

Discussion paper on the future structure of Te Tiriti and Bicultural Advisory Committee and its relationship to the membership and Council of NZAP (or APANZ, should that become the case.)

The Review of TTBC states:

[W]e recommend that the convener of TTBC become a member of the NZAP Council executive, and that they along with one other member of Council, hold responsibility for consulting with Council on all policy decisions, and they do so through the lens of Te Tiriti and, in particular, assessing these decisions in relation to a movement towards a post bicultural arrangement with Waka Oranga in which Tino Rangatiratanga is central. (O'Connor & Poutu-Morice, 2021, p. 24)

We are now at the point of enacting that recommendation. One of the few things that I can offer Council on my departure is, due to my long relationship with governance in NZAP, is a historical sense of context and purpose, so this brief paper is introduced with some detail from the three histories and the Review of TTBC. Those familiar with the background may wish to skip to page 5, the section on The Nature and Future of TTBC. The first section is not exhaustive, and there are parallel developments concerning Waka Oranga and He Ara Māori (the 'Brown Book') that are taken as known, so not addressed in detail here.

Please note that, where macrons appear to be missing, they were so in the quoted text.

Some Historical Notes (roughly in chronological order)

In 1993 the name was amended to include a Māori version, which appeared “on letterhead, newsletter, journal and other papers” (Manchester & Manchester, 1996, p. 101).

Consideration was given to a recommendation to be put before the 1994 AGM that “the Constitution be amended to include in the objects the following clause: ‘to ensure that psychotherapy in Aotearoa New Zealand is conducted in accordance with the articles contained in the Treaty of Waitangi.’ (Manchester & Manchester, 1996, p. 102).

At the 1994 AGM a notice of motion read:

That the following be adopted at the 1995 AGM; ‘that the constitution be amended to include in the objects the clause: “to ensure that psychotherapy in Aotearoa New Zealand is conducted in accordance with the articles contained in the Treaty of Waitangi.” Moved Merv Hancock, seconded Charles Waldegrave. (Carson, Farrell, & Manning, 2007, p. 71)

In March 1997 Haare Williams agreed to be Paearahi for NZAP and to form a Runanga “to provide the necessary support and assistance in developing a bicultural vision and strategic plan” (Carson et al., 2007, p. 71).

In 2000, Faye Gorman called for representatives from each region to meet and address bicultural aspects, asking how NZAP manifests Treaty of Waitangi obligations. A ‘Bicultural Working Party’ was formed, meeting for the first time at the 2001 Wellington conference with Sheila Larsen as chairperson. . . . [It was at this point that I became involved, at Faye’s invitation.]

At Nelson [in 2002] the Bicultural Committee, as it was now known, made itself visible to the membership by having a ‘fishbowl’ meeting at a plenary session In June 2002 the committee held a hui at Te Poho o Tangiianui Marae in Hawkes Bay, organised by Fay Danvers, at which its purpose became clearly defined around the Treaty of Waitangi. This hui was supported by Anihana Daly¹, a friend of Fay Also present was Mitzi Nairn Fay was intent on leading the karanga at the following year’s conference, but that was not to be. She was already gravely ill and would die less than a year later (Carson et al., 2007, pp. 72-73).

The Treaty first appeared in the new Code of Ethics in 2002.

In 2003 the committee was renamed ‘The NZAP Advisory Committee on Te Tiriti o Waitangi.’

[In 2003] the committee met at Te Kai Waha Marae in the Hokianga in August, and three guiding principles emerged from this hui:

- The Treaty was the central focus of the Committee’s work.
- The committee was concerned to nurture and establish real relationships with Māori.
- It was the responsibility of each individual, committee and group within NZAP to become educated on cross-cultural and Treaty matters, and form their own partnerships and relationships with Māori. It was felt that change would occur through the Branches by forming relationships at a local level (Carson et al., 2007, p. 74).

In the November 2003 and August 2004 issues of the Newsletter, Jonathan Fay published a two-part article entitled ‘Honour the Treaty’ suggesting a 10-point plan:

- Form a local group with tauiwī and Māori.
- Assist the development of a local group of Māori.
- Ask if local Māori will co-sponsor candidates for membership.
- Acquaint yourself with Māori world views.
- Look at NZAP through the lens of the Treaty.
- Foster a Māori presence at conference.
- Develop bicultural policies and procedures for NZAP.
- Fund bicultural initiatives.
- Read relevant literature.
- Study Te Reo.

In the latter issue, Haare Williams published a piece on the term ‘pākehā’ (Carson et al., 2007, pp. 74-75).

In 2004 the committee was again renamed and became the ‘NZAP Advisory Committee on Te Tiriti and Bicultural Matters.’

¹ Anihana Daly died on 28 March, 2009. She was posthumously awarded the Tohu o te Pihi in 2013 at Orakei. It reads; “Te Pihi, I tipu ake I te whenua, tona puawaitangi, he taonga, he tangata.”

The December 2006 Newsletter there is an account in several voices of a hui held at Whaiora Marae inviting Māori who would be interested in an association with, or membership of, NZAP. The possibility of a Māori route to membership emerged. (Carson et al., 2007, pp. 76-77).

In 2007 the 'Treaty Committee' began working with conference organisers prior to the Napier conference.

On the 24 June 2007, Haare Williams, Pae Arahi, together with Cherry Wilson, attended an NZAP Council meeting in Wellington to discuss the formation of Te Runanga - the Maori caucus. Following this meeting, Waka Oranga was formed and soon after its formation five of its members applied to join the Association. On the 9th of February 2008 four of the five were interviewed by a panel at a hui at Whaiora Marae, Otara, and were recommended for provisional membership of the NZAP. In August 2007 Haare Williams wrote:

Te Runanga will allow for the natural growth of both partners of the treaty, one which is prepared to pledge itself to a re-visioning of Aotearoa New Zealand into a society which embraces the concept of two rich cultures, Maori as first settlers, and Pakeha as second, who between them have created an emerging 'new' New Zealand culture in which both tikanga Māori and tikanga Pakeha are accepted, respected and honoured for their separate but complementary values, and which makes provision for the recognition of later cultural differences which have become established in this our land . . . He iti pounamu, he taonga. Like the greenstone gem, it takes a lifetime to polish (cited in Bowden, 2018, pp. 276-277).

2008

Council issues an apology to Māori: On the evening of Friday April 18th, 2008, in the wharenuī on Te Tii Marae at Waitangi, the Council of NZAP issued a formal apology to Maori for historical breaches of the Treaty of Waitangi. All of Council were present, as were Haare Williams, Joan Metge and a significant number of conference delegates, including mana whenua of the mare. The president, Roz Broadmore, spoke on behalf of Council, with Sean Manning assisting where te reo Māori was important to be spoken. The following is a precis of what was said:

'For the struggles of Tangata Whenua in the face of colonisation, for what was done and not done, for the wars that were fought and won and lost. Recognising the many struggles of Māori against colonisation, remembering Hone Heke at Kororareka, Te Wherowhero at Tamaki Makau Rau, Te Kooti in the Ureweras, Titokowaru in Taranaki, Te Puea at Ngaruawahia, Te Whiti at Parihaka, Te Maiharoa at the Waitaki, and the many others who struggled, whether in their communities, in parliament, by force of arms or peaceful rebellion, For the land that was taken, for the mana that was trampled. We apologise. We are sorry.' (Newsletter, May 2008, cited in Bowden, 2018, pp. 281-282).

In 2013, at Orakei, TTBCAC² met for the first time with Waka Oranga. There was little time for anything but introductions, but Kirsty Robertson records the Committee's offer to support Waka Oranga in "their experience working with He Ara Māori" (Newsletter, October 2013, cited in Bowden, 2018, p. 285)

Each year there is a fund of \$1,000 available from NZAP to each region that can be used for bicultural initiatives. (Newsletter, September 2014, , cited in Bowden, 2018, pp. 285-286)

Future directions at Te Tiriti Bicultural Advisory Committee Meeting: Summary of Intentions: To increase contact and encouragement alongside all branches of the NZAP, maintain and promote opportunities for bicultural conversations at conferences, work more closely with the NZAP Council and enhance relationships with Waka Oranga. (Anna Fleming, Annie Rogers, Burke Hunter, Crea Land, Margaret Poutu Morice, Donny Riki, Sarah Tait-Jamieson, Matewawe Pouwhare, Ivy Churchill, Susan Horne, Sheila Larsen, Daniel Larsen) (Newsletter, September 2016, cited in Bowden, 2018, p. 287)

In 2017 I remain convinced the principles of psychotherapy are mirrored in the beliefs and practices of indigenous, first nation communities. It is time to share insights across cultures, contemplate that which we do not yet know and build closer relationships. (Bowden, 2018, p. 276)

Pre-conference workshops, hosted by Te Tiriti o Waitangi Bicultural Advisory Committee and Association members have become a feature of some annual conferences. (Bowden, 2018, p. 278)

The 2021 Review of TTBCAC suggests the following:

We propose that the make-up of TTBCAC remain the same. That is that two representatives from each branch represent the branch at TTBCAC level. We consider it important that the branches select, support, and nominate these members for the committee. And that the maximum number on the committee remain at 10. (O'Connor & Poutu-Morice, 2021, p. 25)

The NZAP Constitution currently states:

3. The objects for which the Association is established are:

.....

- (b) (i) to explore ways in which psychotherapy may be guided by the articles and spirit of The Treaty of Waitangi;

There is no other mention of The Treaty or of Te Tiriti in the Constitution and the 'spirit' of The Treaty is not further defined or explored.

² I am unsure when the name became 'Te Tiriti and Bicultural Advisory Committee' – TTBCAC, but in 2013 it is recorded as such in the Newsletter.

The Nature and Future of TTBAC

It is clear, I hope, from the forgoing, that the structure of TTBAC and its relationship with Council is radically different from that of any other committee. Faye Gorman recalls asking where our Māori name came from, and being invited onto Council (or presumably to be nominated for Council and subsequently elected) and then calling for a group to talk about biculturalism. Around this time, perhaps in 2001, I was invited to join the group, at which point I met Fay Danvers. I was first elected onto Council in 2002. From then onward, following the hui with Anihana Daly and Mitzi Nairn organised by Fay in Hawkes Bay in 2002, first with Sheila Larsen in the chair and subsequently myself, the Committee, under various names, reported to Council, but its leadership and agenda was largely self determined.

Unlike other Committees where a committee chair is appointed, or elected, by Council, the Chair then recommends membership of the committee, and Council approves, this has never been the case with TTBAC. From its origins in the Bicultural Working Party, it has always arisen from the membership, chosen its own chair, and set its own agenda. The custom of inviting two representatives from each Branch continued this tradition.

Functionally, it formed a third element in the governance of NZAP, alongside Council and Waka Oranga, as a self-governing entity with membership chosen by the community at large. Arguably, this structure has validity, as the agenda is so fundamental to everything we do that one might say it needs a degree of separation, of independence. Latterly, though, this arrangement has resulted in tension, with both Waka Oranga (as Alayne Hall indicated at the recent 'Governing Psychotherapy' forum), and with Council. One way of understanding its going into recess is to suggest that it became somewhat isolated and ineffective because of the structural position in which it found itself.

The remit before the AGM which would make the Chair of TTBAC an officer of the Association, a member of the Executive Committee of Council, would change this structure, upending the power relations within the Committee. Instead of the Committee choosing its chair, the membership would elect the Chair who would then recommend Committee members to Council.

We should note that the Review recommends that the committee continue to be selected directly by the Branches, though there is no recommendation concerning how the chair is appointed.

We propose that the make-up of TTBAC remain the same. That is that two representatives from each branch represent the branch at TTBAC level. We consider it important that the branches select, support, and nominate these members for the committee. And that the maximum number on the committee remain at 10. (p. 25)

The first decision Council faces is whether to allow a degree of separation for TTBAC, such that Council has no say in its membership, as the Review recommends (the first option), or whether it should be under the control of Council, like every other Committee (the second option). I would suggest that there is merit in the former arrangement which allows the Committee to evolve from the wider community, but there would be greater administrative efficiency in the second.

Should the latter arrangement be chosen, a corollary decision will be to prescribe the structure and size of the Committee. There are two competing models – the existing arrangement recommended by the Review, or a smaller group. I understand that a Committee of four has been suggested.

The second decision concerns the purpose of the Committee. Council can, in line with the first option above, allow the Committee to determine its own agenda (two examples are quoted above, from 2003 and 2016), or we can suggest that the recommendations in the Review actually become the aims of the Committee, or we can start again and create a Memorandum of Understanding to govern what the Committee does. This would be in line with the second option above.

A third area to discuss is the Constitutional changes necessary, consequent on the remit making the Chair of TTBC an officer of the Association. I have started to outline what I think needs to be done in another document.

These things do not need to be decided immediately. Of course, if the remit is defeated on 21st June the whole plan has to be redesigned.

(A small procedural note here – changes to the Constitution need a two-thirds majority at the AGM or another General Meeting, but the remit does not require this, in my reading. It implies changes, but we would not yet be voting on that.)

I hope all this makes sense and is useful. I will bring it ‘to the table’ on 18th June. It does not have to be fully processed then, but it might be good to air our visions and seek consensus at least about the future shape of TTBC. Probably a concluding statement from the Review should be borne in mind:

And that the role of Tauīwi and NZAP Pākehā membership is to build robust partnership relationships with Māori, with our Treaty partner Waka Oranga, in which tino rangatiratanga for Māori in relation to psychotherapy is at its heart. (p. 25).

Seán Manning
Acting President
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