the land



that we step on when we do this work. If you don't ask this question, the danger is that you will only see what you know. The past silence and invisibility of Moriori in this work is a significant factor in



the consequent mis-reading of landscapes and Moriori settlement. Outsider illiteracy has come at a cost.

Me Rongo has reinforced, strongly, the value of working in a collective and of connecting with others who are doing similar work.

Future projects will include more work on enhancement of kōpi groves, fencing and replanting projects and

developing a shelter for Tame Horomona-Rehe's statue.



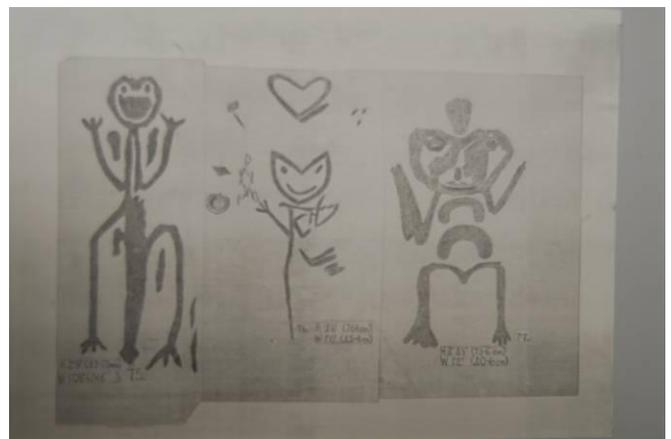
Mori Culture and Rākau Momori – Maui Solomon

Prior to the Congress opening Maui gave a presentation on Mori culture and identity, with a focus on rākau momori traditions.

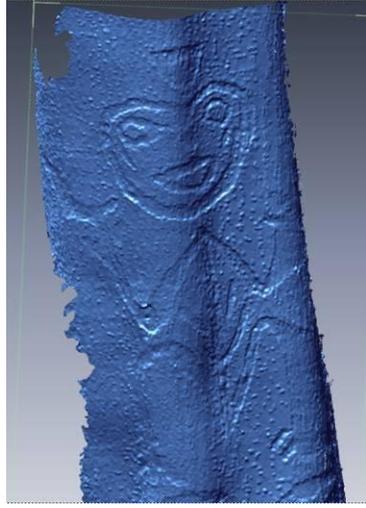
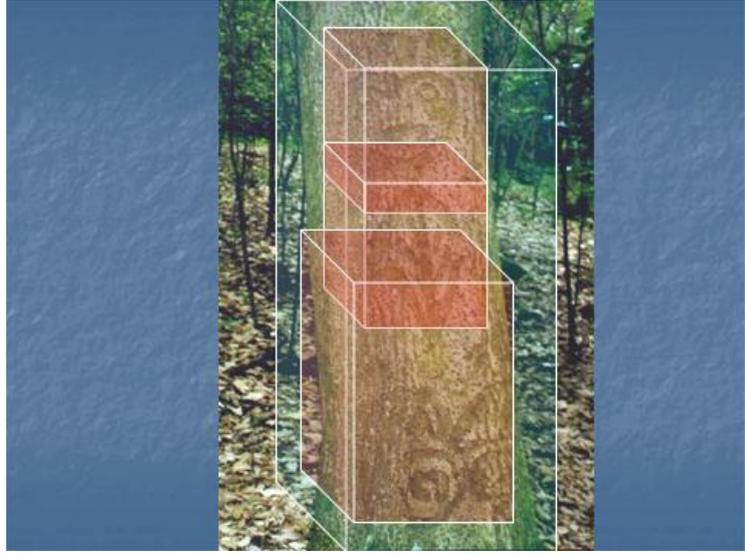


Maui explained that prior to colonisation of the island, Rēkohu was forested with many groves of kōpi trees and 1000's of carvings. By the 1990s the number of rākau momori had dwindled to ca. 250 and now they are seriously threatened with the main grove accessible to visitors (Hāpūpu) suffering effects of tree and canopy die-back as well as *Phytophthora* pathogen invasion.

Rākau momori have been recorded in the 1950s by Christina Jefferson; in the 1960s by David Simmons; in the 1980s by Stuart Park and more recently in joint research being carried out by DOC, Hokotehi and Otago University. DOC assistance came in 2010 with the laser scanning project. The collection of images in Maui's presentation showed the diverse range in carving and artistic styles with human figurative, animal, sea life and plant designs as well as abstract art.







As a result of rapid decline in many of the trees and their rākau momori carvings, Hokotehi made the decision to remove seven trees from Hāpūpu and Pehenui in May 2011. The trees were carefully cut and removed from the forest by a team of workers from Hokotehi, DOC and even the NZ Police. These trunks are in interim storage in the sheds at Kōpinga, whilst they dry out and receive treatment from Te Papa conservators. The long-term vision is to have them housed in a whare taonga on the marae where they can continue to be visited and admired.

As part of a series of initiatives Hokotehi plans to reinvigorate the art of rākau momori. Part of this Congress will investigate reviving the carvings as well as starting the planting of more kōpi groves. During the next few years we plan to hold a carving wānanga. But other exciting opportunities are being explored with regard to branding. Hokotehi has already developed a distinctive font based on the rāpuna fingers and Turi Park has been assisting with further branding using designs based on rākau momori.



"I believe that unarmed truth and unconditional love will have the final word in reality. That is why right, temporarily defeated, is stronger than evil triumphant" Martin Luther King Jnr

Opening Ceremony

The Congress opened with karakii and speeches of welcome, which included filmed messages of peace from colleagues from the World March for Peace and Non-Violence², Rafael de la Rubia and Montserrat Prieto and Moana Maniapoto³, composer and singer of the beautiful Rongo, *Rangikane Ana*, which was written for the opening of Kōpinga and became the Congress theme song (see the Appendices).

Links to the Congress to these greetings and the opening and closing films are below:

1. Opening film: <http://dl.dropbox.com/u/49424609/me%20rongo%202011-web.wmv>
2. Closing Film: <http://dl.dropbox.com/u/49424609/me%20rongo%20closing-web.wmv>
3. World March for Peace and Non-violence film: <http://marchmundial.tv/Rekohu/>
4. Moana's mihi: <http://dl.dropbox.com/u/49424609/Moana%20Maniapoto%20mihi.MOV>
(please note that she has been recorded sideways, so you will have to do likewise!)



This was followed by the gift of a beautiful rongo composed by Huhana Carter and sung by the students and parents of Kaingaroa School. Their koha was accompanied by beautifully painted banners from the school, which explored notions of peace and sustainability. The ceremony concluded with the re-dedication of the covenant of peace with opening

words from Professor David Williams and the reading of Te Tohinga⁴ by Jade Lomano and Luke Chamberlain-Solomon, and finally a performance from the kura showing Tane and his manu – all in costumes made from recycled materials.



² <http://www.theworldmarch.org/>

³ <http://www.moananz.com/>

⁴ See Appendices

Rongo composed by Te Kura o Kaingaroa for Kōpinga

Nau mai, haere mai e
Whakatau mai ra
Whakapiri mai e
Whakatata mai

Nau mai, haere mai e
Whakatau mai ra
Whakapiri mai e
Whakatata mai
Piki mai
Kake mai
Homai te waiora e
Ka tu kotahi tatou
I te aroha (wairua)

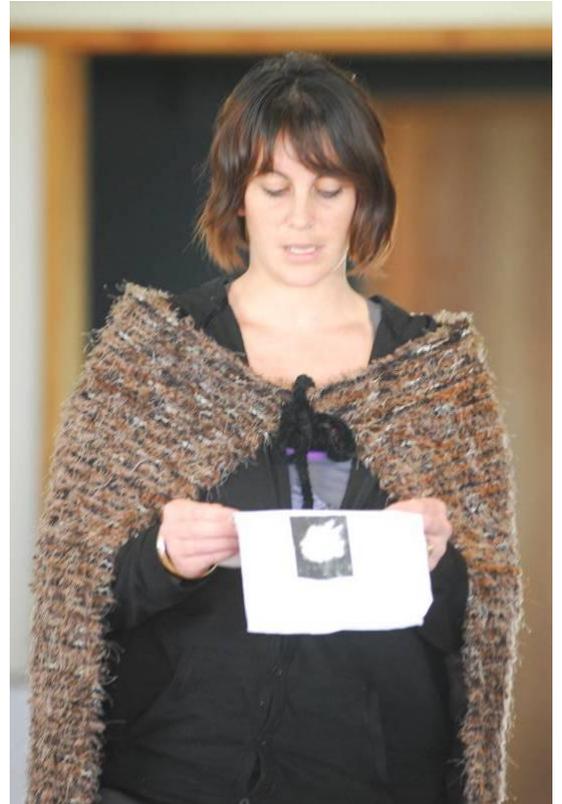
Ka rere taku mihi e
Kia tau te rangimarie
Kia tau te rangimarie

Whakatau
Whakpiri mai
Whakatata mai
Ki te Kopinga

Whakatau
Whakpiri mai
Whakatata mai
Ki te Kopinga
Kopinga
Kopinga
Whakatau mai ra
Ki te Kopinga

“Friend, let no other peoples of the world ask why this people did not hold to their lands. It was because we were a people who did not know anger or how to fight...We were a people who dwelt in peace, who did not believe in killing and eating their own kind”.

Hirawana Tapu - Extract from 1862 letter to Sir G Grey, and signed by 30 Moriori elders



CONGRESS PROCEEDINGS

We have attempted to include bio notes and abstracts for all our presenters, plus notes and discussion points from presentations, where copies were provided. We know there will be many points not included here but these proceedings are intended to work as a set of resources rather than a full account of the three days of the Congress.

As is often the case in gatherings of this nature the *kōrero* continues after presentations, through the evening, in the kitchen and in the field etc. To have captured all of this would have been wonderful but has not been possible. We trust that the wisdom you received and the sparks that may have been ignited will be prompted by this record and by your own recollections.

We do have archival records of most of the Proceedings, which are still being transcribed. We also have precious short interviews with many of you – these are lasting treasures. Future Congresses will draw on these resources. You are welcome to contact us if there is anything you feel has been missed and that you would like to hear more of.

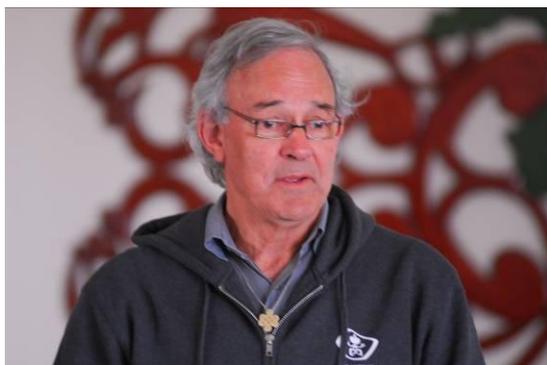
The Proceedings have not captured other magic moments like the collective grieving for our *kuia Mae*, James' *taonga pūoro/karetao* evening; the writing workshops and amazing outcomes; Ariana's *mirimiri*, the spontaneous presentations from Ari, Tau and Liz, the *kai*, the *koha* to the *tūahu*, new *waiata* written for *Kopinga* by the *kura* and James, and your collective healing thoughts and *aroha* for our *whenua*, but all these moments made "Me Rongo" more memorable. Thank you.

Me rongo



"Love is a better teacher than duty" A. Einstein

Consensus Decision-Making - Prof David Williams and Helen McNeill



Biographical Notes - Prof. David Williams and Helen McNeill.

Dr Williams holds a personal chair as Professor of Law at The University of Auckland, a Rhodes Scholar at Oxford University and has tertiary qualifications in history, law and theology. He has been a law teacher at the University of Dar es Salaam in East Africa and the University of Auckland. He was an independent researcher and barrister (1991-2000) specialising in legal history research relevant to Treaty of Waitangi claims.

For many years he was an activist in the Citizens Association for Racial Equality (CARE). David and Helen live in the Earthsong community and Helen is a spokesperson for the “Heart Politics” project.

Abstract

What does democracy mean? The majority always 'wins'? What about the minority?

This workshop was about skills and mindsets needed for reaching a consensus in decision-making processes. Consensus decision-making means that all voices can be heard and that the decisions arrived at are generally acceptable for everyone involved.

David and Helen described a procedure using coloured cards for facilitating discussions and decision-making. This has been adopted in co-housing communities in a number of countries and is used for consensus decision-making at Earthsong Eco-Neighbourhood, Ranui, West Auckland – where David and Helen live.



Earthsong Community

David and Helen provided a synopsis of the structure of consensual decision-making at Earthsong through the use of focus groups on:

- Permaculture
- Common House Management
- Admin and Body Corp
- Membership and Community Life
- IT
- Trust/Education
- Site Management

The groups use a set of 'communication agreements' and coloured cards:

- I will use "I" statements, and speak for myself, not others
- I will speak succinctly (short and to the point)
- I will take responsibility for owning and naming my own feelings
- I will respect others' rights to speak without interruption
- I undertake to respect other's privacy by not discussing outside the group other people's personal issues which may arise within the group process
- I undertake to value and respect different contributions and perspectives of all individuals
- I undertake to keep relationships within the group clear by dealing with any problematic issues directly with the persons concerned.
- I recognise that we work best together when we remember to have fun!

Coloured cards – Discussion Mode:

Black: I have an interpersonal difficulty that is preventing my full participation
Red: I have a process observation
Orange: I wish to acknowledge someone or something
Yellow: I have a question, or need clarification
Green: I can provide clarification to that question
Blue: I have a comment or opinion

Coloured Cards – Decision Mode:

Green: I agree with the proposal at hand
Blue: I am neutral or basically for it, with some slight reservation
Yellow: I have a question to be answered before I can make a decision
Orange: I have a serious reservation, but I am not willing to block consensus
Red: I believe this proposal is not in the best interests of the project and I will block consensus

Advantages:

- Encourages participation of quiet people
- Allows people to voice reservations
- Allows shades of support
- It is a familiar form so we don't need to argue over how to run the meeting!



Breaking the Cycle of Revenge and Moving to Reconciliation – National Centre for Peace and Conflict Studies, Otago University (Dr Heather Devere)

Biographical Notes

Dr Heather Devere is Director of Practice at the Centre. She has experience in dispute resolution and mediation. She has published widely on issues including peace education, women and politics, women in the media, refugee resettlement, children's rights and the politics of friendship. <http://www.otago.ac.nz/ncpacs>



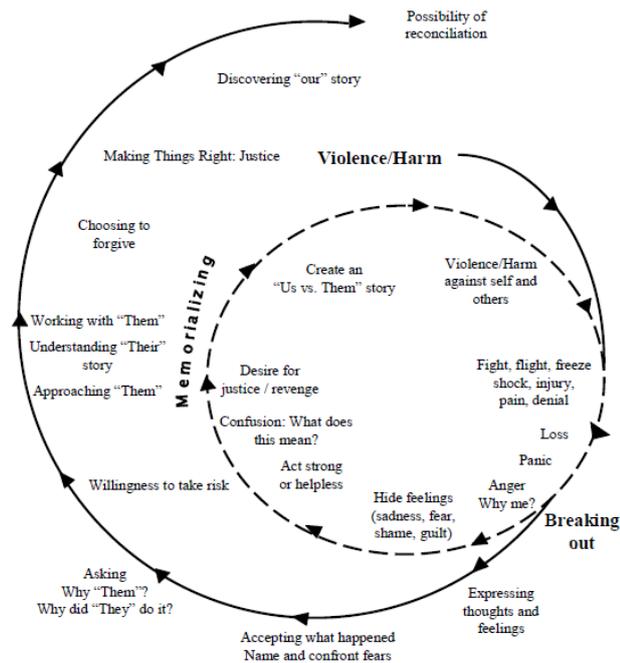
Abstract

This workshop looked at the impact of direct and indirect violence on identity; breaking the cycles of revenge; developing tolerance and moving towards reconciliation. The workshop drew on participant experiences in relation to aggression and experiences of pain, injury and loss, and how these might be dealt with creatively and non-violently. It also explored the place called 'Reconciliation' where the values of peace, justice, truth and mercy meet. The presentation very effectively used a short piece of theatre with the characters – truth, justice, mercy and peace to explore the complexities of arriving at reconciliation. Heather's presentation drew on two models of reconciliation developed by Olga Botcharova and John Paul Lederach; *"constructing the house of peace relies on a foundation of multiple actors and activities aimed at achieving and sustaining reconciliation"*.⁵

⁵ Olga Botcharova 2006 Justice or Forgiveness? In Search of a Solution. Paper presented at the Cardozo Journal of Conflict Resolution Symposium 'Restorative Justice: Choosing Restoration over Retribution.

John Paul Lederach 1997 Building Peace: Sustainable Reconciliation in Divided Societies. U.S. Institute of Peace.

John Paul Lederach 2005 The Moral Imagination: The Art and Soul of Building Peace. Oxford University Press.



Healing Journey: Breaking the Cycles of Violence/Harm

Adapted from model by Olga Botcharova ©1998 from *Forgiveness and Reconciliation: Religion, Public Policy and Conflict Transformation*, edited by Raymond G. Helmick, S.J., and Rodney L. Petersen (Philadelphia: Templeton Foundation Press, 2001).

Heather showed two lists for discussion, each with numbers starting at 4.

The Cycle of revenge:

4. Self-blame, shame, humiliation and guilt
5. Anger, why me?
6. Desire for revenge
7. Manipulation by leaders
8. Development of good vs evil narrative – dehumanising the enemy
9. Act of ‘justified’ aggression, often in the name of self defence
10. Injury, shock, pain, denial

Towards Reconciliation:

4. Mourning, expressing grief
5. Memorialising losses
6. Managing anger, confronting fears, accepting loss
7. Understanding root causes, re-humanising the enemy
8. Promoting tolerance, encouraging co-existence
9. Re-engagement with ‘the other’, commitment to a shared future
10. Joint problem solving

11. Establishing justice
12. Constructing meaningful history together
13. TOWARDS RECONCILIATION

Discussion Points Following 'Towards Reconciliation'

Moving towards reconciliation means acknowledging paradoxes. Transparency, honesty and clarity are the 'handmaidens' of Truth and reside within us all but are owned by no-one. They come forward when each respects others' space.

Mercy – acceptance, compassion and support stand with him/her. His/her purpose is to bring forth new beginnings.

Justice – charged with making sure something is done to restore damage and broken relationships.

Peace – needs security, respect and wellbeing. Without peace there is no space for truth to be heard and justice cannot be embodied without peace. Peace fears the manipulation of truth and justice.

In order to be merciful do we need to be in a position to give it?

Mau – the book and other acts have helped to set Moriori free but in the last 20 years there has yet to be any meaningful healing or reconciliation with Ngāti Mutunga as a tribal entity on the island. This is important for future generations that this happens. Moriori have been in the process of reclaiming our identity and culture but there has been opposition and resistance at every step of the way. Moriori do not seek to deny others their culture and identity on these islands so it is difficult to understand or accept why others would seek to deny Moriori our culture and identity. This is why we want other peace-keepers to work with. Unless the other party has a shared moral consciousness or value basis how do you make a connection? I think we are at 6-7 on the Reconciliation list currently. The ancestors' vision was that unless you have peace you can never have a fully united community. Michael King said to me, when writing *Moriori – A People Rediscovered* – "hopefully the truth will set us free". We are still waiting for that day to arrive.

Sam – I think it helps to think of these values (peace, mercy, truth, justice) as working in unison. I like to think of Māori whakapapa of moving from darkness/single source of confusion spiralling into a world of light which all humans are descendants of. The truth is that we are descendants of peace and have a responsibility to reach out to each other.

Peter – The philosopher John Patterson⁶ has written elegantly on mana – hard and soft mana. Soft mana is about a profound understanding of forgiveness and reconciliation. Hard mana is when you gain authority through daring. But it is not binary – there is a place for both. When you look at Tane's quest for knowledge the first basket (and the one at the highest level) he brought was the basket of peace; the second ritual and the third warfare.



⁶ **Lao Tzu: the art of peace**, John Patterson. This is John's last book. His latest that Peter refers to is yet to be released

Maui – how can we expect Ngāti Mutunga who have a warrior tradition to suddenly embrace a peace tradition? We have tried to build relationships through the Parihaka tradition – this is why we believe we need a healing process for people and the land. Many of those killed were never farewelled. We need to forgive each other.

Dale – There is an Australian example too – what gets in the way of saying sorry to indigenous people there is enormous shame.

David James – the hardest people to forgive are the people to whom you have done wrong. This beautiful marae stands on the highest ground. Moriori stand on the highest moral ground around because what your ancestors stood for is validated in the marae and in present practice. For Ngāti Mutunga it must feel as though they are being asked to disown their tūpuna and that would be incredibly difficult to do. Need to find a different dynamic now and look at ways of doing it differently without disowning your tūpuna.

Maui – you can't change the past. We have more that binds us together going forward than separates us looking back, but until there is a growing consciousness and appreciation for that – that discussion can't take place. The discussion we need to have with Ngāti Mutunga needs to take place in a facilitated ethical space where we acknowledge each other's views, traditions and customs but where objective outside partners can be involved. We want to make a better future.

Mareti – there is a notion that when you have reconciliation there are 2 parties or more, however, for me, this model can work with just one as well.

Susan – the power of a collective can look at repairing damaged landscapes too – the collection of hearts, minds and spirits can be transformative and healing.



Niue – A Constitutional Model for Rēkohu – Ahohiva Levi

The Speaker of the Niue House of Parliament, Ahohiva Levi, provided an outline of the Niuean constitutional model (governed in association with NZ) for consideration on Rēkohu.⁷



The road towards self-government for Niue (known as the 'Rock') started with the [UN Decolonisation Committee](#)⁸ putting pressure on New Zealand for Niue to decide what form of status Niue wanted. The people of Niue voted in 1974 choosing the self-government option as the best direction for Niue. The Niue Constitution is the legal doctrine that put the wishes of the Niue people for self-government into practice. Self-government means Pule Fakamotu, which means Niueans leading and taking charge of their own affairs; this has reduced the number of New Zealand expats working in key Government positions from around 20 in 1974 to none at the moment.⁹



⁷ Niue Constitution Act 1974
http://www.legislation.govt.nz/act/public/1974/0042/latest/DLM412778.html?search=ts_act%40bill%40regulation%40deemedreg_niue_resele_25_h&p=1

⁸ http://en.wikipedia.org/wiki/Special_Committee_on_Decolonization

⁹ http://en.wikipedia.org/wiki/Niue_Constitution_Act

“Never, never be afraid to do what’s right especially if the well-being of a person or animal is at stake. Societies punishments are small compared to the wounds we inflict on our soul when we look the other way.”

Martin Luther King Jnr

Kaitiakitanga Panel

- i. Dr Peter Horsley
- ii. Hori Parata
- iii. Marion Johnson
- iv. Elmer Satala and Dr George (Wolf) Gumerman
- v. Tom Lanauze

i. Peter Horsley – Co-Management and Co-Governance

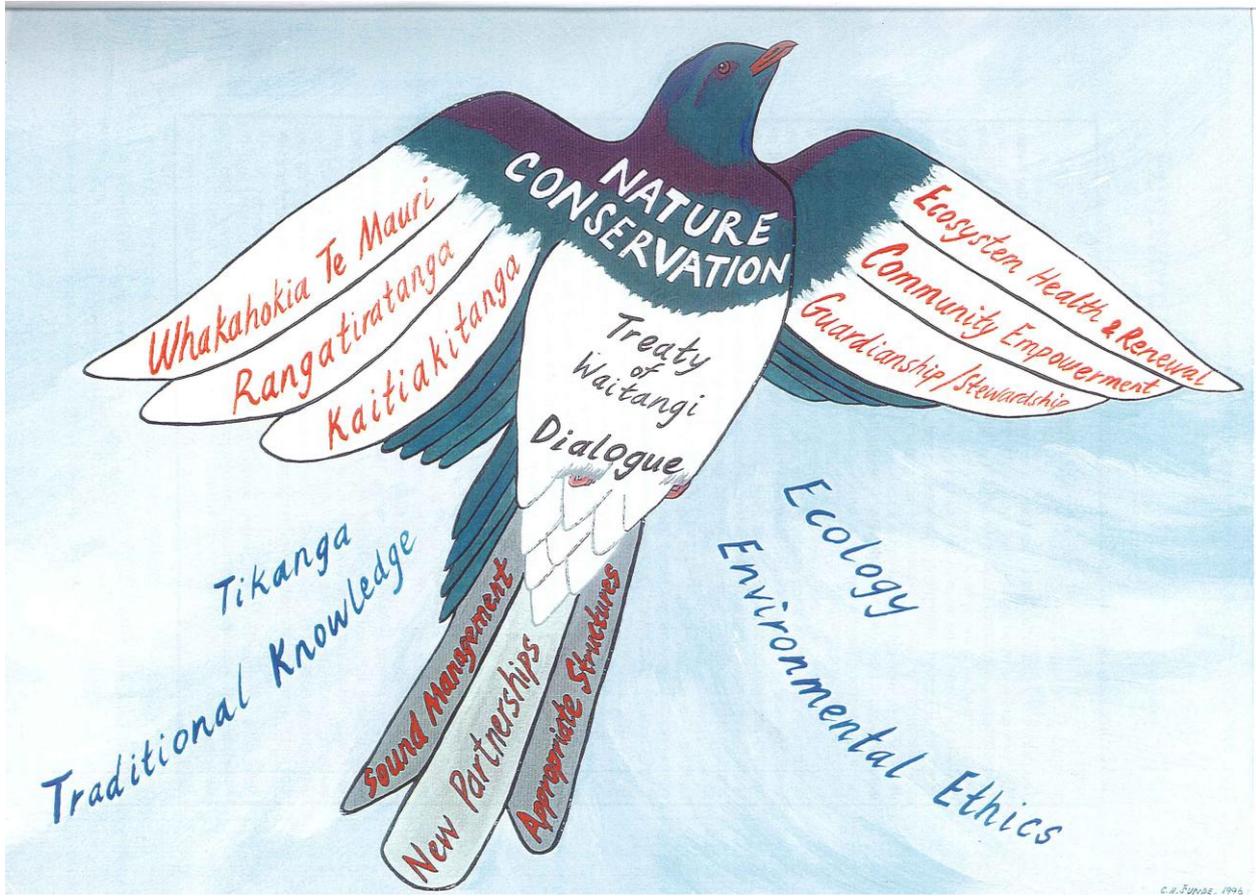
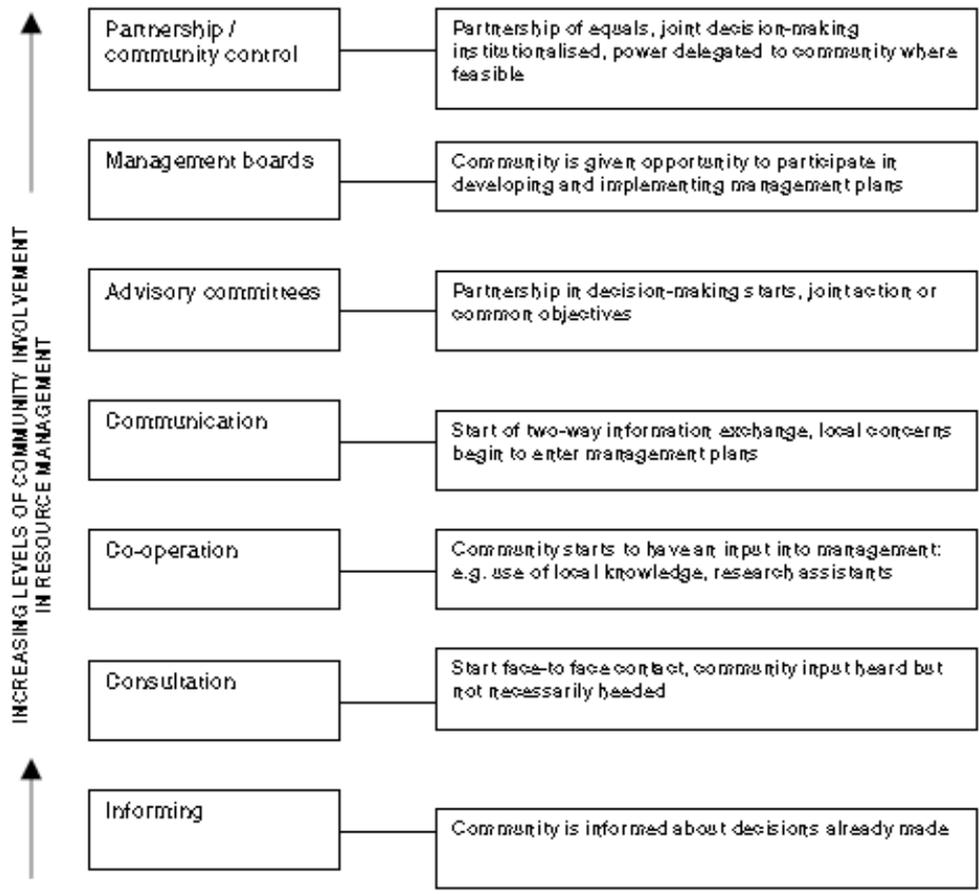
Peter set out a variety of community management responses that share power, knowledge, and responsibility between govt resource management agencies and iwi and/or community-based groups. He noted that there are also a range of obstacles and opportunities for achieving this:

- A resource management crisis or resource deterioration problem often triggers co-mgt
- Leadership, skills, resources, & capabilities of local-level organizations and institutions are all crucial
- Govt usually required to address problems and issues beyond the scope of local arrangements, to establish frameworks (powers, functions, who participates), and to provide assistance and services (administrative, technical and financial)

This partnership model started when we had a crisis situation on the Whanganui River, with the claiming of ancestral land for a national park. It explores concepts of belonging, responsibility and relationships – leading to shared understandings and interests: ‘a child of the relationship’.

Example of Managing an Ecological Problem

- Kauri Dieback – MAF Joint Agency Response
-
- Vision – Ko te kauri he whakaruruhau mō te Iwi katoa; kia toi tū he whenua; kia toi tū he kauri
-
- *The kauri is a shelter for all peoples; so that the land is sustained; so that the kauri stands proud*
- Tūrangawaewae (Belonging)
-
- Nō te kauri tātou, nō tātou te kauri (*We belong to kauri, kauri belongs to us*)



Peter set out core elements of co-management:

1. Pluralism:

- The nature of reality requires expression in cultural and political terms - inherent rights to self determination
- Challenges the universalisms of our era - 'ONE WAY' politics, law, economics, education & knowledge systems
- TINA becomes TATA – Zapatistas “a world in which many worlds co-exist” - the One and the Many; living together, differently. Intercultural dialogue (EU 2007)

2. Using indigenous lenses:

- Profoundly relational – whakapapa, whanaungatanga, mana, mauri, manaakitanga, kaitiakitanga, contextual
- Dynamic balance, respect, reciprocity, responsibility
- He taura whiri – weaving, binding, re-generating
- Space, Equality/Justice, Listening, Dialogue
- Western perceptions, Enlightenment inheritance – separation:
- sacred-secular, material-spiritual; radical individualism, materialism, scientific reductionism, binary thinking (good/evil, reason/emotion, economy/environment), positivism – ‘the WESTERN PROJECT’

3. BUT, Western perceptions are evolving radically:

- Holistic perspectives, ecology – Gaia
- The new physics (profound interconnection), and biology (emergent properties, holarchy, not hierarchy)
- Transdisciplinary; systems thinking
- Eco-ethics, eco-theology, peace studies
- Bridging the separation, the divide:
- Left brain consciousness - deals with ‘immediacy perception’ - logic, clarity
- Right brain consciousness - deals with ‘meaning perception’ - meaning, interconnectedness

4. Common-wealth, covenants of connection:

- “not steering by the venal chart that tricked the mass for private gain, re-shaping narrow law and art whose symbols are the millions slain, we shall know common wealth again”
- Embeddedness, community, belonging,
- be-long
- being
- be



ii. Hori Parata

Hori, Ngāti Wai, is one of the claimants for the WAI 262 claim and has a long history of passionate leadership in Māori environmental management, including development of protocols for whale strandings and pioneering work to protect taonga like kiore. Hori is currently studying for his doctoral in Environmental Science.



Hori explained that kaitiakitanga is like looking after your own personal tapu. To be a kaitiaki means to put yourself into harmony with your environment. Everything is trying to talk to you – birds are trying to tell you, and the plants, what is happening.

Our ancestors looked after birds, plants and animals – it's a 24/7 job. Looking after these things for a long time is a fantastic task – not associated with ownership. Mātauranga Māori is a sophisticated science because don't understand all these connections. Every physical must be balanced with everything physical, therefore Te Ao Wairua must be part of our decision-making processes.



iii. Dr Marion Johnson (Otago University) - Adapting the principles of Te Rongoa into ecologically and culturally sustainable farm practice

Abstract:

The Wairewa community were left Te Putahi and it is held in trust, Robin Wybrow, the chairman of the Wairewa runanga is determined that it be farmed for the benefit of future generations but it must obviously pay its way as well. I'll describe the background to the Te Rongoa project, a little about the farm and the project itself and a brief description of how an idea has expanded to provide training opportunities for a number of students with different back grounds.

Te Putahi is an example of understanding the land and the need to reconnect

- Steady realisation in “western”? “industrialised”? literature and management that traditional ways are relevant
- Gathered over years of observation and of survival
- BUT is it relevant in a rapidly changing world?

Traditional knowledge is valuable

- Utilise it in practices that address
- the problems of the 21st Century
- Understand the farming system
- Integrate traditional knowledge
- Innovation can spring from tradition

“ the knowledge of Rongoa Māori grew out of a tradition of being part of the forest, and the accumulation of generations of close observation of every detail. To really know Rongoa Māori we need to become part of that tradition” Rob McGowan (2009)

Te Rongoa Research Objectives:

Apply Maori knowledge re healing and health to farming systems promoting healthy stock
Demonstrate that traditional knowledge and cultural practice can be a component of a sustainable animal health system underpinning low chemical input practices



iv. Elmer J. Satala and Wolf Gumerman – Hopi Revival

EJ (Kihpo) – a Hopi kachina artist and member of the butterfly clan is an elder with the Hopi Cultural Preservation Office and Wolf (George) is Director of the Honours Programme, Anthropology, at Northern Arizona University and Principal Investigator of the ‘Footprints of the Ancestors’ Programme.



EJ flying the Air Chathams plane - homeward bound, finally

EJ - ‘Ka Hopi’ means that a person is not Hopi. To be Hopi you have to live up to what you say you are. We do this through ceremonies. We enter the kiva and once you enter you belong to the kiva and everything that happens there. During the day you have meditation and prayer. At the conclusion the leader will prompt you to remember to pray for the rains so we have good things to eat, and then to remember others and all human beings – even those who you feel have done wrong to you. And pray for the natural world and every living thing. We breathe the same air – we eat from our mother.

We Hopi only have 3 laws:

1. Respect
2. Harmony
3. Love

Some More E.J. Wisdom:

- There are two ways to be: Hopi and not-Hopi. If you are Hopi, this is what you believe:
- There are five energy centres in the human body: the crown, the forehead, the eyes, the throat, and the heart. When you pray for rain, you must concentrate all five of these energy centres on the thoughts of rain coming. You must never look at the sky, for to do so is to doubt. When you pray for rain, if you concentrate in the right way you CREATE the reality from your belief.
- Put nothing above the corn, for the corn is your life. In every hill, plant one seed for the raven, one seed for the rabbit, one seed for the coyote, and one seed for yourself.
- When you must kill an animal for food, you should apologize to the animal, then thank it for giving its life, then celebrate what it has given and call your brethren to come and celebrate with you. Together you should ask the animal for a blessing.
- Don't eat food with salt or fat. Occasionally enter a fasting period and observe complete abstinence. This teaches you discipline.
- The air is the Creator's breath, which we all share. The trees are our brethren, and are male and female.

- Every day belongs to the Creator. Do something good for somebody before you retire. Always be thankful for what you have. Everyone you meet has something to teach you; that's why they were put in your path. Walk in the world in a good way, for life is short.
- When it is time to go into the spirit life, the transition will be easy if you have lived in a good way, in a Hopi way. It will be harder if you haven't lived well.



EJ and Wolf are researchers in several major research projects, including “Footprints of the Ancestors” and “Digital Story-telling”. Both rely on an intergenerational teaching and learning framework with elders and Hopi youth¹⁰.

Footprints of the Ancestors is an intergenerational learning project designed to assist Hopi communities in preserving Hopi traditions, language, and culture. The key aspect of this project brings together Hopi high-

school youth and a team of Hopi elders, Hopi cultural specialists, archaeologists, and anthropologists in an interactive, experiential, and collaborative learning experience focusing on these types of Hopi traditions, culture, and history.

The project is sponsored by the Anthropology Department at Northern Arizona University in collaboration with the Hopi Cultural Preservation Office, Hopi Tribe and is partially funded by National Endowment for the Humanities, Technology & Research Initiative Fund (TRIF) through Northern Arizona University, the Ottens Foundation, and Mesa Verde National Park through the National Park Foundation.

The project design is based on immersion student learning, student service learning, and student multi-media product development. The project involves three primary activities:

- 1) **The intergenerational group traces the footprints of Hopi ancestors by visiting places of cultural significance, namely at archaeological sites across the American Southwest.** At each venue, intergenerational learning activities for Hopi youth provide opportunities for Hopi elders and archaeologists to share their knowledge and facilitate an exchange of ideas. The learning activities focus on particular themes such as health, food, ethnobotany, community, sustainability, Hopi language, and environment.
- 2) **The Hopi youth participate in service-learning projects in modern Hopi villages that help them take responsibility and give back to their community.** Such activities involve: volunteering for community races, planting and harvesting crops, maintaining Hopi peach orchards, and restoring springs and gardens.
- 3) **The youth create “Digital Hopi Youth Guides” in the form of DVDs, websites, pod casts, and museum exhibits.** These products communicate the Hopi youth’s perspective on the theme for each venue.

¹⁰

<http://natedigitalstorytelling.blogspot.co.nz/> and <http://www4.nau.edu/footprints/>

Venues we have explored: Homolovi State Park, Navajo National Monument, Mesa Verde National Park, Chaco Canyon National Park and the San Juan River.

v. Tom Lanauze



Tom, a Moriori elder, gave a summary of the archaeological scoping study that led to the development of the traditional knowledge recording system being used by Hokotehi. Tom's premise is that knowledge of the land is vital for being able to 'read' heritage landscapes.

Tom provided examples of Hokotehi survey work and its interim results:

- Surveys showed the presence of larger-scale occupation places (not expected)
- There was a greater variance amongst physical archaeological features.
- This is closer to a Moriori understanding of how the land was lived in.
- It was illuminating in terms of - Locating & recording evidence and refreshing knowledge of associative information, as well as oral History and Memories of past events.
- The heritage of the islands needs to be seen in a similar way to the way we understand the ecology of a place, i.e. a complex interrelationships and webs



Is New Zealand a peaceful nation? The reality and the rhetoric – Peace Movement Aotearoa (Edwina Hughes)

Abstract

New Zealand is often described as a peaceful nation, but what is the reality behind the rhetoric? There are many social, economic and political realities which challenge that notion, as well as the lack of constitutional protection for human rights - a feature more commonly associated with dictatorships rather than a system of parliamentary democracy. However, the area where the notion of New Zealand as a peaceful nation is most pervasive, and where it is least challenged, is around the ideology of militarism and the outcomes which arise from it.

This workshop explored New Zealand's role in the global cycle of violence, beginning with an overview of the global situation to set the scene, then focused on the costs and consequences of militarism for our society. The reasons why New Zealand maintains combat ready armed forces were examined, alongside quotes from politicians and senior military personnel about the lack of any direct military threat to the nation.

The workshop included a section on the increasing level of militarisation of children and young persons and their education, based on recent research for reports to the UN Committee on the Rights of the Child, and asked how desirable it is for an institution which has the use of armed force as its primary role to be involved in youth development work.

Militarism and militarisation pose particular challenges for sustainability and respect for life, the planet and the sacred, and an analysis of both is essential for thinking about what sort of changes are necessary to develop the kind of peaceful relationships we want within and among communities here and with communities overseas.



Notes on Peace Movement Aotearoa (PMA)

Peace Movement Aotearoa (PMA) is the national networking peace organisation based in New Zealand for anyone interested in human rights, peace and social justice. This session will be presented by the PMA Co-ordinator Edwina Hughes. <http://www.converge.org.nz/pma/>

Violence Prevention - Mareti Kume and Bronwyn Barnett

Abstract



Volunteers for this workshop participated in creative ways of Peaceful Conflict Resolution. AVP is an experiential workshop where participants practice non violence through activities and communication formulae. Also included were 'Light and Livelies' (games) designed to lift the energy from times of profound sharing. We work to develop a sense of community, based on respect for all participants. This is an important basis for developing our own power to find non-violent ways to deal with conflict. We start with affirmation of one-another, go on to work at community and trust building, communication skills, co-operation, and conflict resolution, all of which are essential to a non-violent lifestyle. We expect that the group will find creative alternatives to solving disagreements, problems or conflicts.

Notes on Presenters

Mareti Kume and Bronwyn Barnett presented a workshop based on their experiences with the Alternatives to Violence Project www.avpaotearoa.org.nz



Peaceful Conflict Resolution - Samantha Jackson, Otago University

Abstract



Te Houhanga a Rongo Marae in Dargaville symbolises the making of peace between two Te Roroa Rangatira Parore Te Awha and Tiopira Kinaki. Later, the wharenui Rāhiri was built on Te Houhanga a Rongo cementing relationships between Te Aitanga a Hauiti and Ngāti Whātua. Due to the naming of the wharenui, all who descend from the great Northern tupuna Rāhiri are welcome at Te Houhanga. My Master's thesis looks at the tribal knowledge associated with Ngāti Whātua from a Te Houhanga a Rongo perspective. In particular, I examine how

knowledge of whakapapa and expressions of manaakitanga were used as traditional forms of conflict resolution and peace building. I posit that understanding these tribal histories (whakapapa) and tribal knowledge (mātauranga) is fundamental to maintaining relationships and enduring peace between whānau, hapū and iwi from a Māori perspective.

Biographical Notes

Samantha is research assistant to the Dean, School of Māori Studies Otago University. Her Masters thesis explores conflict resolution in a Māori context, specifically Ngāti Whātua.



Identity Panel



Abstract

Stories are the Centre: the primacy of narrative in re-visioning identity - Tina Makereti

In 2009, I began to research a story that had long existed in my family – that one of our ancestors was Moriori. As I gained a clearer understanding of the contentious history of Rēkohu, and the extraordinary culture of Moriori, I wondered why many New Zealanders had such a poor knowledge of this story. Given that so much historical research has been produced by te imi Moriori, The Waitangi Tribunal, Michael King and others, and that we

are well on our way to creating rich, accurate and diverse re-visions of the inaccurate histories that were once taught in schools, why is the coloniser’s version of history still so prevalent?

One reason the colonial histories prevail is that they serve the status quo; a possible answer is that we need to change the Stories of our nation. Story has the potency to speak to our hearts and spirits as well as our minds. Story speaks directly to our imaginations. It might be viewed as a tool to both reclaim our histories and identities, and to expand our definitions of self and our potential for the future.

My PhD thesis suggests that fiction may offer readers a more vivid, intimate and visceral relationship with historical events through the creation of fictional characters. The creation of Stories that re-create /re-vision history from different points of view and different time periods may allow for indigenous perspectives to continue to gain new cultural and societal life and replace long held national myths. My thesis also partly consists of a novel. This presentation explored the process for writing the novel, and included a short reading from the work.

Our other panellists were:

- **Elmer Satala and Dr George (Wolf) Gumerman – Hopi Nation**
- **Deborah Goomes**
- **Hinemoa Jones**

I have not been able to transcribe these sessions yet, so sadly have not included notes on these very special sessions. These will be done and made available as addenda. Thank you to you all for your inspiring kōrero on connections between identity and culture.

“Identity is what you believe in; culture is what you do” Dempsey Bob (Tahltan and Tlingit artist and wise man)



Peace, Human Rights and the Treaty – Peace Movement Aotearoa (Edwina Hughes)

Abstract

“If war is the absence of peace, the war has never ended in Taranaki, because that essential prerequisite for peace among peoples, that each should be able to live with dignity on their own lands, is still absent and the protest over land rights continues to be made.” (The Taranaki Report, WAI 143, Waitangi Tribunal, 1996).

This workshop explored the linkages between peace, respect for human rights and the Treaty of Waitangi; and assesses whether the comment in WAI 143 is still relevant fifteen years later as a way of describing the situation throughout Aotearoa New Zealand.

The workshop included an interactive table (that participants assist in completing) which was developed as a way of teaching the interconnections between and among the Treaty, domestic human rights legislation and the main international human rights instruments. Using the foreshore and seabed legislation as an example to demonstrate these connections, the table visually illustrates the lack of protection for the Treaty, and for human rights more generally, from Acts and actions of parliament. Although this example focuses on the individual and collective human rights of Maori and Moriori, the points made apply equally to any legislation or policy affecting the rights of all New Zealanders.

This workshop would be of interest to anyone interested in developing tools for teaching about peace, the Treaty and human rights, or anyone who is interested in discussing how they are connected, what Treaty and human rights protections are in place, why these are ineffective under the current constitutional arrangements, and what we can do about it.

“To restore balance and peace we need people of wisdom and aroha to lead us. It isn't going to be easy, but it can and will be done. 'If your basket and mine are put together, we'll have a full basket.”

Tino Rangatiratanga, Pauline E. Tangiora

Ako-a-rongo – holistic learning – Birgit Baader

Abstract

Modern conventional educational systems are set up to support competitiveness and the “survival of the fittest/strongest” in order to prepare young people for the hardships of the harsh reality of the business. Marks, awards, certificates and other ranking systems do not increase solidarity, team spirit, peaceful cooperation. To nurture these and other empathetic qualities within young people we need to provide learning and teaching environments where reciprocal learning is possible and everybody has his/her natural and valued place.



Biographical Notes

Birgit Baader, journalist and author, has been part of a research group of the Ministry of Education in Germany for 8 years exploring “alternative learning concepts” in order to enhance “Schulzufriedenheit” (satisfaction in school for teachers, students, parents) and learning motivation. She has written numerous articles and reports about the free-learning movement in Europe, and about the motifs behind homeschooling and unschooling and other alternative educational options. She is part of Ako-a-rongo, a group promoting peaceful education for all: <http://holisticlearning.weebly.com/> and www.birgitbaader.com

After the Congress Birgit sent us an email on an observation she made after listening to the tapes she made of some of our sessions. I think it is a lovely example of noticing and agree too that having the many generations at the Congress was special.

“Whenever we were talking about separation, conflict, pain from the past, “law & politics”, etc., the background noise from the children is

extraordinarily high compared to other sequences! I didn't realize or made that link at first, but after a while it became so obvious that I couldn't ignore it. And when I cut all the “noisy material” together, I listened closely - and I found this “common ground”. Hmm, and at other times - even though it was later in the day, etc., the children are happily playing in the background. That made me “analyse” the footage under the “children's aspect” :) some might say it's coincidence, I think not ;) the children seem to support “discussions” that came from the heart, that had a different “vibration” - well, at least that is my interpretation... I wanted to share this”.

I feel there is a need to define the meaning of some terms as I understand and use them for clarification.

- In my understanding, **true learning** happens all the time (not only between 9 am and 3 pm), and guides us to fulfil our unique potential and to share our unique talents to the benefit of all creation. It is life as we live it, and not limited to the class room or any other room or form or structure. It is a fluid process, ever changing as life itself. Humans are the only

species on the planet I know who are dividing their life(time) into sections: education, leisure time, work, play, etc. Learning is happening all the time, in every moment, where ever we are, whatever we do. Learning is life, life is learning.

- **Pillars to allow for true learning** (from my personal perspective):

Trust - learning needs an atmosphere of trust. We can create and nourish trust e.g. through listening to each other, democratic/non-violent communication, respect, openness, honesty, no pretense, no judgement.

Responsibility: deep learning involves taking on responsibility for our life (decisions, actions, self-responsibility and responsibility for others). It awakens in each of us our personal responsibility for balance within the (natural) laws of our world.

Roles of “teachers & students”: the ultimate goal should be to enable the “student” to be his/her own self-teacher. A teacher can provide an information/knowledge base on which the student(s) can build up and develop their own creativity and their own potential to find solutions. True learning is reciprocal = there is no real separation between teacher/student, as the roles change constantly = teacher becomes student becomes teacher...

Innate learning motivation: it is a fact that all children will structure their world in order to learn (if we let them).

- **Some definitions and tools for true learning:**

Information/knowledge transfer: information needs to go through the process of introspection. This means to look within, to focus on movement and observation and own life experiences: if you see an old-fashioned alarm clock, look and observe how the gears are moving and how they are working together...

Diversity: diversity is a fact of life and the great teaching for all – diversity in farming, diet, play/work, thinking, etc. Modern systems & education reward us for fitting in instead of encouraging us to discover who we are in our own lives. Therefore, our children become confused as to who they are. The consequences are well-known and visible. In all this conformity the Self is thrown away for an image and a vague social or cultural promise. In order to change this, we will have to let them develop and find *their own* measure, choice and self-perspective so that they can be their own self-teacher.

Measure: It is the fact of our life that will give us measure and teach us the essence of who we are. This is the primary reason for our existence.

Choice: Once we truly learn that we do have choice, we can begin to free ourselves from the limitations and burden of beliefs. This is the beginning of self-teaching.

Balance: Balance is born from choice – balance begins within our own minds.

Democracy of mind: An aim of true learning is to democratise our thinking in order to function in life as free and balanced individuals.

Self-perspective: Those who possess a democracy of mind will realize that they are self-responsible and able to make their own decisions to the benefit of all creation.



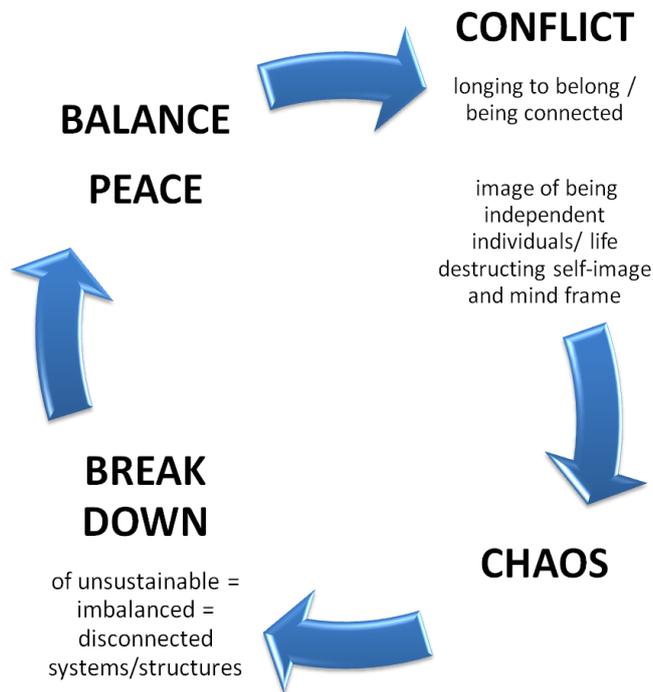
Intellect/Mind

- limited by mind / thought patterns
- intellectual / analytical
- analysis, segregation, focus on singular parts
- limited to xxx people, **personal**
- fostering competitive thinking, exclusiveness, isolation (ranking, assessments, evaluations)



Intuition/Spirit/Senses

- unlimited / open / imaginative
- includes all senses & beyond (ESP)
- perceive bigger picture, holistic approach, wholeness, oneness
- connect to universal field of consciousness
- guidance through Higher Self, spirit world, **transpersonal**
- fostering community skills, team spirit, cooperation, consensus, democratic principles, etc.



What can be done to restore the balance?

- A. We are open systems that live in constant exchange and interaction with thousands of influential factors within and around us. Many more than we are consciously aware of. Through our doing and being we form relationships that influence life in this universe. Nature provides us with excellent examples of self-regulating systems (e.g. weather cycles, reproductive cycles) and symbiosis. We just need to feel and observe and be inspired.
- B. Go **beyond anthropocentrism** where we see the need for ecological and sustainable actions from the perspective of how beneficial and useful these actions would be for humans. Instead: not human-centred but Nature/Life-centred. Question ourselves: Is this life-sustainable (not only human-sustainable)? Does it take the whole picture into consideration (or mainly human benefit)? How are other species/life forms, elemental forces, spirits, etc. affected? → whole organism consisting of many different parts → all “cells” important, crucial for the organism to live → if one species dominates the others, exploits resources, etc. → affects whole organism, whole systems will be out of balance. Humans could be compared to cancer cells → sprawl all over the body of Mother Earth, overwhelming/overpowering other cells → this can ultimately lead to death/collapse of the whole organism → life-destructive
- C. **Sustainability** and balance arise when we see ourselves as servants for the health of the bigger whole. Then we will be able to heal, as we will *feel* that we belong to this universe. It will help us to come out of the feeling of isolation, exploitation and alienation towards a feeling of unity with the living being Earth and all her manifestations. We are one, we are Gaia, we are the uni-verse, unity in diversity.
- D. **In-Tuition** – learning from within: cultivating our intuitive skills, listen to our inner guidance and tap into a pool of knowledge and consciousness that goes beyond our own individual mind, practice meditation/contemplation/prayer
- E. **Multi-dimensional perception**: opening up and learning to perceive with all senses (not reduced to mind/intellect), ExtraSensoryPerception (ESP), developing communication/relationship skills that go beyond verbal communication → this will lead, amongst other, to emotional & social maturity by understanding and being able to cope with one’s own feelings (as prerequisite to understand and tune into other’s feelings/empathy)
- F. **Stand back – listen – observe**
Broaden communication skills: **Interspecies communication** → connection not just within the human species, practise to connect and interact with other species
Look beyond human sphere and learn to perceive the universe from a different perspective
E.g.: How does a tree feel about being felled? What does a cow feel when kept in factory farms or when being separated from her calf briefly after birth? And: what effect does it have on the whole organism when we cut down trees, keep animals in mass stocks, etc.?
Being aware of choices: We might begin to make *conscious* choices. We might e.g. choose to reduce consumption voluntarily → reducing exploitation, dominance, our overpowering presence on this planet, etc.
- G. **Ancient values/guidelines – examples**
 - **Whanaungatanga – Relationships**
Expresses the unity of purpose that celebrates the universal sanctity of life → how people are tied to one another by our connection to the world around us. It is a recognition that all the elements of Nature have a special value. People are an integral part of the natural environment and have deep respect for the environment and its interconnectedness.

Katiakitanga – Custodians

Maintain and enhance heritage and pass on the benefits to next generations

Manaakitanga – Hospitality

Act of giving and enriching lives

Rangatiratanga – Integrity and honour

To be trustworthy and desirable at all times, to create win-win-situations

- People who live closely with/integrated into Nature need to develop these skills →survival
- Shamanism provides tools and wisdom to practise and apply these values.

We all come to this world “connected”: with the abilities to connect, relate and communicate that I mentioned above. If we would allow for conscious birth, allow children to keep their different ways of perception from a very young age, and encourage them to develop empathic and other life sustaining skills, life on this planet would change fundamentally.



Intuition



Multi-dimensional perception



Open up to other ways of communication



Reconnect with ancient values & knowledge

Story-telling as a Tool in Conflict Transformation - David James and Jillian Wychel, Rowan Partnership

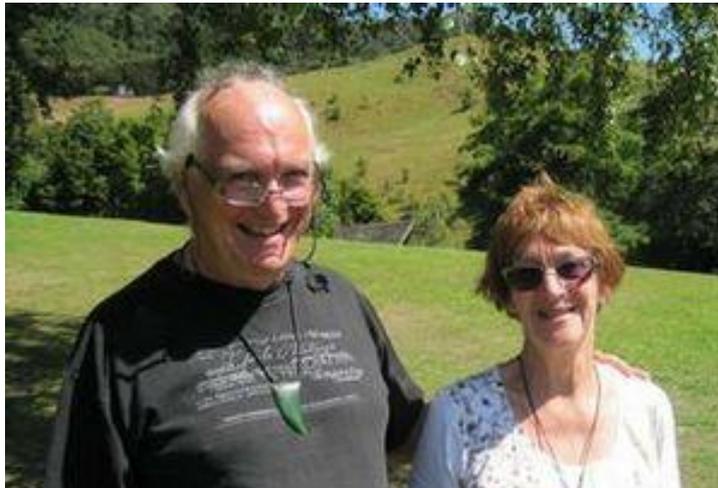
Abstract

In this one-hour presentation and discussion, David and Jillian used a number of true stories from our own experience and that of others, and related them to processes and techniques we have found effective in our practice as mediators and Treaty educators. They considered their value in attending both to the substantive issues and the relationships involved in conflict situations.

This gentle and illuminating presentation was the perfect end to the 3 day Congress, linking much of our learning about conflict resolution

Biographical Notes

David James and Jillian Wychel are experienced educators and writers on biculturalism, the Treaty, race relations and spirituality. Everything they stand for is intimately connected with their Quakerism.



***"Yesterday I was clever, so I wanted to change the world.
Today I am wise, so I am changing myself."***

Rumi

Sustainability Workshops

Rick Thorpe and Liz Stanway ran a series of workshops on permaculture, organic gardening, waste management and transition from oil dependency. They also spent a day at Kaingaroa School helping to design the school garden and ran a hands-on course at Henga Lodge/MEG on organic principles. Rick and Liz live on a permaculture farm in Raglan, which hosts WWOOFers, and are the main pou behind Xtremewaste¹¹ – the award winning recycling centre in the town.



Liz at Xtremewaste



Rick's cooking platform with pizza oven, large oven, hot plate, hot water, cold & hot smokers, BBQ plate, hangi pit, sink & cupboard



The Xtremewaste Team

¹¹ <http://www.xtremewaste.org.nz/> Xtremewaste has a fb presence too and regularly send out newsletters

Permaculture – notes and links:

This workshop included a background to the principles of permaculture and its founder Bill Mollison, before giving an insight into their own permaculture system.

Permaculture is based on the following assumptions:

- We are reaching our planet's limits for supporting humans - we are now seeing resource decline
- The exploitation of fossil fuels is the main cause for human population explosion, it has doubled in the last 40 years
- Humans are subject to the same natural laws that govern our planet
- environmental crisis is real and will transform the well being and survival of the world's growing population
- the depletion of fossil fuels will see a return to lifestyles dependant on renewable energy sources within a few generations .
- proposes using current wealth and resources to rebuild natural capitol – trees, forest, fisheries as a storage of wealth to sustain people into a future with less fossil fuels
- uses 'bottom up' redesign processes starting with the individual, household, community and beyond to bring about change
- predicts the eventual breakdown of technology & economies, this is already a reality for many people around the world
- Believes that sustainable societies provide us with learnings that are based on nature and will be invaluable to humans in the future
- Works small and manageable
- Integrate rather than segregate – eg mixed agriculture, food forests and companion planting
- Use edges and value the marginal - Edges in nature are highly productive e.g seashore, forest edges support many species
-

Permaculture focuses on what we want to do and can do, rather than what we want to change. One of the salient lessons Rick mentioned was the importance of preparing community plans. Raglan community gathered to prepare one in a facilitated workshop. One of the feedback points from the facilitator was that they all took themselves too seriously! The workshop outcomes improved after that.

By way of an update, Rick informs us that there is now a link between Raglan and Otago University. Otago has teamed with Solscape to develop an outreach pre-degree programme on sustainability and design. <http://www.solscape.co.nz/>

The Permaculture Flower

Starting with ethics and principles focused in the critical domain of land and nature stewardship, permaculture is evolving by progressive application of principles to the integration of all seven domains necessary to sustain humanity through energy descent.

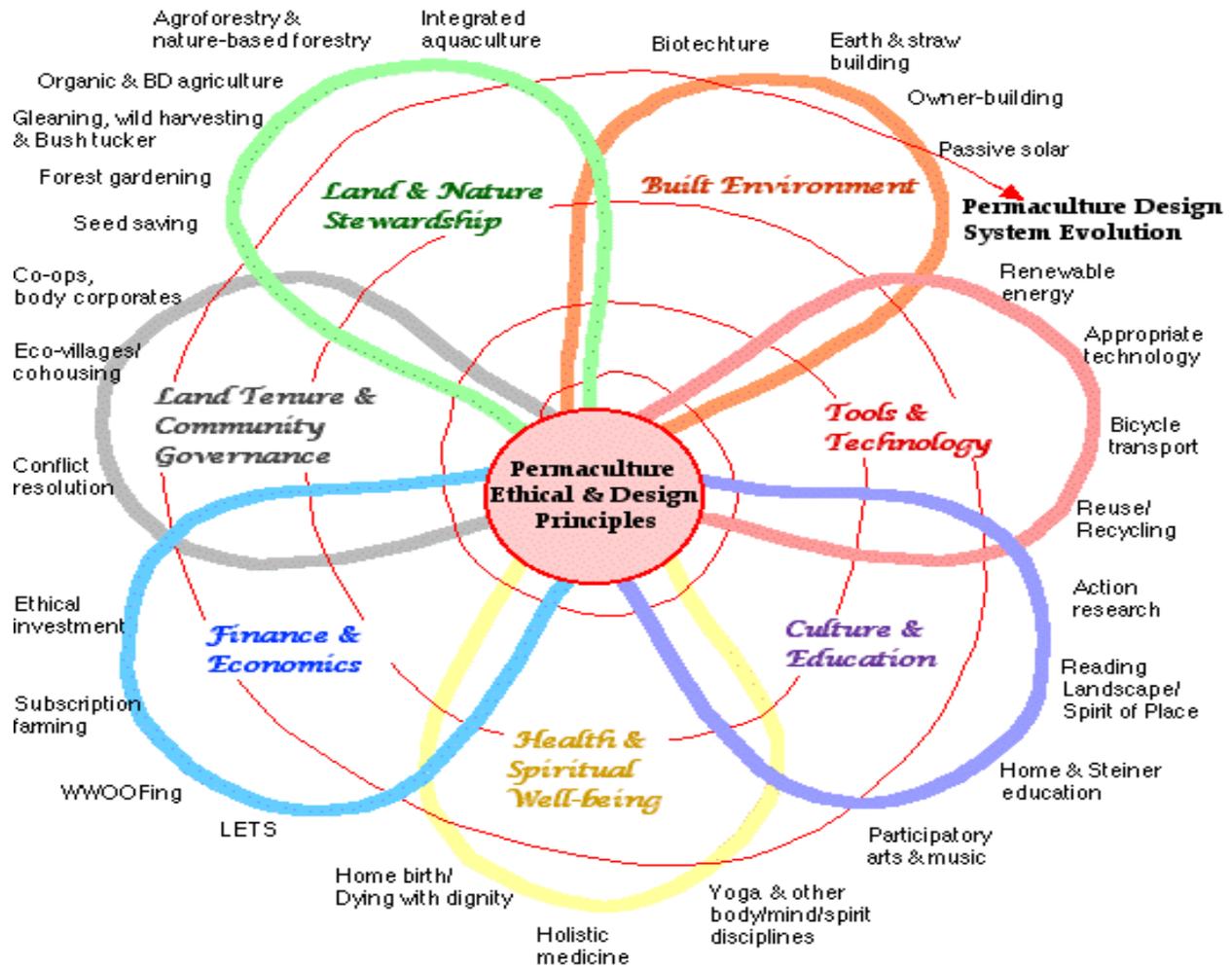
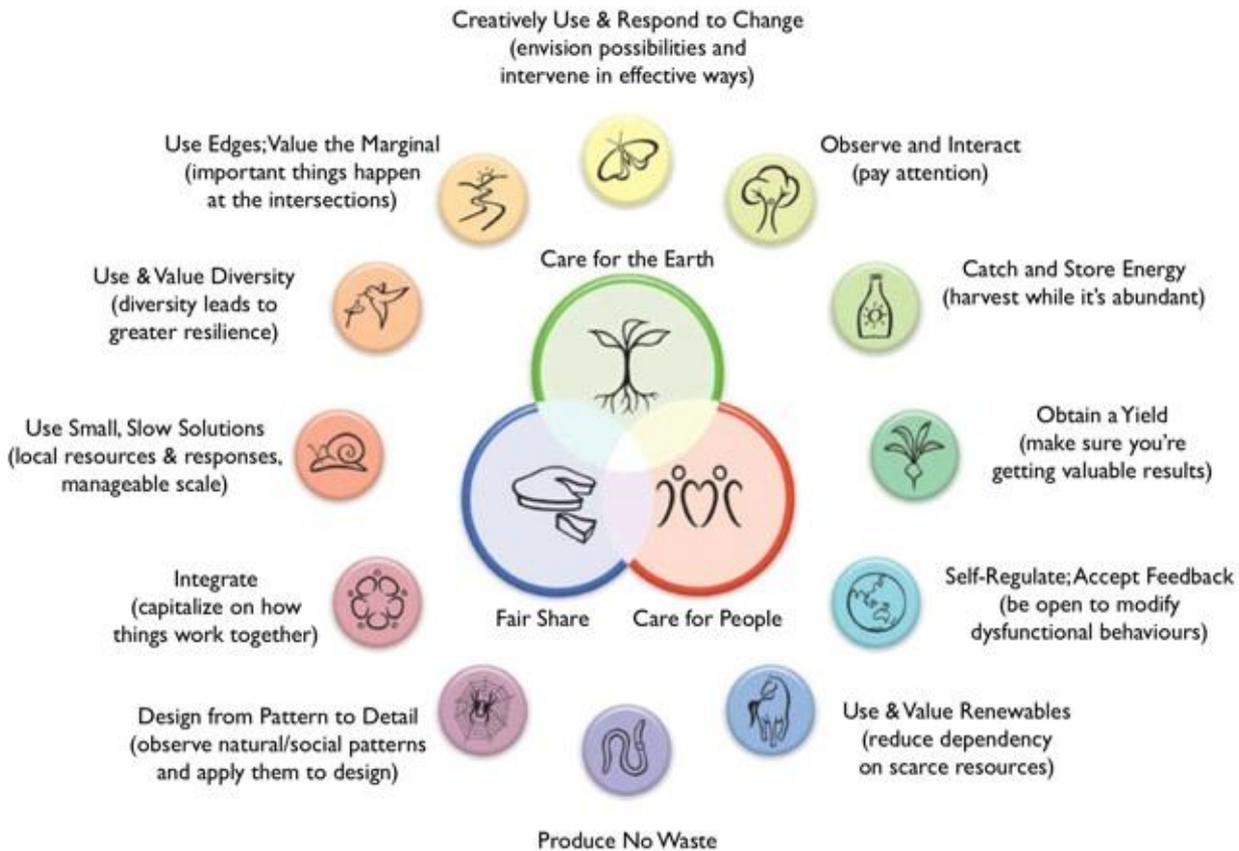


Figure 1 Introduction, *Permaculture: Principles & Pathways Beyond Sustainability* 2002

Copyright ©



Transition Communities Workshop

Rick and Liz outlined the Raglan experience with developing a transition community, creating seed banks and developing a time banking system.

Key Transition Assumptions:

- lower energy consumption is inevitable and our lives will change dramatically
- it is better to plan for oil decline than to be taken by surprise
- communities currently lack the resilience to weather the energy shocks that will accompany oil decline
- we have to act collectively and we need to start now
- the collective genius of those around us can design our energy decent and
- creatively we can build ways of living that are more connected and enriching that recognize the biological limits of the planet
- we don't need governments to make decisions for us to design our own futures
- ask – what don't we need? What can we do locally to do the same job, or better?
- Think a generation or two ahead – what are we leaving for our mokos?

- We might need to rediscover resilience. We have everything we need to survive already – in traditional knowledge

Discussion Points from Permaculture and Transition Towns Workshops:

Rick – it is important to have an ecological perspective. For example, the decline of bees is portrayed as being complex but it is not. Their decline is due to insecticides being placed on seeds. These are called neo-nicotines. This fact is known but insecticides make millions for seed producers.

Transitions Communities is a response to people realizing that earth systems are difficult to control. Transition came from Rob Hopkins¹² who found that the permaculture model was not enough for people to take control of their lives, esp. in terms of energy consumption. Rēkohu offers an opportunity for the transition movement. Isolation is a bonus and there are no temptations from supermarkets! It is better to be ready for resource depletion or scarcity and plan for this time.

Liz – in Raglan we are exploring 2 systems for local resilience – keeping dollar wealth in the community (creating our own bank for local loans) and time banking where everyone's times has the same value. Lyttelton also has this system, and we note that this helped a lot for that community in earthquake recovery <http://www.lyttelton.net.nz/timebank> and <http://www.inspiringcommunities.org.nz/community-news/273-time-banking-reveals-real-wealth-in-communities>.

Waste Minimisation Workshop

Rick and Liz have built Xtremewaste, literally from scratch. Now Raglan has 75% diversion from landfill. It has built community resilience, employment and community resources.

Recommendations:

1. Build a new landfill (subject to location)
 - Current proposal is land near Owenga
 - The current proposal is inland of the coast road on privately owned farm.
 - Main issue is permeable soils and natural water flows.
 - If waste minimisation and space reducing technologies are used the landfill should last for decades.
2. Support the establishment of transfer stations
 - Current landfill sites at Te One & Kaingaroa could be cleaned up & adapted as transfer stations.
 - Transfer stations need containers for receiving waste (possibly skip bins) & sea freight containers for recyclables.
 - All waste and recyclables transferred to new landfill.

¹² <http://www.transitiontowns.org.nz/>

3. Waste minimisation opportunities

- New landfill will be an expensive investment, it is important to get as many years use out of it as possible.
- Baled plastics exported to Aotearoa if market premiums sufficient to pay transport. If not, plastics could be buried for later export (using GPS for relocation).
- Establishing a shed provides an opportunity for reuse & processing. Through sale of product & goods this employment may become self funding.
- Installing a waste baler - reduction of waste volume, minimising need for landfill cover and minimising access to waste by seagulls, cats and rats.
- The new landfill site/shed should receive toxic waste (including batteries) for safe storage and export back to New Zealand.
- Avoid wheelie bin service due to large distance between dwellings and wheelie bins provide no separation of recyclables (which, again, shortens landfill life).

4. Organic resource/waste

- Organics are a valuable resource for making compost.
- Organics produce harmful greenhouse gases when buried in a landfill.
- Making compost saves importation of bags of compost.
- Composting operations can use cardboard, paper, food, farm, fishery & garden resources/waste.
- Consider alternative systems for fish waste such as cray bait.
- Clean Up Old Landfills/Dumps

5. Existing dumps are regularly burnt - much of the plastics, paper & organic waste has already gone, leaving mostly metals & glass.

- Remaining material in existing landfills should be transported to new landfill.
- Restoration of the three landfills with appropriate cover, bunding to control leachate from impregnated soils, & then the planting of all sites. Important old landfills are well mapped (detailed GPS) & described so they are not used for food production or house sites in future.

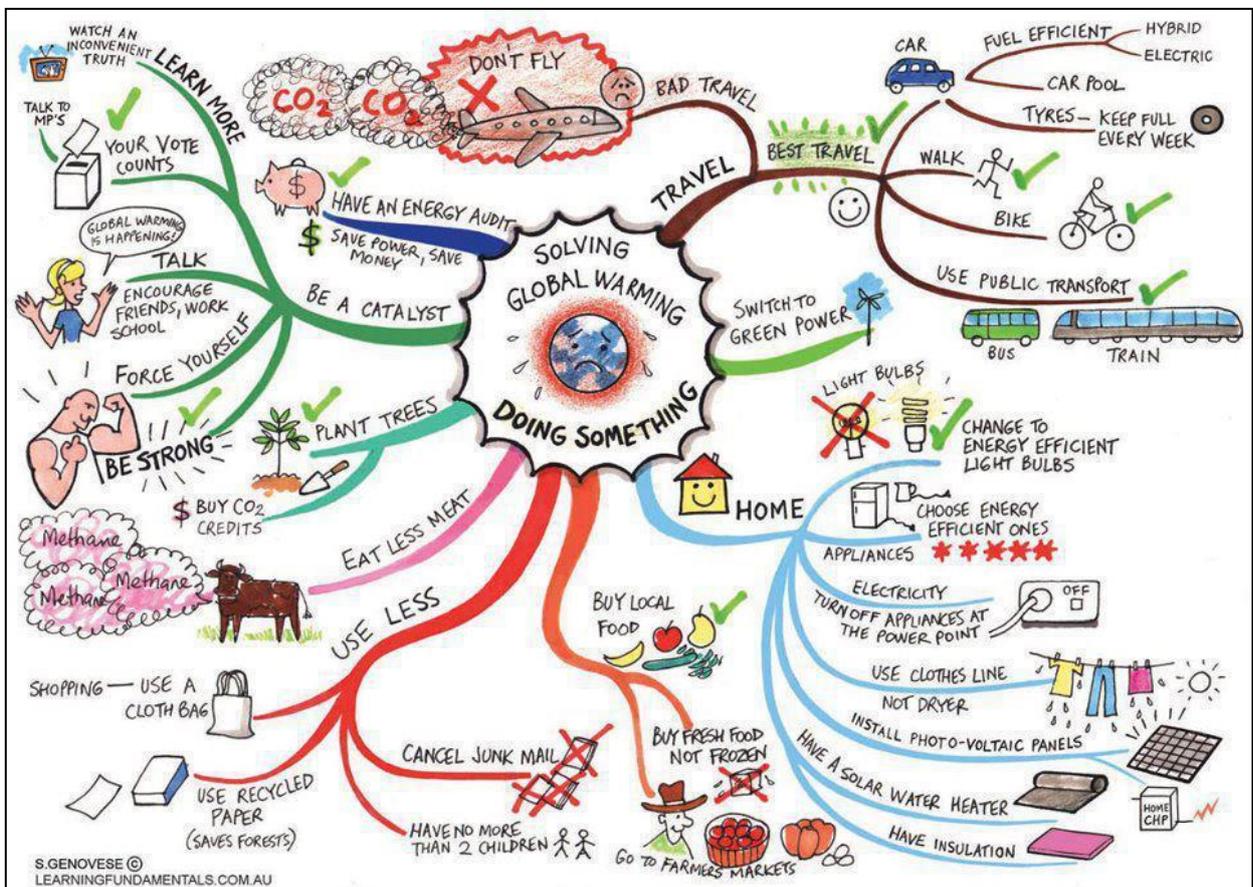
6. Sewage Waste

- Septic tank waste & dredging from the Waitangi sewage system should be placed in the Waitangi municipal sewage system – not in any current landfills (as has occurred at Te One).
- Consideration as to whether or not this is acceptable practice in new landfill needs to be discussed, especially the tikane Moriori/tikanaga maori.

7. Education Programme

- Establish new landfill as soon as possible so all other activity can take place. Begin an education programme now to guide people through the process of change.

- Establish protocol with fishing industry to stop dumping fish waste into existing & new landfill.
- Remove material from old landfills/dumps into new landfill.
- Establish transfer stations with recycling facilities.
- Use waste audits to look at each waste type and consider restrictions and alternatives to importing products in the first place (e.g packaging).
- Note that old rope is currently being bought for \$150/tonne. Rick will investigate this further for Rēkohu.





***"Come senators, congressmen
Please heed the call
Don't stand in the doorway
Don't block up the hall
For he that gets hurt
Will be he who has stalled
There's a battle outside ragin'.
It'll soon shake your windows
And rattle your walls
For the times they are a-changin'!"***

Bob Dylan

"Those who dwell among the beauties and mysteries of the earth are never alone or weary of life."

- Rachel Carson















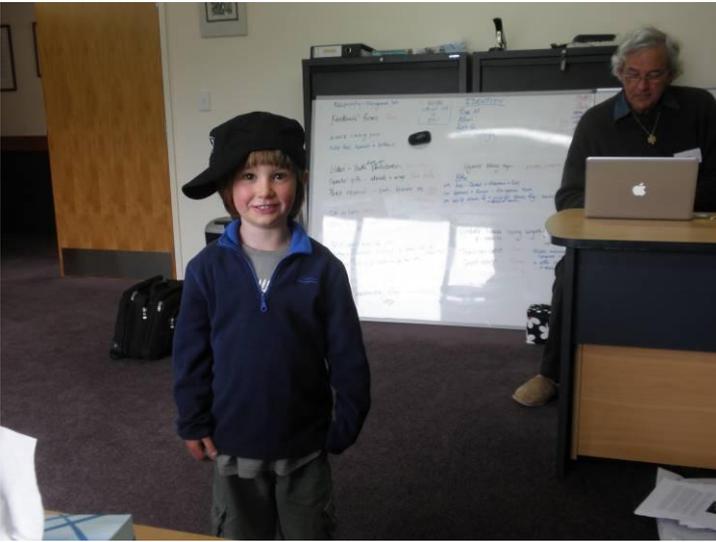












If there is light in the soul, there will be beauty in the person.
If there is beauty in the person, there will be harmony in the house.
If there is harmony in the house, there will be order in the nation.
If there is order in the nation, there will be peace in the world.

~ Chinese Proverb



APPENDICES

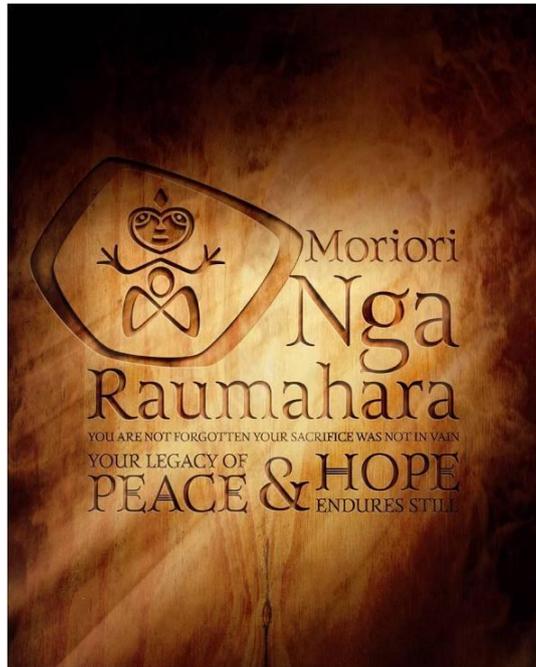
1. Te Tohinga Rongo
2. Me Rongo 2011 Declaration
3. Hirawanu Tapu Peace Scholarship
4. Voices of Rēkohu – writing workshop
5. Rangikane Ana – the Peace Song - Moana Maniapoto



Te Tohinga Rongo (Renewal of Peace Covenant)

11 November 2011

Kōpinga Marae



The abandonment of warfare and killing is an ancient covenant that has been handed down from the earliest Moriori ancestors to have settled on Rēkohu and Rangihau. Our karāpuna (ancestors) tell us that the covenant was reaffirmed and passed from one generation to the next.

“It was passed down to Mu and Wheke, and from them and their descendants down to Rongomaiwhenua, and from him to his descendants Nunuku, Tapata and Torea. You may continue to fight; but the meaning of his words was, do not kill.” (1894 transcript)

By forbidding the taking of human life and placing their weapons of war upon the Tūahu (the sacred altar), Moriori entered into a tohinga or covenant with their gods. From that time forward, power over life and death was removed from the hands of man and placed into the hands of their gods. Fighting became ritualised and upon the first blood being drawn fighting was to cease. The leader, Nunuku Whenua reaffirmed the covenant of peace some 600 hundred years ago. Moriori as a people have continued to honour that covenant to this day despite the greatest of provocations.

This covenant was reaffirmed at a large gathering of Moriori at Te Awapatiki in early 1836, to decide what response they would make to the invasion of their Island home in 1835. While the young men urged resistance, the elders, Tapata and Torea insisted that the people hold fast to the teachings of Nunuku. As they said, the covenant was a spiritual pact entered into with their Gods. To break that

covenant would represent a betrayal of their Gods and a loss of mana for them as a people. Instead, they offered peace, friendship and sharing of the Island's resources, as was their custom.

Despite the great suffering and loss that Moriori endured as a consequence of this decision, their legacy of peace and hope lived on. For this generation of Moriori it has become the rallying point for our people. A beacon of light and inspiration that has guided us in reclaiming our culture and identity as a people - our identity as the first peoples of these islands. The covenant has been renewed at other auspicious occasions – the opening of Kōpinga (2005) and the blessing for the World March for Peace and Non-Violence (2009). It is an honour to renew the covenant again today, coinciding with Armistice Day – when the world celebrates an end to fighting and war.

In renewing this ancient covenant of peace we are conscious that peace is as precious and much needed today in the modern world as it was for our ancestors. The challenge left to us by our karāpuna is whether we can learn to live together peacefully and share what we have, respecting each other and the environment that we live in. The alternatives facing this world today do not bear too much contemplation. This ceremony today, while honouring the vision of our ancestors, is also a small but important contribution to the efforts being made by peoples and organisations the world over to make our planet a more peaceful and sustainable place on which to live.



Tradition informs us that the knowledge of the peace covenant was passed from father to son during a tohinga or baptismal ceremony. The old weapons which had been placed on the Tūahu were removed and handed to the child. An explanation was then given to the child that the weapons were once used for fighting and could kill another human being. It was explained that the power over life and death had been taken from the hand of man and placed into the hands of their gods. By replacing the weapon back on the Tūahu, the child was symbolically renewing the covenant for the next generation and completing the tohinga ceremony.

Today Moriori renew our commitment to live together on this Island in peace and to respect and share the resources of the land and the sea. We make this commitment knowing that there are many challenges still to be faced and many lessons still to be

learned. But, if we can inspire the next generation to learn about and uphold the values and wisdom left to us by our ancestors, then we will have succeeded in honouring that legacy.

ME RONGO 2011 DECLARATION

PREAMBLE - MORIORI COVENANT OF PEACE

The abandonment of warfare and killing is an ancient covenant that has been handed down from the earliest Moriori ancestors to have settled on Rēkohu and Rangihaute. Our karāpuna (ancestors) tell us that that the covenant was reaffirmed and passed from one generation to the next.

“It was passed down to Mu and Wheke, and from them and their descendants down to Rongomaiwhenua, and from him to his descendants Nunuku, Tapata and Torea. You may continue to fight; but the meaning of his words was, do not kill.” (1894 transcript)

By forbidding the taking of human life and placing their weapons of war upon the Tūahu (the sacred altar), Moriori entered into a tohinga or covenant with their gods. From that time forward, power over life and death was removed from the hands of man and placed into the hands of their gods. Fighting became ritualised and upon the first blood being drawn fighting was to cease. The leader, Nunuku Whenua reaffirmed the covenant of peace some 600 hundred years ago. Moriori as a people have continued to honour that covenant to this day despite the greatest of provocations.

Tradition informs us that the knowledge of the peace covenant was passed from father to son during a ceremony of rites and responsibilities. The old weapons which had been placed on the Tūahu were removed and handed to the child. An explanation was then given to the child that the weapons were once used for fighting and could kill another human being. By replacing the weapon back on the Tūahu, the child was symbolically renewing the covenant for the next generation and completing the tohinga ceremony.

AFFIRMATIONS OF THE COVENANT

This covenant was reaffirmed at a large gathering of Moriori at Te Awapatiki in early 1836, to decide what response they would make to the invasion of their Island home in 1835. While the young men urged resistance, the elders, Tapata and Torea insisted that the people hold fast to the teachings of Nunuku. As they said, the covenant was a spiritual pact entered into with their gods. To break that covenant would represent a betrayal of their gods and a loss of mana for them as a people. Instead, they offered peace, friendship and sharing of the Island’s resources, as was their custom.

Despite the great suffering and loss that Moriori endured as a consequence of this decision, their legacy of peace and hope lived on. For this current generation of Moriori it has become the rallying point for our people. A beacon of light and inspiration that has guided us in reclaiming our culture and identity as a people - our identity as the first peoples of these islands. The covenant has been renewed at subsequent auspicious occasions – the opening of Kōpinga Marae (2005), the blessing for the World March for Peace and Non-Violence (2009) and at the inaugural Me Rongo Congress for Peace, Sustainability and Respect for the Sacred (2011).

ME RONGO CONGRESS

Me Rongo is a Moriori term meaning “in peace”. It is used as both a salutation and affirmation. The word “rongo” also embodies other vital ingredients for peaceful living, as rongo means “to listen”. Me Rongo implies that in order to be in peace, one must also listen, and listen deeply and respectfully. This listening is not just amongst people but also incorporates a deeper listening to the rhythms and sounds of the living systems of which we are a part.

In May 2010, a gathering was convened in Tofino Canada as part of the International Society of Ethnobiology’s 12th International Congress¹³. The Tofino gathering was conceived as a stepping stone in the lead up to the Me Rongo Congress planned for November 2011. The Tofino gathering was held in an indigenous centre and named **Hishuk-ish tsa’walk** after a Tla-o-qui-aht expression meaning “everything is one”.

The session (entitled “*Peace, Sustainability and Respect for the Sacred*”) brought together elders and other experts from around the world who have traditions in peace keeping/making as an integral part of their philosophy. It focussed on the importance of the preservation and transmission of inter-generational knowledge of “living in country” as the Aboriginal peoples of Australia say, and the maintenance and promotion of retention of the local language(s) and cultural practices of the communities that sustain this knowledge. At its heart was an understanding of the importance of the sacred/spiritual/wairua traditions – as an expression of the thread that binds people together with their natural worlds, and which provides the basis for living in a mutually respectful and mutually enhancing relationship of humans, plants and animals.

In addition to providing a collective forum for learning about peace traditions and the importance of being able to practice cultural continuity, the session examined ways in which the modern world may come to a better understanding of how this sacred knowledge or knowledge of the sacred is critical to humankind (re)learning how to live “in connection with” rather than increasingly “disconnected from” our planet and planetary systems.

Me Rongo November 2011

The **Me Rongo Congress 2011** aimed to reunite people involved in the World March and the Tofino Peace gathering as well as others involved in peace-making or who have peace-making traditions, on Rēkohu in November 7-21, 2011.

At the opening of the *Me Rongo 2011* Congress the covenant was renewed and reaffirmed by all delegates. In renewing this ancient covenant of peace we are conscious that peace is as precious and much needed today in the modern world as it was for our ancestors. The challenge left to us by our karāpuna is whether we can learn to live together peacefully and share what we have, respecting each other and the environment that we live in. The alternatives facing this world today do not bear too much contemplation. This ceremony, while honouring the vision of our ancestors, is

¹³ <http://www.tbgf.org/ice/home>

also a small but important contribution to the efforts being made by peoples and organisations the world over to make our planet a more peaceful and sustainable place in which to live.

On 13 November 2011, the delegates of the inaugural *Me Rongo Congress* ratified the following Declaration:

ME RONGO DECLARATION

We believe that the creation of a meaningful and lasting, intergenerational practice of mindfulness is essential for establishing a culture of peace and non-violence. When you have hope for future generations, peace prevails.

We are convinced that the Moriori message of peace is something to be proud of and is worthy of sharing with the rest of the world, as an unbroken commitment over countless generations to peacekeeping, and as a beacon of hope. Moriori history on Rēkohu demonstrates that it is possible to consciously and successfully change from a culture that accepted occasional warfare and killing to one of peace and the outlawing of killing.

Our collective experience shows that in order for individuals, communities and states to recover from acts of violence or aggression, a process for meaningful reconciliation needs to occur. The destructive consequences otherwise are intergenerational. Work during *Me Rongo* highlighted the need to reconcile the sometimes competing values of peace, mercy, justice and truth(s) in order to eventually come to a place of reconciliation.

Our experience also shows that adoption of and adherence to values of peace and non-violence is not simply an option – it is a necessity - in a world of increasingly fragility. This also acknowledges that peace is not simply absence of violence. Peace is contingent on the presence of justice, and the respect for and freedom of identity in our hearts, homes, communities, and across the Earth.

We are further convinced that there is a deep connection amongst notions of peace, ecological resilience, and reverence for human dignity, ritual practices and sacred places: thus the connections at *Me Rongo 2011* between “peace, sustainability and respect for the sacred”.

We believe that creative people and cultures in our communities have the capacity to shine a light on truths and the potential for healing through the arts. Artists, poets, writers, musicians and those with the capacity of insight should be valued and respected accordingly. *Me Rongo 2011* has recognised this by incorporating the work of artists and their teachings as a protective cloak for this Congress.

We further believe that the year 2011 marks a time of great hope. Global awakenings, and demonstrations of civil societies have shown the hunger for lives of freedom, without fear, want and discrimination – a birthright for all citizens of this planet.

We are aware that this planet is in need of multiple, effective mechanisms for achieving peaceful, non-violent conflict resolution. Conflicts are inevitable in human society, and all cultures strive to

evolve nonviolent ways of dealing with them. We affirm the importance of deepening these ways to healing as part of our commitment to non-violence.

This declaration is based on an awareness that the establishment of a culture of peace and non-violence is not an end in itself. Peace is a condition that needs to be constantly worked on. The values stated in this declaration are a step in the larger process of achieving a world without violence.

We, the delegates of *Me Rongo 2011*:

- i. Reaffirm our commitment to the Universal Declaration of Human Rights adopted by the General Assembly, 10 December 1948 (which is now honoured as ‘Human Rights Day’) and the legally binding human rights instruments that have arisen from it;
- ii. Reaffirm our commitment to the UN Declaration on the Rights of Indigenous Peoples adopted by the General Assembly, 13 September 2007;
- iii. Reaffirm a commitment to the Charter for a World Without Violence approved by the 7th World Summit of Nobel Peace Laureates in December 2007;
- iv. Endorse the UNESCO Declaration and Programme of action on a Culture of Peace adopted on 13 September 1999;
- v. Endorse the Vancouver Declaration of 11 February 2011 on Law’s Imperative for the Urgent Achievement of a Nuclear-Weapon-Free World;
- vi. Support the spirit of the draft Code of Crimes against Future Generations prepared by the World Future Council);
- vii. Support those seeking laws and governance to prevent the destruction of our planet by adding the crime of “ecocide” to the existing categories of “crimes against peace” (i.e. genocide, crimes against humanity, war crimes and crimes of aggression).

We, the delegates of *Me Rongo 2011* ask the global community of individuals, governments, nation states, educational and scientific communities and collectives such as the United Nations to adopt and endorse the following principles:

1. **Hokomenetai – unity.** Through the gathering together of collective will, knowledge and determination steps towards achieving goals of peace and non-violence will be more easily achieved.
2. **Sharing.** Working as a collective is only successful if participants agree to openly and ethically share their knowledge, energy and experience. Adherence to this principle requires active listening (*rongo*) to the aspirations, concerns and needs of others.
3. **Active participation for non-violence.** We know that violence begets violence. The increasing normalisation of violence through the media, violent games, and through warfare and terrorism is unacceptable. To end this we need to ensure that individual human dignity is respected, unconditionally. We must also acknowledge that the need to show respect is a

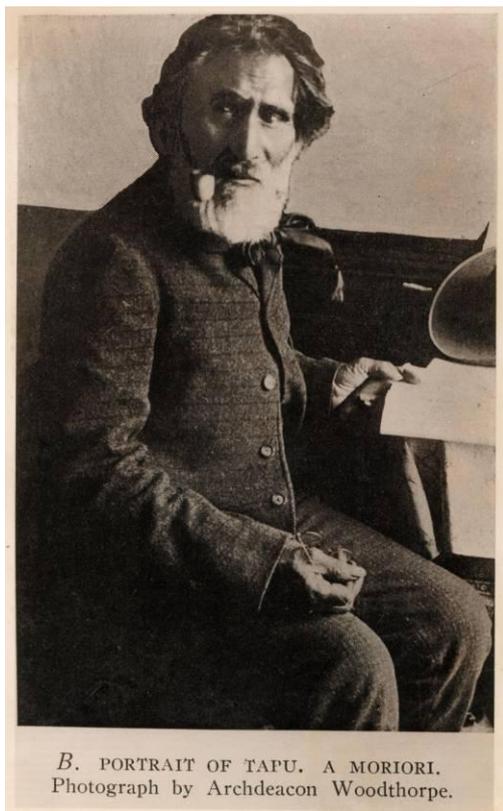
requirement of all of us. Changing the passive acceptance of violence is an urgent task and precious gift for future generations

4. **Pluralism.** We live in a plural world where co-existence is an inherent responsibility of life as human beings. Pluralism embraces and energetically engages with diversity in all its expressions and is a powerful force in affirming all cultural and communal quests for peace and understanding. In this sense it moves past 'tolerance' to actively seeking understandings across difference(s).
5. **Peace education.** Teaching about peace, non violence and peaceful conflict resolution needs to be promoted for all ages in all levels of our education systems.
6. **Protecting and valuing natural resources.** We recognise that warfare and conflict is often a result of disputes over natural resources or a result of being deprived of adequate natural resources and lands. In order to have a peaceful relationship with our planet we must recognise that humans are part of an interconnected system, and demonstrate respect for all components of our global ecosystem.
7. **Freedom of identity.** We recognise that this freedom is essential for peace to flourish. Individuals, communities and nation states need to be able to practice and use their own languages, cultural practices and traditions. They also need the right to live, safely, on their home lands.
8. **Protect and respect our sacred spaces and places.** These places have the capacity to heal and restore the human spirit, as well as natural processes. In order to care for these places and values we must hold dear and safeguard traditional practices of reverence.
9. **Protect and respect for Indigenous rights, values and teachings.** Most indigenous communities have traditions of deep connection with the Earth and its rhythms and systems. Ensuring that these are valued alongside other knowledge systems is critical for the survival of Earth.
10. **Nurture and cherish artists, poets, writers, musicians, spiritual leaders and visionaries.** These people are treasures in our communities and through their skills have the capacity to reveal truths and deeper understandings. They also have the potential to enable healing as well as link people together through common interests, aspirations and enjoyment.
11. **Promote research and dialogue on conflict resolution.** The promotion of research and deep discussion on peace and conflict resolution should be supported financially and philosophically so as to enhance its place in our academic and vocational arenas. Our poets, philosophers, teachers, wise elders and artists in general should be encouraged to join us in this endeavour.

Glossary of Moriori Terms Used in the Declaration

| Moriori word | English meaning |
|------------------|--|
| Hokomenetai | To gather together in unity |
| Karāpuna | Ancestors |
| Kōpinga marae | <p>Kōpinga means a grove of kōpi trees. These were traditional places where the Moriori gathered to debate, celebrate and commemorate events. Kōpi is native to the island but is a tropical tree brought with the first Polynesian settlers to the island (<i>Corynocarpus spp</i>)</p> <p>A marae is a traditional, communal gathering place</p> |
| Mana | Integrity and honour |
| Rangihaute | Moriori name for the smaller of the two main islands of the Chathams, also known as Pitt Island |
| Rēkohu | Moriori name for the Chatham Islands – their indigenous home lands |
| Rongo (Me Rongo) | Rongo means peace as well as ‘to listen’. Me Rongo (in peace) is also a salutation, suitable for all occasions |
| Te Awapatiki | Literally ‘the path of the flounder’. This is the location of the outlet to Te Whānga Lagoon on Rēkohu and where the elders met to lay down the covenant of peace and then, in 1836, to debate whether to uphold it still |
| Tohinga | Covenant and also a baptism or dedication rite |
| Tūahu | Altar, sacred place for ritual practices |

3. HIRAWANU TAPU PEACE SCHOLARSHIP



At the inaugural Me Rongo Peace Congress held in November 2011, Hokotehi Moriori Trust announced an inaugural Peace Scholarship to be named in honour of Hirawanu Tapu, a Moriori leader and scribe who worked closely with Alexander Shand to record and preserve for posterity Moriori traditions and history. It was Tapu who also wrote a petition to Sir George Grey in 1862, signed by all the Moriori elders alive at that time, seeking restoration of their lands and other rights on Rēkohu. He was a well educated man who spoke several languages and was the last full speaker of the Moriori re (language) when he died in 1898.

The Peace Scholarship is to honour the 600 year peace keeping tradition of the Moriori people and to honour the legacy of peace bequeathed by Moriori ancestors to modern day descendants.

The scholarship is for an annual amount of NZD \$10,000 and will be awarded in the first instance to any person of Moriori descent studying in a relevant field of study related to indigenous peace studies and conflict resolution at a tertiary level in New Zealand or overseas.

If there is not a person of Moriori descent in any year who would qualify, the scholarship may be awarded to someone who is not of Moriori descent but who otherwise meets the criteria for the scholarship. The objective is to increase the understanding and research scholarship associated with Moriori, Maori and other indigenous peace-making and peace keeping traditions in New Zealand and elsewhere. Hokotehi trustees will have discretion in any year not to award the scholarship if there are not suitable applicants.

The scholarship is also to support the work of the National Centre for Peace and Conflict Studies established at Otago University¹⁴. Hokotehi Moriori Trust, in association with the Aotearoa New Zealand Peace and Conflicts Studies Trust, was instrumental in setting the Centre up between 2005-2009.

¹⁴

<http://www.otago.ac.nz/ncpacs>

4. Voices of Rēkohu Writing Workshop



Writing Workshop
Me Rongo Peace Festival
November 2011

LOUISE NIELSEN

Age 7 ½

I was crying

I like to play

I remember hugging my brother one day

I remember kicking my toy.

I saw the water moving

There was music playing it was loud.

There was volcanic cones.

We zoomed past the fern

The fern was by the road

We saw calf and cow.

I see my friends every day at school when we are reading and working and running.

I remember reading my book. My book was about Mitch to the Rescue and the Careful Crocodile.

I imagine the crocodile jaws go snap and her hiding under the ferns to keep her eggs safe.

JAHVANTAE PIRIKA

Age 6

I see the sky. The sky is blue and white and I see the sun is very bright. It makes hot. We can play when the sun is shining. When the sun is shining it makes me happy. When the sun is shining the birds are singing.

I imagine flying around the world to find out more about birds. There are so many different birds. I am interested to find out about them.

The seaweed is dancing around the rock pool.

It is dancing by itself.

It is a slow dance.

P.J. PIRIKA

Age 10

I see the fish jumping out of the water like birds flying high through the trees. I see the dolphins going under the water like whales swimming through the sea. I see the birds flying through the clouds like fish swimming between the rocks.

I remember when we got our beehives. We put them behind the school in the sun. The first time we went to the hives to check them they were doing great and they have lots of food. A few days later they were dying and later we found the queen was dead so we got some more hives. And they are thrilling.

I imagine being an All Black running across the field so fast that I can fly through the sky. I imagine being a megalodon eating all the fish. I imagine being a monkey swinging tree from tree and eating banana's all day.

The sea waves are chasing each other back and forward making the seaweed dance. The sea is like looking through glass seeing its reflection. The sea is flowing through the rock pool making the fish come out.

NICOLE WHAITIRI

Age 12

As the last of my memories fade with a quick glimpse back in time I recall a special memory of a woman full of love cradling me in her arms. As my past experiences fade away only to be relived time and time again.

When I was playing at the Norman Kirk Hall, all I could see were old and new cars and trucks driving past. I could see the rust of the old and the shine of the new vehicles.

As I sat and watched a man training his racehorse I couldn't help but to notice the horse's shiny coat and polished hooves. The horse's running movement held me mesmerised.

I recalled watching the horses running, galloping, and jumping through an opened paddock and enjoying the breeze blowing through the manes.

I imagine all the birds gliding in the cold, windy breeze and their wings flapping hard to get out of the cold and into the warmth.

SERENA WHAITIRI

Age 10 ³/₄

As I felt my fontanelle close I realised that all the knowledge and experiences that I brought into this world with me will now be forgotten until certain moments in time when I experience them again.

I see the wind whistling through the trees as I travel home. I notice the fern is slowly crawling to the ocean with the waves reaching up to take the fern in their arms and the birds slowly making their way to their destinations.

I remember looking back to see the shining sun smiling at me while I travel home past the beach. I remember the chill that shivers down my spine, a feeling I have felt so many times before.

I remember the wind pushing me along as I run past all the houses that are slowly fading away.

I imagine that when I look upon the ocean I see dolphins and whales jumping out of the sea water, flipping and twisting into the air, hoping their friends will come and join them.

TE NGAERE ANNIE BOTTCHER

I see the beauty of my father's face (looking with so much love and care at my little mother)

I remember his concern for her and his instant love for me.

I imagine my son looking at his woman and first daughter the same way – and it happened – and I knew I had been an okay mother (job well done? I hoped).

Paradise Regained

Sky, sea and on this ground

Beauty of nature all around

Harmony feast from ancient eyes

'Keep it safe' my open heart cries

Nurturing all the mokopuna well

In paradise they will always dwell.

SUSAN CARTER

My tipuna are gathered around.

They know the signs that

soon my time of past memories

will come to an end.

There is a reluctance to let

me go.

They are fearful of the battering

and bruising that is to come.

SYLVIA EYLES

Get back to the cottage from the writing workshop – weka shit! And not just the fresh one on the mat that spells WELCOME, which I stand in, in my sock – but, four other spots, dried white by the sun.

Next I notice a maidenhair fern lying on the deck, its pot upturned, the soil scattered. And there's the *?! cat snoozing on my chair. She would have calmly laid there, turning a deaf ear and a blind eye to their dirty, destructive activities. Or maybe she was too rigid with fear to move. No, she is just too old and lazy, only chasing them when the mood suits.

The maidenhair fern came from the family home in Blenheim. A large patch grew outside my mother's bedroom (my old room). When she died twenty years ago, I took many cuttings from the garden back to Kaka Point. Today, all I have is the fern. Oh, and the rhubarb. I was sad when the blackcurrant didn't survive the trip to Rēkohu. Would be more useful than an ornamental fern and less of a reminder of mother. I disliked my mother, thinking of her gives me a pit in my stomach, so I switch my thoughts back to the wekas.

Having been a chef/cook in a past life I imagine writing a recipe book – 'Ways with Wekas'. I see myself sitting here on the deck, using my slingshot with deadly accuracy to secure the main ingredient, and have my revenge.

Wekas 2009 Kōpinga

Tom caught them

Susan plucked them

I cooked them and

We all enjoyed them.

HINEMOA JONES

Karengo sweeper of the sea
Wraps her slimy arms over
Her rock-a-bye babies
Dabbing the corners of their mouths
Like a mama with a spit-filled hanky
Mirroring the moana moves
Reminding Tangaroa he is not alone
Karengo moves with him
A follower & a leader depending
On which way the water flows

In the beginning there was nothing.
Then I found the darkness
Layers and multitudes of night
All shades of deepest dark
I rolled and explored the dark black
I breathed in the silent dense unknown
I waited
After some time and space I was born
IT WAS BRIGHT
I understand this light is life
I forget where nothing lives
And look forward only to everything.

I see sea
I wanna be sea
But it's too fresh for me
Gee
When did this happen to me
Afraid to feel free.

I remember once upon a time
Like sweet creamy oysters
This big whole world was mine
Divine, sublime
Political disgust, wonder lust
Bring it on, just give me a sign
I'll do anything, I don't care
I'll be FINE

I imagine if this is the way I stay
In the end it'll be the fear that takes me
away
Scared of myself
Afraid night and day
So better go for a swim, seize the day!
Before this creeping fear makes me gray.

MARETI KUME

Who was I?

I remember feeling safe

I am confident

I am acceptable

I have free will

I am of spirit

And then... I heard myself cry.

The pool of water runs through my

veins like singing electricity

making my skin dance

to the pumping of my blood.

Motivated by this homework and for the first time since arriving on Monday, I go for a walk.

I saw colours upon colours and then with one stroke I saw the canvas they lay on. I left Liz's creative painting workshop feeling connected to her which was totally different to the stranger I remember six years ago. I imagined us as great friends.

In front of me I see a fence line of harakeke and a horizon of water and remember a feeling of intrusiveness so I stop myself from going that way but still imagine the far off look on my face with the wind blowing through my hair.

I walk between two big sheds and see an open door hoping the sounds of koauau I hear are coming from inside there.

I remember to John my limitations of raranga being a flower with petals that fall out when dried looking more like a spring than a flower. I imagined I could learn from John. A smile as I left through the opened door.

Upon opening the door to the last shed, I see to my left five busy figures, in front of me one large figure and to my right two more busy figures of which one is just a boy.

I remember trying to look invisible but comfortable, trying not to be intrusive but said hello to be polite. I tried to help myself by imagining myself a great observer and realised what I had been observing was myself.

LEE MEAD

yesterday, today, tomorrow

I see

friendly beautiful people

quiet intimate discussion

tamariki pure amongst

the landscape

emotional

windswept

vast but with end.

I remember

looking out the window

the wind swirling through acres of long
grass

the wake of an invisible entity

taniwha

searching for me

scared

hiding

the bedroom door opening

mum or dad I don't know

it doesn't matter I am safe.

I imagine

my children, and their descendants

upon the land, not much different

ideals and problems

an unknown future era

evolution advance.

Rebirth

dark and cold

that which was once, is no more

guttural sadness

healed by wonder

of coloured smoke and prismatic light

the journey long, destination now close

happiness within

a new chance to begin

warm and light.

**Rangikane Ana (composed by M. Maniapoto and S. Morrison for the opening of Kōpinga Marae 2005
© Copyright M. Maniapoto)**



Moutere i te rā ngā whetū

There's an island near the sun

Miri moana māhū

Where the stars kiss the ocean blue

Te tauākī nō te wā mua, tēnei

Where the people for a thousand years did say

Te rangimārie, te aroha noa

Let there be peace, let there be love

kia mau, kia maimoa

It's time, I'm coming home

kua ngaro noa rātou, ngā tongi i mahue mai

Though I haven't seen them, for a thousand years

e ora tonu nei

their words remain

Me mutu rā, te hū o te nguha

Let there be no more fighting

Te mate tangata, kia tau te ara rongomau

No more dying, let peace set us free

Rangikane ana, Rangikane ana

Can I take a minute, can I take some time

Kia mahara ki a rātou

To remember their names

Tē tūtaki mātou, rongo tonu ahau

Though I never met them, I can feel them hear beside me

i te reo wairua

and I know what they're thinking

Tōrea iho rā te tohinga o Rongo,

The ancient covenant of peace rises again, and casts itself over the island of Rekohu

ki runga o Rēkohu, Mū, Wheke, ka eke Rongomaiwhenua

the covenant originating from ancestors such as Muwheke and Rongomaiwhenua

Toitū te whenua, toitū te moana, toitū te tangata

Ensuring the land, the ocean and the people remain in a state of constant peace and tranquility

Mano tau rongomau, rau tau Wharekauri

For 1000 years the covenant was maintained, until recently when the name Wharekauri, came into being.

Ka tū Te Kopinga hei tūnga mō te motu hei tauwhiro i te iwi, Moriori tūāuri

And now Te Kopinga is born, a sacred foundation for the island, A source of protection and shelter, for the ancient Moriori people.

Hutia ko te mate, hutia ko te ora

Who always stated, let life or death be in the hand of the gods
I te pō uriuri, i te pō tangotango i te ao tāngata

not in the hands of man.

Hutia ko te mate, hutia ko te ora

Let life or death be in the hand of the gods
Rēkohu haumako e.

And so Rekohu flourishes.