

Tū Rangaranga

Rights, Responsibilities and Global Citizenship in Aotearoa New Zealand

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HOW INDIVIDUAL AND COLLECTIVE ACTION CAN TACKLE URGENT GLOBAL ISSUES

The biggest challenges of the twenty-first century require global solutions. Focusing on three of the most urgent problems of our time — climate change, conflict, and poverty and inequality — *Tū Rangaranga* introduces the notion of global citizenship, and what it means to be an active citizen in today's world. If we are fundamentally linked to people around the globe by the clothes we wear, the phones we use and the resources we consume, what does this mean for the rights and responsibilities that underpin citizenship? How should we respond to the climate crisis, conflict or inequality? In the face of these daunting global crises, this book encourages reflection on the power of collective action to enhance the dignity and rights of others.

Part of a series of books exploring and promoting citizenship in Aotearoa and beyond, *Tū Rangaranga* joins *Tūtira Mai* (2021) and *Tūrangawaewae* (2017, 2022) in combining academic rigour with an examination of how to engage as an active citizen.

ABOUT THE EDITORS

Sharon McLennan has a background in development studies and teaches global citizenship at Massey University.

Margaret Forster (Ngāti Kahungunu, Rongomaiwāhine) is an expert in Māori knowledge systems and Māori engagement. As an Indigenous educator and researcher her work draws on Māori worldviews, understandings, and knowledge to respond to contemporary issues.

Carol Neill is a senior lecturer at Massey University and has worked across multiple disciplinary areas. More recently, her research has focused on New Zealand social history.

David Littlewood is an historian who has held a range of teaching positions at Massey University and has published extensively from his research.

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SALES POINTS

- Focuses on some of the most urgent global challenges of our time
- Addresses the lack of Aotearoa-based resources on active citizenship and provides realistic and effective ways for students to engage as active citizens on a global level.
- A multidisciplinary approach with a wide range of academic contributors and practitioners of change.
- A required text for the core Massey BA course: *Tū Rangaranga: Global Encounters*



02. Global encounters

David Littlewood & Carol Neill

Introduction

Movement and contact between places and peoples have been ongoing for millennia. Indeed, global connections existed between Indigenous groups long before European colonialism. But while flows of people, goods, capital and information have a long history, the roots of modern globalisation are commonly dated to the 1950s or attributed to mass air travel and advances in telecommunications technology. Such interconnections — both old and new — have had profound implications in Aotearoa. Here, political, economic, social and cultural trends have long been influenced by outside factors, while migration, trade and the dissemination of ideas in the opposite direction have also produced lasting impacts.

This chapter sets the historical scene for understanding globalisation as we encounter it today, by examining how the global has been localised and the local globalised throughout the human history of Aotearoa. It proceeds from first settlement by Māori as part of a chain of Pacific migration, through waves of European exploration and engagement, to modern networks of communication, interaction and trade. A recurring theme is that although global interconnectedness has confronted the peoples of this country with significant challenges, it has also brought them a range of opportunities.

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IHO ATUA

Margaret Forster (Rongomaiwahine, Ngāi Kahungunu)

The origin narrative about Hine-ahu-one, the woman fashioned from clay, is useful for understanding encounters within an Aotearoa context.

I sneezed and therefore I lived . . . It was Papatūmaka, the earth mother, who kept me hidden, keeping secret the hiding-place of the tūhū (earthly female element) . . . Then, when all was ready on earth for mortal being, she told Tāne to form woman from the clay at Kurawaka . . . Within my human shape, I, Hine-ahu-one, held first human life (Grace, 2010, pp. 53–54).

Māori people, through genealogical connections to Hine-ahu-one, are of the land, as signified by the expression tangata whenua. Consequently, Māori culture, values and practices are grounded in whenua. This is a reminder of the immutable and intimate connection to the local that established a series of binding cultural obligations and responsibilities. Manaaki is one such obligation. The hongi or greeting act that involves the pressing of noses is a constant reminder of the shared breath of life that first awoke Hine-ahu-one. It is a physical expression of manaaki that provides a blueprint for appropriate relations and interactions. Manaaki involves elevating the mana or authority and presence of others. It is associated with acts of love and generosity, promoting relations that are welcoming, protective and purposeful; these are referred to as mana-enhancing relations and are synonymous with respect, good health and wellbeing. Māori encounters with the global are grounded in manaaki, as exemplified by Bishop Maru Bennett when he described the constitutional basis of Aotearoa as 'a promise of two peoples (Māori and Pākehā/non-Māori) to take the best possible care of each other' (Waitangi Tribunal, 1992, p. 8).

AHO 2.1 EARLY MĀORI GLOBAL ENCOUNTERS: TE PAHI AND HIS MEDAL

In 1805 Ngāipūhi chief Te Pahi left his home in the Bay of Islands bound for the Australian settlement of Port Jackson (Sydney). He took his four sons with him and for three months they were the guests of the British Governor of New South Wales, Philip King. Te Pahi was one of a growing number of Māori in the early nineteenth century who took the opportunity of boarding European vessels to explore the world beyond Aotearoa. The son of Te Pahi, Matarā, had spent time in New South Wales with King previously and had brought back gifts to his father. Te Pahi wanted to establish further opportunities to cement trade and cultural relations that would benefit his tribe (Stocker, 2015).

While there, King presented him with a silver medal, inscribed on both sides and now considered to be one of the earliest examples of Australian silver smelting. Stocker (2015) suggests it was one of the first official trans-Tasman taonga (treasures) to be exchanged, boosting the mana of Te Pahi on his return

home due to its metal composition.

The promising trade links established between Te Pahi and King were scuttled by the burning and murder of the crew of the ship Boyd in 1809 in Whangāoa Harbour. Te Pahi was unfairly blamed for the incident and his house and village destroyed in a revenge attack by British soldiers.

It is thought that in the attack a soldier took the Te Pahi medal and somehow it made its way back to Australia, where it disappeared until 1899 when it turned up in the will of Edward du Moule. It appeared again in 2014 at Sotheby's auction house in Sydney. The medal was bought in a joint purchase by the Museum of New Zealand Te Papa Tongarewa and Auckland War Memorial Museum, a venture made at the urging of and in collaboration with Ngāti Ruā, Ngāti Toheina ki Mātāwai and Ngāipūhi, and after 200 years it made its way back home to Aotearoa, a symbol of both the peaceful and fiery nature of global encounters.

Reference

Stocker, B. (2015). A silver disc of history: The Te Pahi medal. *Iutanga*, 26, 31–48.

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ABOVE: William Jockburn, *Te Pahi*, a New Zealand Chief, 1827, after a drawing by George Pridmore Harris. (Museum of New Zealand Te Papa Tongarewa)

LEFT: Te Pahi Medal. (Museum of New Zealand Te Papa Tongarewa)

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AHO 6.2 WHAT ARE THE SDGs?

In 2015, the United Nations (UN) adopted 17 Sustainable Development Goals (SDGs). The goals, described as a 'shared blueprint for peace and prosperity for people and the planet, now and into the future' (UN, n.d., para. 1), were designed to not only guide government action but cross all spheres and levels of society, including civil society and the private sector. The SDGs are part

of a wider UN resolution called the 2030 Agenda for Sustainable Development, and advocate for worldwide sustainable betterment of health, food security, gender equality, environmental protection and more. (See Chapter 18 for a more in-depth discussion of SDGs, poverty and inequality.)



United Nations (UN) (n.d.). The 17 Goals. <https://www.un.org/sustainabledevelopment/>

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and even backwards progress in international action to truly address global challenges such as climate change, ongoing conflict, and poverty and inequality has highlighted the inadequacy of state-based power in dealing with big global challenges as they are, and it is commonly agreed that new ways of working together, incorporating wider ways of thinking, need to be found. The next section will consider examples that present the possibilities of meaningful partnerships, led by Indigenous peoples, for enabling effective positive change.

Rethinking global responsibilities

Indigenous people worldwide employ a variety of traditional governance approaches that can potentially provide viable alternatives to narrower Western economic-centred visions of progress and development (Alfred & Coates, 2000; Pierotti & Wildcat, 2000). Indigenous societies continue to keep their Indigenous Knowledge Systems (IKS) alive, despite being undermined by state institutional and legal configurations (Bartore, 2000; Radcliffe, 2012; Sherman, 2008; Sison, 2002; Zimmerer, 2000). The insights from these land-related cultural knowledge systems may be used to better elaborate and implement more sustainable, and culturally respectful, development and conservation efforts, while validating the world view of Indigenous people, in an effort to renegotiate dominant ethnocentric policies.

Most recently, and beginning in Latin America, Indigenous communities have helped to inspire transformations in law, with the granting of legal personhood to natural entities in their own right. By viewing the natural world as a living and legal entity, rights of protection and guardianship may be afforded to mountains, lakes and rivers and other natural formations. In 2008, Ecuador adopted a new constitution establishing rights for nature and identifying the commensurate duties of human responsibility. This constitution is explicitly stated to be underpinned by the Indigenous concept of *sumak kawsay* (Constitution of Ecuador, 2008) which is simply translated as 'living in harmony with nature'. However, *sumak kawsay* also sees nature as 'an inherent part of the social being' (Chai, 2017, as cited in Magallanes, 2019, p. 210) rather than merely a resource to be exploited.

In Aotearoa, the Whangānui River is seen as an ancestor for the Whangānui iwi. In March 2017, the New Zealand Parliament afforded legal personhood to the river with the name, Te Awa Tupua, endorsing the river as a legal person with the incumbent rights, powers, duties and liabilities (Te Awa Tupua (Whangānui River Claims Settlement) Act 2017, section 14). One key difference from other examples of legal personality and rights of nature is the vesting of ownership of the riverbed

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