

Karakia timatanga

Tukua te wairua kia rere ki ngā
taumata
Hei ārahi i ā tatou mahi
Me tā tatou whai i ngā tikanga a
rātou mā
Kia mau, kia ita
Kia kore ai e ngaro
Kia pupuri
Kia whakamaua
Kia tina!
TINA!
Hui e!
TĀIKI E!

Opening karakia

*Allow your spirit to exercise its full
potential
To guide us in our work
As well as in our pursuit of our
ancestral traditions
Take hold and preserve it
Ensure it is never lost
Hold fast
Secure it
This is our collective
Our stories, our responsibilities along
the way
Our kaupapa*

Transportation and Te Tiriti:

A long overdue conversation

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Te Tiriti o Waitangi

- Article One
 - **Kāwanatanga** - Chiefs give “to the Queen forever the complete **government** over their land”
- Article Two
 - **Tino rangatiratanga** - Queen agrees to protect the chiefs in “...the **unqualified exercise of their chieftainship** over their lands, villages and all their **treasures.**”
 - The Chiefs “...will sell land to the Queen” (at an agreed price for owner and seller)
- Article Three
 - **Ōritetanga** - The Queen “will protect all the people of New Zealand and will give them **the same rights and duties of citizenship** as the people of England.”

The Treaty of Waitangi

- Article One
 - Chiefs cede “all the rights and powers of **sovereignty**”
- Article Two
 - Queen guarantees “...full exclusive and undisturbed **possession of their lands, estates, forests, fisheries and other properties...**”
 - The chiefs “...Yield to her Majesty the exclusive **right of pre-emption**”
- Article Three
 - The Queen extends “Her royal protection” and the “**rights and privileges of British subjects**”

Key Differences between the texts

	Treaty of Waitangi	Tiriti o Waitangi
Article One	Sovereignty	Kāwanatanga Governance
Article Two	Property rights	Tino rangatiratanga Sovereignty
Article Three	Equal rights as British subjects	Ōritetanga Equal rights as citizens

How can we align transport planning with te Tiriti o Waitangi?

Kāwanatanga	Engaging in meaningful, equity focused, partnership with hapū and iwi so that outcomes from transport planning are of benefit for Māori
Tino Rangatiratanga	Providing support and resourcing for hapū and iwi to identify their own local transport needs and articulate their own values. Enabling governance of hapū and iwi around local transport governance, implementation and evaluation of transport policy
Ōritetanga	Ensuring Māori rights to accessible and appropriate transport options as New Zealand citizens. Actively addressing transport inequities that have historically marginalised Māori communities

Resources

- Calman, Derby and Morris (2018) *Te Tiriti o Waitangi: the comic book*. School Journal Story Library
- Raerino, MacMillian, Field, Hoskins (2021) Local-Indigenous autonomy and community streetscape enhancement: learnings from Māori and Te Ara Mua – Future Streets Project. *International Journal of Environmental Research and Public Health* 18(3). Access at: <https://doi.org/10.3390/ijerph18030865>



- How can transport systems support mobility, social participation, health and wellbeing of kaumaatua, older residents and disabled people?
- How can these groups be better engaged in transport design processes?
- How can transport monitoring processes better reflect the lived experiences of diverse groups?



MEDICAL AND
HEALTH SCIENCES



Inclusive Streetscapes Project

Whaea Dolly Paul, Whaea Julie Wade,
Anneka Anderson, Luke Tai-Rakena



- Go-along interviews
- Photovoice
- Community Hui



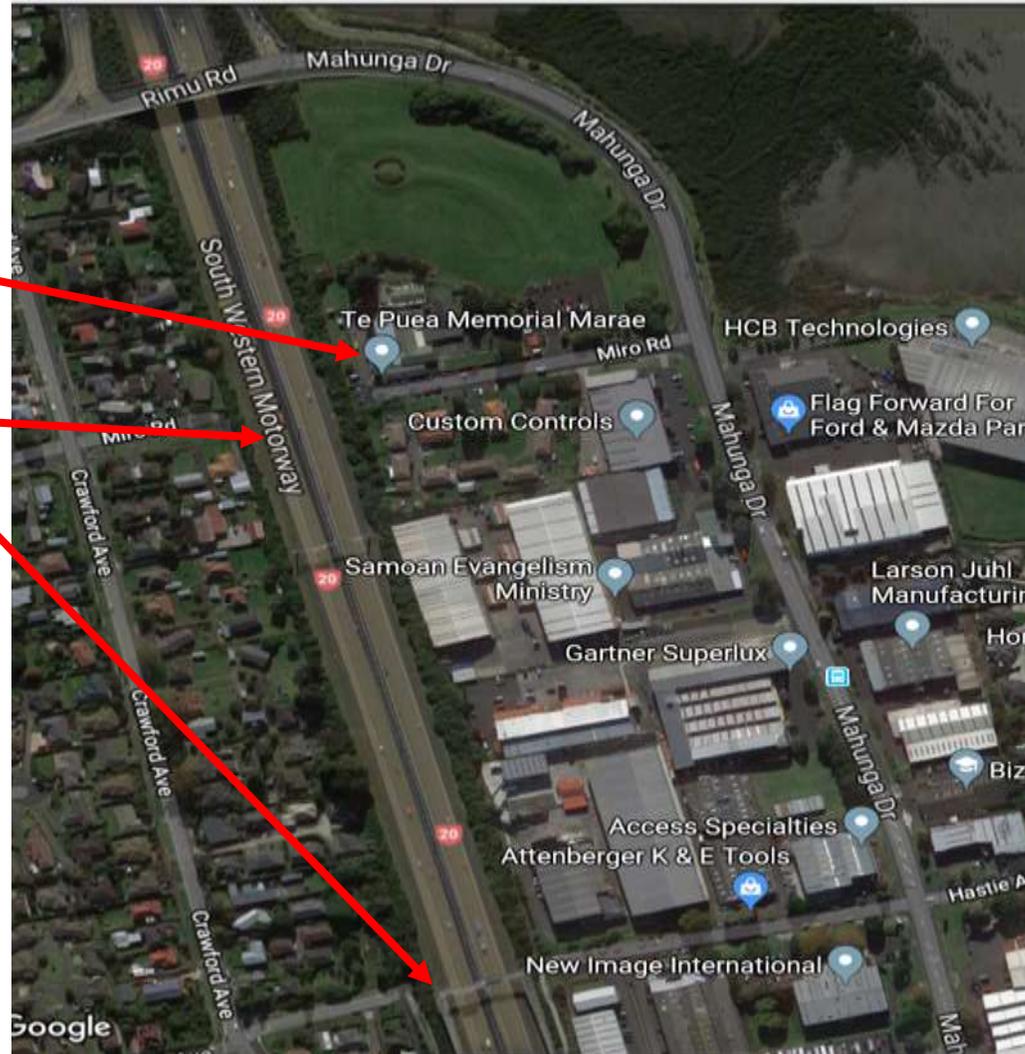
What did we learn?

Te Puea Memorial Marae

State highway One motorway extension (built in the 1980s)

Overpass

“We were alright, until the motorway came. That changed the whole dimension of where you sit in Māngere Bridge”



- Historical infrastructural decisions have ongoing, intergenerational, and inequitable consequences for wellbeing.

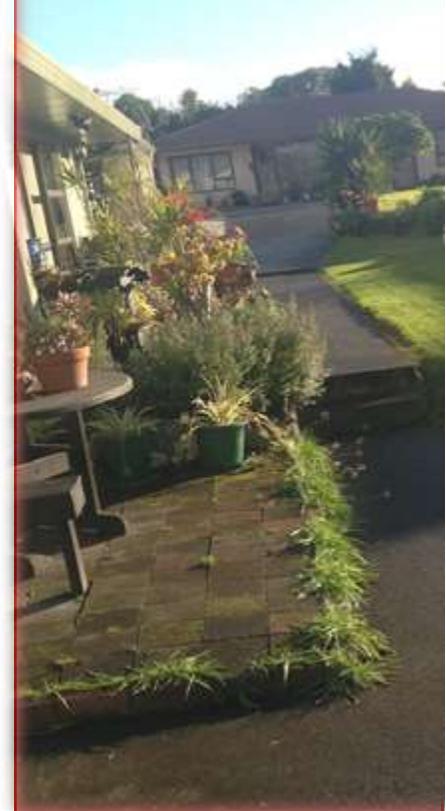


Māngere

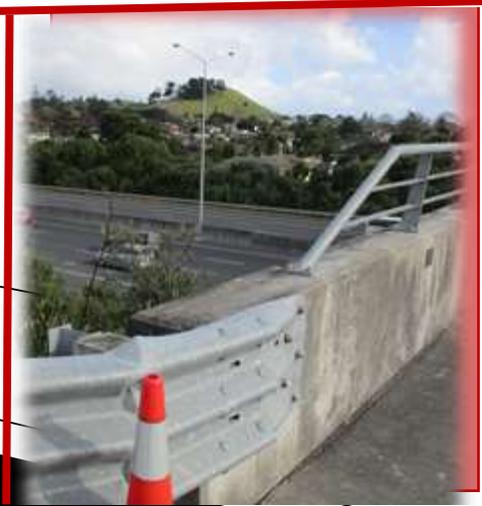


**Infrastructural
violence.**

“I’d like to make a lot of journeys. But I depend on other people because there’s no buses. No way out. Some people, not like me you know. They walk up to, because they’re capable of walking up to the bridge. To catch a bus to go all over. You know, wherever the pension card takes you. And if you’re not in like, if you’re, not capable of doing that, then, it’s look outside the window. Yeah see the big world then. Hello, here I am!”



Māngere



Cultural impacts

Kaumātua were cut off from their tūpuna via access to the urupā, the moana & harvesting harakeke



“I know I wasn’t the only one that was stressed that a motorway was going to cut, cut us off from the marae to what we always said ‘ah the urupā”

Transportation and Te Tiriti

- Scenarios
- Discussion points relating to case studies
- General questions
- Feedback from discussions

Ebikes, Equity, and Māori communities

Micromobility, including ebikes, is touted as a potentially excellent way in which to decarbonize the transport sector. Access to ebikes is not equitable. A policy focus on encouraging uptake of ebikes may not meet the mobility needs of Māori whanau.

Māori shared mobility in rural communities

Informal transport choices in rural communities are not well captured in transport planning and funding mechanisms. Shared, community mobility is important for many rural Māori to connect with land and people, in local rural communities and farther away places; to Marae and ancestral lands, and every day needs, e.g., shops, work, education, healthcare, and recreation opportunities.

Re-Indigenising Transport Landscapes

Decades of injustice have led to transport infrastructure severing connections between Māori people and whenua. Māori have been disadvantaged by infrastructure that privileges other people.

General Questions

- What does Te Tiriti mean for me, personally, in my day job?
- What does my local authority need to do differently to meet Te Tiriti obligations?
- What do the Ministry of transport and Waka Kotahi need to do at a national level for authentic Te Tiriti responsiveness?
- How could we better map and model transport needs of Māori?

Reflections and Next steps

Karakia Whakamutunga

Unuhia, unuhia
Unuhia ki te uru tapu nui
Kia wātea, kia māmā, te ngākau, te
tinana,
te wairua i te ara tangata
Kia tina!
TINA!
Hui e!
TĀIKI E!

Closing karakia

*Draw on, draw on
Draw on your own sacredness
To clear, to free the heart, the body
and the spirit
Rongo, suspended high above us
This is our collective
Our stories, our responsibilities along
the way
Our kaupapa*