

Whenever and wherever we find one group of people denying the humans rights of another group, we find an imbalance. In order to shift that imbalance we have to bring about external change. And to achieve external change there must be an internal transformation. When transformation happens, change becomes inevitable.

[Kate Sheppard](#) knew it when she published [Ten Reasons Why The Women of N.Z. Should Vote](#) (1888). [Ngā Tamatoa](#) knew it when they [petitioned for Māori to be taught in schools](#) (1972). We know today it when we claim our right to self-determination.

¹“We’ve done a good job in shifting lots of things since the Ngā Tamatoa days, but there’s still a long way to go...there’s still no real entrenchment of a constitutional understanding between us and [Pākehā](#) that recognises our right to be the decisionmakers on our own issues...that’s what we meant when we used to say the Treaty was a fraud because it’s been used against us by the [Crown](#) until it makes all the decisions for everyone”.



A constitution which enshrines a more balanced and nuanced understanding of [rangatiratanga](#) and [kāwanatanga](#) will be a long overdue honouring of the political and diplomatic conventions which made [treating possible in 1840](#).

“We would never have gone into a treaty thinking that the Crown was better or more powerful...hell there were hardly any Pākehā here... we knew it was different because Pākehā were different and what our people have been saying to them ever since is just accept the difference...go with the equalness”.

“Every treaty is about reciprocity just like human rights are about recognising that people are equal and no person is better or more entitled than another...What we have to do is get to a point where a constitution can say that...this is what you do, this is what we do, and you don’t make the final decisions just because you’ve been doing that for so long”.

“If [tikanga](#) and [manaaki](#)...and democracy is going to mean anything there has to be a way of having kāwanatanga and rangatiratanga in some kind of balance...we need to get away from the idea that rangatiratanga is just a resource management right or something that the Crown has delegated to [lwi](#)...or a co-governance thing where the Crown nearly always ends up having the final say”.

“No-one has done this before which is what makes the treaty special...whatever we come up with will be one way of showing that different sovereignties can live together which is what the treaty was always about...and they can live together by respecting what they are each entitled to do”.

¹ Thirty-eighth edited extract from pp. 86 – 87 of [He Whakaaro Here Whakaumu Mō Aotearoa – The Report of Matike Mai o Aotearoa](#)