

THE BICULTURAL POLICY

As approved by Standing Committee 2004

The Diocese of Christchurch recognises the Treaty of Waitangi / Te Tiriti o Waitangi as a key foundation of the constitution of the Anglican Church in Aotearoa, New Zealand and Polynesia and:

- A. Seeks to continue to build and maintain relationships between Tikanga Pākehā and Tikanga Māori.**
- B. Seeks to increase understanding and awareness of the Treaty and its practical implications.**

Strategies For Implementing the Bicultural Policy

Strategies for implementing and nurturing the Bicultural Policy follow the two strands (A & B), through the appointment by Standing Committee of a Diocesan Bicultural Education Committee.

A. Relationship Development

- i Te Hui Amorangi and Standing Committee will meet at least biennially to discuss issues of mutual interest and benefit.
- ii The Partnership Committee of the Hui Amorangi and Standing Committee will continue to report to Standing Committee and Te Hui Amorangi on issues of mutual interest and benefit.

It consists of two representatives of Te Hui Amorangi and two representatives appointed by Standing Committee (appointments reviewed biennially), and meets to work consultatively on bicultural issues as they arise.

- iii. The Diocesan Bicultural Education Committee will continue to report every year to Synod and to Te Hui Amorangi o Te Waipounamu on achievements in bicultural education and development.
- iv. The Diocesan Bicultural Education Committee will work with the Partnership Committee to establish mechanisms for dialogue on effectiveness of bicultural education and implementation of the policy in the life of the Church.
- v. The Diocesan Bicultural Education Committee will continue, in consultation with Te Hui Amorangi o Te Waipounamu, to explore appropriate relationships for ministry units with organisations such as Ngāi Tahu rūnanga and Ngā Maata Waka.

B. Education of Tikanga Pākehā

- i Each year Standing Committee through the Diocesan Bicultural Education Committee will identify bicultural education priorities following consultation with ministry units and Te Hui Amorangi.
- ii The diocese will ensure that clergy who have not received their theological education in the Anglican Church in New Zealand, shall receive appropriate orientation concerning the history and culture of the church, the land, and its people.

- iii. Throughout the year resources may be produced and other opportunities taken by the Diocesan Bicultural Education Committee and Diocesan staff to encourage ministry units in their bicultural journey.
- iv. The Resource Centre will hold appropriate bicultural material to assist ministry units and individuals.

Definitions

Pākehā: all people other than Māori who have settled in Aotearoa New Zealand.

Māori: the indigenous people of Aotearoa New Zealand, tangata whenua.

Tikanga Pākehā:

- (a) under the Constitution –
 - (i) the Dioceses of the Anglican Church in New Zealand which include the Diocese of Christchurch
 - (ii) all who choose to identify with and worship under the umbrella of the Diocese of Christchurch
- (b) under the Treaty of Waitangi - all people other than Maori who are New Zealanders by virtue of the Treaty of Waitangi (tangata tiriti).

Tikanga Maori:

- (a) under the Constitution –
 - (i) Te Pihopatanga o Aotearoa which includes Te Hui Amorangi o Te Waipounamu
 - (ii) all who choose to identify with and worship under the umbrella of Te Pihopatanga o Aotearoa
- (b) under Te Tiriti o Waitangi - iwi, hapū and Maori organisations.

Biculturalism: is the theory and practice of two distinct cultural groups committed to live alongside one another and have the ability to venture into the culture of the other group from the security of their own cultural base.

Bicultural development: the process whereby two cultures grow and develop within one nation in a spirit of mutual respect and responsibility.

Partnership: co-operation, interdependence and commitment to a relationship between distinct cultural groups within one nation, with each accorded the same dignity and respect, sharing fairly in decision-making and resources.

Bicultural partnership: co-operation, interdependence and commitment to a relationship between two distinct cultural groups. In the context of the Anglican Church of Aotearoa New Zealand and Polynesia it is between Tikanga Pākehā and Tikanga Māori to implement bicultural development.

Consultation: two parties agreeing to meet together in the spirit of willingness to change, discussing the proposal until there is mutual understanding, and making a decision together.

Basis Of The Bicultural Policy

The Government and the courts have made a number of clear statements about the status of the Treaty of Waitangi. For example, in the booklet published to commemorate 150 years since the signing of the Treaty, the Government stated that the Treaty of Waitangi is the founding document for our nation.

The Treaty obligation to partnership is with Maori, the indigenous people of Aotearoa. Constitutionally, the Anglican way of institutionalising this partnership is by structural relationships - cultural strands between Pākehā, Māori, and Pasefika.

Within the Church structure the Treaty partnership relationship is expressed between Dioceses and Te Pīhopatanga. The local expression of Te Pīhopatanga o Aotearoa is Te Hui Amorangi o Te Waipounamu.

Parts of the Constitution of the Anglican Church of Aotearoa, New Zealand and Polynesia were altered in 1992 to read in the Preamble:

AND WHEREAS (6) by the Treaty of Waitangi, signed in 1840, the basis for future government and settlement of New Zealand was agreed, which Treaty implies partnership between Māori and settlers and bicultural development within one nation;

AND WHEREAS (12) the principles of partnership and bicultural development require the Church to:

- (a) organise its affairs within each of the tikanga (social organisations, language, laws, principles, and procedure) of each partner;*
- (b) be diligent in prescribing and in keeping open all avenues leading to the common ground;*
- (c) maintain the right of every person to choose any particular cultural expression of the faith;*

AND WHEREAS (13) Te Rūnanga o Te Pīhopatanga o Aotearoa and the General Synod, meeting together in a General Conference in November 1990, covenanted with each other and agreed to certain amendments and revisions of the Constitution to implement and entrench the principles of partnership between Māori and Pākehā and bicultural development and to incorporate and extend the principal provisions of the Church of England Empowering Act, 1928;

In 1996 General Synod/Te Hinota Whanui reinforced clause 6 of the Preamble of the Constitution with respect to theological training and ministry education by adding the words,

Te Tiriti o Waitangi guarantees te tino rangatiratanga to Māori and provides the framework for relationships between Tangata Whenua and other Tikanga within Aotearoa New Zealand.