

2/01^v

From: "Leo Koppens" .
To: <constitutionalreview@justice.govt.nz>
Date: 3/07/2013 7:59 a.m.
Subject: CAP Submission

The entire world seems to agree that racism is bad.

So why do we still have separate Maori seats?

Maori are not a repressed race and no more need separate seats than do Pacific Islanders or Chinese.

With MMP every section has a way to make its voice heard in Parliament.

They should go.

Leo Koppens

2637

From:
To: <constitutionalreview@justice.govt.nz>
Date: 5/07/2013 7:50 a.m.
Subject: CAP Submission

To the Constitutional Advisory Panel,

Please take note that as a citizen of NZ I feel strongly that the Maori seats, that are occupied by racial bases only, should be abolished for fairness of all peoples of NZ. Clarice Korrison, Tauranga

2637 A

From: James Korrison
To: <constitutionalreview@justice.govt.nz>
Date: 5/07/2013 8:08 a.m.
Subject: CAP Submission

To the Constitutional Review Panel.

To Whom It May Concern,

Please consider the following relating to Maori Seats within our Government. At present, these seats are not elected as in the manner of campaign and dialogue as required and practiced by all others holding them; with the exception of "List" MP's.

I firmly believe that Maori have equal opportunity to campaign and announce their desire to gain a seat in Parliament and should participate in this action along with all others interested in doing so. Maori should NOT be placed into these seats essentially because they are Maori. Isn't doing so a racist practice to the exclusion of non-Maori who, non-the-less will consider needs of all New Zealanders?

Our country is dangerously close to becoming Apartheid. We need to open up and embrace ideas and experience from all our diverse New Zealanders on an EQUAL BASIS.

Jim Korrison
Tauranga

5101

From: <webmaster@ourconstitution.org.nz>
To: <constitutionalreview@justice.govt.nz>
Date: 7/08/2013 3:39 p.m.

Sent from The Constitution Conversation #link:<http://www.ourconstitution.org.nz/>.

Full Names: Alan Kosoof Email: Phone: Postal
AddressA: Postal City: Huntly Postal Post Code: Postal Country: New
Zealand Submission: No, I do not believe the Treaty of Waitangi should form any part of a
Constitution for NZ. Any such inclusion would favour one race over all others. All New Zealanders
should be treated equally. Favouring one race over another divides the Nation and is

effectively apartheid. I don't believe this Country needs or requires a Constitution, certainly not one
that sets the judicial system above parliament, our democratically elected representatives.

Submitted on the 16 June 2013 at 23:21

510101

From: <webmaster@ourconstitution.org.nz>
To: <constitutionalreview@justice.govt.nz>
Date: 7/08/2013 3:39 p.m.

Sent from The Constitution Conversation #link:<http://www.ourconstitution.org.nz/>.

Submission: No, we do not believe the Treaty of Waitangi should form any part of a Constitution for NZ. Any such inclusion would favour one race over all others. All New Zealanders should be treated equally. Favouring one race over another divides the National and

is effectively apartheid. We don't believe this Country needs or requires a Constitution, certainly not one that sets the judicial system above parliament. our democratically elected representatives. Full Names: Bronwyn & Alan Kosoof Email: Phone: Postal AddressA: Postal City: HUNTLY Postal Post Code: Postal Country: New Zealand

Submitted on the 16 June 2013 at 22:42

S102

From: <webmaster@ourconstitution.org.nz>
To: <constitutionalreview@justice.govt.nz>
Date: 7/08/2013 3:39 p.m.

Sent from The Constitution Conversation #link:<http://www.ourconstitution.org.nz/>.

Submission: Favours one race over all others is apartheid. There is no place for any reference to the Treaty of Waitangi to be written in any NZ Constitution. It will divide the nation. All New Zealanders should be treated equally. This country does not need a constitution,

certainly not one that sets the judicial system above parliament, our democratically elected representatives. Otherwise we will have a situation similar to that of the US where the democratically elected reps cannot alter or change gun laws even though it

is the will of the people. Full Names: Bronwyn Kosoof Ema... Phone:
Postal AddressA: Postal City: Huntly Postal Post Code:
Postal Country: New Zealand

Submitted on the 16 June 2013 at 22:55

5102a

From: <webmaster@ourconstitution.org.nz>
To: <constitutionalreview@justice.govt.nz>
Date: 7/08/2013 3:39 p.m.

Sent from The Constitution Conversation #link:<http://www.ourconstitution.org.nz/>.

Submission: No, we do not believe the Treaty of Waitangi should form any part of a Constitution for NZ. Any such inclusion would favour one race over all others. All New Zealanders should be treated equally. Favouring one race over another divides the National and

is effectively apartheid. We don't believe this Country needs or requires a Constitution, certainly not one that sets the judicial system above parliament, our democratically elected representatives. Full
Names: Bronwyn & Alan Kosoof Email: Phone: Postal
AddressA: Postal City: HUNTLY Postal Post Code: Postal Country: New
Zealand

Submitted on the 16 June 2013 at 22:42

5099

From: <webmaster@ourconstitution.org.nz>
To: <constitutionalreview@justice.govt.nz>
Date: 7/08/2013 3:37 p.m.

Sent from The Constitution Conversation #link:<http://www.ourconstitution.org.nz/>.

Full Names: Kelsey Elizabeth Kosoof Email: Postal AddressA:
Postal City: Postal Region: Waikato Postal Post Code: Postal
Country: New Zealand Submission: I do not believe it would be fair to include the Treaty Of
Waitangi in any part of a constructed Constitution. To single out or give rights to certain groups in
relation to their race would create a divide. This would create conflict between different

racess. We must learn from history, from 1920's-1940's Germany and Apartheid, that any division of
race and rights given to some and not other's can destroy a nation.

Submitted on the 17 June 2013 at 08:16

5073

From: <webmaster@ourconstitution.org.nz>
To: <constitutionalreview@justice.govt.nz>
Date: 7/08/2013 3:24 p.m.

Sent from The Constitution Conversation #link:<http://www.ourconstitution.org.nz/>.

Full Names: Michelle Kosoof Email Address: Postal City:
Hamilton Postal Country: New Zealand Submission: No, I don't believe the Treaty of Waitangi should form any part of a Constitution for NZ. Any such inclusion would favour one race over all others. All New Zealanders should be treated equally. Favouring one race over another divides the Nation and is

effectively apartheid. We don't believe this Country needs or requires a Constitution, certainly not one that sets the judicial system above parliament, our democratically elected representatives.

Submitted on the 17 June 2013 at 18:21

Submission to the New Zealand Constitutional Advisory Panel 2013

As a supporter of Amnesty International, I write to add my voice in support of its submission to the current constitutional conversation.

I am concerned that all our human rights are not adequately protected in New Zealand law.

For example, our Bill of Rights Act 1990 only incorporates civil and political rights. Yet, it is widely recognised that human rights are interrelated, interdependent and indivisible; this means that one set of rights cannot be enjoyed in a meaningful way if the other set of rights is not also adequately protected and respected too.

I believe civil and political rights, such as the right to life, cannot truly be achieved without the equal right to work, accessible health care, adequate housing and education, which are enshrined in the concepts of economic, social and cultural rights.

Despite having ratified the International Covenant on Economic, Social and Cultural Rights in 1978, successive New Zealand Governments have failed to fulfill their obligations to respect, promote and fulfil these human rights.

While the Government says economic, social and cultural rights are currently protected by subject specific statutes, current issues involving these rights, such as child poverty, show that the current system is not working to adequately protect our rights. The maze of laws and policies around economic, social and cultural rights make it difficult for New Zealanders to understand and access their rights.

Without a clear framework to guide legislation and policy it also makes it difficult to see if laws policies are actually working to recognise New Zealanders rights. In addition many human rights in New Zealand lack avenues to remedies if they are breached, which limit New Zealanders' access to justice - an essential right of victims of all human rights violations.

I therefore submit the following recommendations:

- The incorporation of economic, social and cultural rights into the Bill of Rights Act 1990;
- The entrenchment of the Bill of Rights Act 1990 so that the weight and importance of these rights is adequately recognised;
- The explicit inclusion of the power for judges to provide remedies when the Bill of Rights Act is violated;
- That New Zealand ratify the Optional Protocol for International Covenant of Economic Social and Cultural Rights, including opting in to its inquiry and inter-state mechanisms, so that New Zealanders have access to an international remedy;
- The establishment of a Human Rights Select Committee to ensure that the impact of legislation on human rights is sufficiently considered;
- The requirement of all levels of Government to take a human rights approach to addressing human rights issues; and
- Increased human rights education initiatives to increase awareness of economic, social and cultural rights.

I believe these recommendations will provide for stronger protections within our constitutional framework for economic, social and cultural rights.

Taking these measures will ensure a strong legal framework in which all rights are equally protected. It will ensure that the Government can take a rights-based approach to addressing rights issues in New Zealand such as child poverty.

New Zealand has an obligation to take steps to progressively realise such rights as the rights to health, education, and adequate housing. Ensuring they are explicitly protected in New Zealand law is a significant step in ensuring that New Zealand is a place where human rights are protected, respected and fulfilled.

Joanna Kozanecka
Wolomin
Poland

4628²

From:
To: <constitutionalreview@justice.govt.nz>
Date: 31/07/2013 12:16 p.m.
Subject: CAP Submission by Jack Andrew Kramer

My submission on the matters before the Constitutional Advisory Panel:

First may I express my disappointment that the makeup of the the Constitutional Advisory Panel was so unrepresentative of other than Maori interests and that the presentations were equally biased in their selection of their audiences.

As to the issues before the Panel, my submission is as follows:

1 Size of Parliament:

Should be reduced to 99. Personally not too concerned but the only referendum so far, 85% voted for the number to be reduced to 99. That sounds a good number to me and would be part of the clearly expressed wish of the people.

2 Parliamentary Term:

Should be maintained at 3 years

3 Size of electorates and method for calculating size

Assuming NO RACE BASED electorates, divide 66 (=2/3 of the seats) by the total voting population to get the ideal size of an electorate and divide the country up into these 66 equal size geographic electorates so all votes have as closely as possible the same weight to adhere to the principal of equality. Rest of the 33 seats to be list seats.

4 Electoral integrity legislation:

Not needed

5 Maori representation

5a Maori electoral roll

Should be abolished immediately. There should be only one electoral roll.

5b Maori parliamentary seats

Should be abolished immediately. They were only established in 1893 as a temporary measure and should have been abolished in 1893 when universal suffrage was introduced.

5c Local government Maori seats

Should be abolished immediately

Everyone should be equal under the law, and there should be ABSOLUTELY NO RACE BASED SPECIAL treatment. The RACE BASED electoral roll, seats and other special treatment based on race such as the Pacific Islander council representation should be all be abolished forthwith. Such RACE BASED special privilege has no place in any constitution let alone in New Zealand's - the first country in the world to introduce universal suffrage

6 The role of the Treaty of Waitangi

The Treaty has no place in our Constitution especially given the way activist judges and race based courts (Waitangi Tribunal) and the entire Treaty industry have misused it to grant privilege to the Maori elite and divide the nation, despite the fact that Article 3 of the Treaty grants the people equal rights of citizenship.

7 Bill of Rights

Should be extended to include Property Rights. Would be even better if the size of all government was limited in the constitution to say a maximum of 25% of GDP to limit the presently unlimited spending of taxpayers money.

8 Written constitution

Absolutely not. A written constitution especially entrenching Maori privilege would be just what the people do not want and the perfect device for activist judges and the iwi elite to continue ever more priveliage.

9 Other comments

9a Binding referendum:

Any contitutional changes should be put before the people in the form of a binding referendum.

9b Declaration of equality enacted by Parliament:

There should however be a Declaration of Equality enacted by Parliament, stating:

We, New Zealanders of all backgrounds, having founded and developed our society in equality, fairness, and comradeship, oppose any laws which establish or promote racial distinction or division.

There shall be one law for all:

- * We reject references to the Treaty of Waitangi or its principles in any constitutional document.
- * We ask that such references be removed from all existing legislation.
- * We ask that race-based Parliamentary seats be abolished.
- * We ask that race-based representation on local bodies be abolished.
- * We ask that the Waitangi Tribunal, which has outlived any usefulness it may have had, be abolished.

Thank you for this opportunity to present my views to the Constitutional Review.

Regards

Jack Andrew Kramer

Auckland

4811"

From: Mike Kramer
To: <constitutionalreview@justice.govt.nz>
Date: 30/07/2013 11:38 p.m.
Subject: CAP Submission by Mike Kramer

My submission on the matters before the Constitutional Advisory Panel:

First may I express my disappointment that the makeup of the Constitutional Advisory Panel was so unrepresentative of other than Maori interests and that the presentations were equally biased in their selection of their audiences.

As to the issues before the Panel, I comment as follows:

1 Size of Parliament:

Should be reduced to 99. Personally not too concerned but the only referendum so far, 85% voted for the number to be reduced to 99. That sounds a good number to me and would be part of the clearly expressed wish of the people.

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Should be maintained at 3 years

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Assuming NO RACE BASED electorates, divide 66 (=2/3 of the seats) by the total voting population to get the ideal size of an electorate and divide the country up into these 66 equal size geographic electorates so all votes have as closely as possible the same weight to adhere to the principal of equality. Rest of the 33 seats to be list seats.

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The Treaty has no place in our Constitution especially given the way activist judges and race based courts (Waitangi Tribunal) and the entire Treaty industry have misused it to grant privilege to the Maori elite and divide the nation, despite the fact that Article 3 of the Treaty grants the people equal rights of citizenship.

7 Bill of Rights

Should be extended to include Property Rights. Would be even better if the size of all government was limited in the constitution to say a maximum of 25% of GDP to limit the presently unlimited spending of taxpayers money.

8 Written constitution

No. No. No. A written constitution especially entrenching Maori privilege would be just what the people do not want and the perfect device for activist judges and the iwi elite to continue ever more privilege.

9 Other comments

9a Binding referendum:

Any constitutional changes should be put before the people in the form of a binding referendum.

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- * We ask that such references be removed from all existing legislation.
- * We ask that race-based Parliamentary seats be abolished.
- * We ask that race-based representation on local bodies be abolished.
- * We ask that the Waitangi Tribunal, which has outlived any usefulness it may have had, be abolished.

Thank you for this opportunity to present my views to the Constitutional Review.

Mike Kramer

Auckland
Email

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Mike Kramer
Email
Ph
Mob

1516

From: <webmaster@ourconstitution.org.nz>
To: <constitutionalreview@justice.govt.nz>
Date: 22/06/2013 10:49 a.m.
Subject: <http://www.ourconstitution.org.nz/> form submission
Attachments: Constitutional ReviewSubmission.docx

Sent from The Constitution Conversation #link:<http://www.ourconstitution.org.nz/>.

Full Names: Geoffrey Keith & Valerie Margaret Kreegher Organisation Name: Email:
Phone: Postal AddressA: Postal
AddressB: Postal City: Hamilton Postal Region: Waikato Postal Post Code:
Postal Country: New Zealand Submission: Submission Upload: Constitutional Review
Submission.docx

Sent on the 22 June 2013 at 10:48

New Zealand's Constitution

A 2005 Parliamentary review found New Zealand's constitution is working well.

Our constitution, like Britain's, is based on a collection of statutes and conventions, such as the Human Rights Act, the Electoral Act, and the Cabinet Manual procedures for appointing the Prime Minister and Cabinet. Under our constitution Parliament is sovereign.

As it stands, our constitution is extremely flexible - abolishing the Maori seats, for example, is a simple process that requires the repeal of just a few clauses of the Electoral Act.

Our (current) constitution has and is working well it does not require any change and should not be supreme law by having a higher legal status than other laws.

New Zealand's leading constitutional scholar, Professor Phillip Joseph, describes our constitutional arrangements as a story of pragmatic evolution. New Zealand is one of only three countries in the world (the others are Israel and Britain) without a written constitution. That doesn't mean, as is often supposed, that we have no constitution at all. It's just not encapsulated in a single document, as Australia's and America's are. Moreover, most of the laws relating to New Zealand's constitutional arrangements are not "entrenched".

The first point he makes is it's a political creation rather than a review arising from a need to correct obvious or urgent shortcomings "The genesis of this review is political. That is not to say it will play out that way, but certainly its origins can be seen in that context". He is critical of the terms of reference, which he says "cobble together fundamental questions regarding the Treaty with discrete, disconnected issues concerning the electoral system. There's no coherence really". Moreover he notes the conspicuous absence of any reference to whether the British monarch should be retained as head of state. "Republicanism is a simmering issue that we will have to address sometime".

Joseph agrees our constitutional arrangements have served us well. "There's no question we are a liberal, democratic country that abides by the rule of law". But he suggests it's natural for a country at this point on its constitutional journey, having progressed from colonial through dominion status to a fully independent sovereign nation, to revisit its constitutional foundations. "We've reached the stage where we'll be asking these questions - addressing the fundamentals - more and more."

As for the notion of a written "supreme law" constitution, Joseph says it offers benefits and disadvantages. It creates a stronger sense of national identity and has educative value as a "proclamation of what the state is and what it stands for". It can also heighten awareness of individual rights - as in the United States, where college students can recite the Bill of Rights from memory. But more contentiously, a supreme law constitution - as in the US - would represent a very significant shift of power from the legislature to the judiciary. As Joseph says, New Zealanders adhere strongly to the concept of parliamentary democracy. "We elect our politicians and expect them to exercise responsibility on our behalf." A supreme law constitution would "judicialise" aspects of public decision-making that might be better suited to the political arena

In a democracy Parliament is sovereign and only Parliament should have the power to decide whether legislation is consistent with the constitution. If the people are not satisfied with Parliament's decision then they can be voted out. Not so with the Courts with unelected judges who remain in office for life. Witness the recent situation in the USA particularly re gun laws.

The Bill of Rights

The Bill of Rights has and is working well it does not include property rights. The only changes required should be that private property rights awarded the added protection of being included in the Bill of Rights. The Bill of Rights should not be supreme law by having a higher legal status than other laws.

Parliament is sovereign and only Parliament should have the power to decide whether legislation is consistent with the Act. If the people are not satisfied with Parliament's decision then they can be voted out. Not so with the unelected judges who have not observed or maintained the separation of powers and remain in office for eternity once appointed.

The Treaty of Waitangi

"The chiefs placed in the hands of the Queen of England the sovereign authority to make laws"

- Sir Apirana Ngata, M.P.

The Treaty of Waitangi has outlived its usefulness. The handwritten Freeman sheet (in English) was used for 32 signatures. This spurious document has been elevated to being the "Signed Treaty in English" Its text now forms Schedule One of the Treaty of Waitangi Act 1975 and it now officially displaces the real Treaty. This is contrary to international law which states that the version in the native language takes precedence

From this spurious document, spurious conclusions have been drawn by officialdom. It is claimed now that Treaty is a "partnership between the Crown and the Maori people" It is not. In Article One of the real Treaty the Maori chiefs cede the entire sovereignty of the country forever. Article Three in return grants all Maoris the rights and privileges of British subjects and the protection of the Queen which they wanted. This unique award to a native race was a prize to be valued. To recognise this, reflect on how many people around the world today yearn for British citizenship.

Article Two makes certain guarantees to all the people of New Zealand, in effect affirming their rights as British subjects to own property, and specifies rules for the sale of Maori land. That is what the Treaty says – clear, short and succinct – and that is what it means. There was no time for deviousness and there was none

Article Three releases all Maori slaves held by other Maori since, slavery had been abolished throughout the British Empire in August 1838. Hone Heke for one, failed to release his slaves forthwith. It also took some time for this to become effective in the Chatham Islands where the Morioris had been brutally enslaved by Ngati Tama and Ngati Mutunga from Taranaki.

Just what property was guaranteed to all the people has been widely debated; since Freeman's false treaty specifies 'forests and fisheries' which the real Treaty does not. The Yate/Rewa letter of 1831, signed by 13 northern chiefs says "We are people without possessions".

The Treaty of Waitangi has no role in the future of New Zealand, must not be made a formal part of any future legislation. As stated above "Our (current) constitution has and is working well it does not require any change".

Maori Representation

Parliament

The introduction of MMP in New Zealand has seen a steady increase in MPs of Maori descent elected to Parliament. Currently 32 MPs identify as Maori 9 in electorate seats (7 Maori) the remaining 23 in list seats.

Those who identify as Maori represent 14% of the population. Maori seats in Parliament were introduced as a temporary measure and like the Treaty of Waitangi have outlived their usefulness. Maori have 32 (27%) representatives in Parliament, only seven in Maori seats. The 1985 Royal Commission recommended abolishing the Maori seats if MMP was adopted. If the Maori seats were abolished Maori would be represented by 25 (21%) MPs. It is time Maori became main stream and joined the rest of New Zealand. Separatism is divisive and does not progress Maori who are first and foremost New Zealanders.

Maori are more than adequately represented in Parliament. Maori seats should be abolished and no electoral participation improvement is required

Maori Representation

Local government

Local government is encouraged (not mandated) to consult Maori on decisions under the Local Government Act 2002 and on decisions about natural resource management under the Resource Management Act 1991.

Local government is not encouraged (and usually doesn't) to consult the remaining 86% of their population who are non-Maori.

As with Parliament Maori views and perspective are currently more than adequately represented in local government. Current Maori seats and/or Maori Wards should be abolished forthwith.

Electoral Matters

How many MPs

New Zealand is grossly over represented by MPs, 122 MPs for a population of 4.4 million (36050). Comparison with our nearest neighbour Australia the Federal Parliament consists of 150 MPs for a population of 22.32 million (14890), NSW has 135 MPs in a two houses (Upper 42 MPs Lower 93 MPs) for a population of 7.21 million (53300). Both have a far larger area than New Zealand. Germany has 622 MPs for a population of 81.8 million (13150)

New Zealand only needs 99 MPs at most (44350). The ratio of MPs to population would still be far lower than Australia, NSW and Germany listed above.

Term of Parliament

The term of parliament should be increased to four years. The current term is too short to achieve meaningful change and five years is considered too long, particularly if a poor or bad government is elected.

Election Date

There appears to be no valid reason to change the status quo. It has served us well to date.

Factors Size and Number of Electorates

Abolish the Maori Electorates. They no longer serve the purpose they were established for, are a form of tokenism and their establishment was meant to be a short term measure. Maori are more than adequately represented in Parliament.

The List seats are an enigma. Some actions of personnel in list seats have degraded the reputation of parliament and all those who have parted with the party have been list MPs. List MPs are only accountable to the party, they have no electorate, appear to pay no heed to voters despite the fact that the voters got them into parliament. List seats give the impression of 'the tail wagging the dog' this constitutional review is a prime example. The media time given to the Green party far outweighs their proportionality or number of seats in parliament is another example.

To overcome the lack of accountability of list seats and 'the tail wagging the dog' it is recommended that a fairer system would be to abolish the list seats, increase electorate seats to 99 and change the voting system to Single Transferable Vote (STV). This would still maintain proportional representation.

Consequences if MP Parts with Party

If an MP parts with his/her party for whatever reason (resign or expelled) then they must also leave parliament. All MPs who have parted with their party have been list MPs. They are there at the behest of the party. The electorate have had little input into the MP being placed in parliament despite voting for the party therefore if the individual leaves the party then they no longer belong to party and no longer represent those that voted for the party. Therefore they must leave parliament because they longer represent anyone but themselves.

Supreme Law

No consideration should be given to have any law entrenched as supreme law. Under such an arrangement the Supreme Court would have the power to strike down any law deemed inconsistent. This would subvert the principle of parliamentary supremacy, which underpins our constitutional arrangements. Ultimate power would shift from the people's elected representatives in Parliament to the unelected judiciary.

1516a

From: <webmaster@ourconstitution.org.nz>
To: <constitutionalreview@justice.govt.nz>
Date: 31/07/2013 12:54 p.m.
Attachments: Constitutional changes in NewZealand.docx

Sent from The Constitution Conversation #link:<http://www.ourconstitution.org.nz/>.

Full Names: Geoff & Val Kreegher Organisation Name: Email: sh
Phone Postal AddressA Postal AddressB:
Postal City: Hamilton Postal Region: Waikato Postal Post Code: Postal Country: New
Zealand Submission: Submission Upload: Constitutional changes in New Zealand.docx

Submitted on the 31 July 2013 at 12:53

Constitutional Review

The Constitutional Review Committee was established as part of the political process by which The Maori Party agreed to support the National Party on matters of confidence and supply following the 2012 general election. The terms of reference make it clear that the committee's remit is wide ranging.

New Zealand has a unicameral Parliament elected pursuant to the Mixed Member Proportional system (MMP). This means that the party winning the most electorates does not necessarily govern. It is the party with the most list votes which carries the day.

MMP has resulted in coalition governments comprising more than one party. The perceived advantages of MMP are that it provides for a wider spread of opinion in The Parliament and allows minor parties the opportunity of a real voice in government. This in turn reflects the overall unity of New Zealand society within a system which allows for a wider variety of opinion and input into the political process.

The MMP system is the only political check on the exercise of political power by any single group within the process. Specifically New Zealand lacks the oversight provided for by a second chamber; neither does it enjoy the checks and balances of a Federal system of government which requires constant balancing of the rights and powers of states with those of the nationally elected government.

2 Social Implications of departure from existing constitutional conventions.

The necessary protections of fundamental human rights and enforcement of obligations, rests heavily on the collective tolerance and common sense of the electors. To date this has delivered stable and effective government.

Any constitutional change which erodes this tolerance and common sense is not only unnecessary it is positively harmful. In that sense the present constitutional arrangements are not "broken and do not need fixing".

The elephant in the room in any New Zealand constitutional debate is always the status and rights of Maori (erroneously termed indigenous) people, and presumably that is why The National Party was persuaded by its coalition partner to set up the present review committee. The focus on Maori is because there does not appear to be any agitation by more recent immigrant groups or the descendants of the early European settlers for added, or amended constitutional rights.

It seems clear that Maori are not content with their status within the present constitutional arrangements but seek political influence disproportionate to the size of their voting population and their input into the country. This is apparently based on the dubious notion that they are the "first people of the land" and has in turn been encouraged by the pattern of Treaty Settlements, and the legal significance given by the Courts in more recent years to the Treaty of Waitangi. These added rights are pursued against the background of absolute political equality currently enjoyed by Maori people, including the unique privilege of race based seats in Parliament enjoyed by no other group of electors and therefore any change can only alter the present balance of political equality currently enjoyed by all New Zealand citizens.

If added political rights are given to Maori then that will diminish the political rights enjoyed by all other New Zealand citizens. The constitutional cake is finite and to cut it more generously in favour of one group is to leave less for all of the others. That will without doubt erode the collective tolerance and common sense upon which the present constitutional arrangements rest and which is crucial to the government of a society by means of an unwritten constitution.

It has been demonstrated repeatedly in other countries which do not enjoy a truly representative system of government that this will lead to widespread resentment and given the necessary spark will lead to civil unrest. This is particularly so of New Zealand which historically has presented as a

truly egalitarian society having its settler roots in rebellion against unrepresentative ingrained privilege.

The problem for the committee is compounded by the fact that Maori society has no such tradition. Left to itself it is historically more akin to a feudal society in which the power and the wealth are shared unequally among members of the group. There is no reason that any additional constitutional rights acquired as a result of the recommendations of the committee will be shared in any other way. Indeed if it were to be supposed that Maori would exercise any newly created privileges in some way more compatible with the existing arrangements then they would not need them, because they already enjoy complete political equality.

3. Political implications.

A central tenet of the Maori agitation for increased constitutional rights is the enshrining of the Treaty of Waitangi as a document having constitutional significance. The implications of this are as unknown. The significance of such a constitutional change will be left to the Courts to decide and as in the case of some earlier judgments of our higher Courts this will depend on the political and social predilections of individual judges.

In the way in which these matters come before our courts it will take many years before the altered constitutional arrangements are bedded in and when finally revealed they will represent not the democratic views of the voters but the views of a small and unrepresentative group of Judges.

In addition there will be a prolonged period of political uncertainty which will damage the economy and result in a loss of public confidence in the government of the day.

Before the Committee considers the place of the Treaty in the present day New Zealand constitutional arrangements it needs to do two things:

(a) Be satisfied to the highest standard of proof precisely which iteration of the Treaty is the valid original. There is respectable body of literature to suggest that the document included as a schedule to the Treaty of Waitangi Act 1975 is a modern revision which contains material crucial to the current debate which is not found in the original document signed by the Chiefs. On a matter of such enduring political significance Parliament has a duty to all New Zealand citizens to review this matter afresh and not be caught up in revisionist history no matter how well intentioned it was at the time of writing.

(b) The committee should look afresh at the legal status of the Treaty in the light of the validity of the pronouncements of various courts over the years since the Treaty was signed, and having regard to the social conditions which existed at the time of signing. There is much talk of the "principles of The Treaty" but beyond a vague association with a notion of "partnership" these have never been enunciated. Even a cursory reading of the text of the original document is sufficient to demonstrate that there are no "principles" enshrined in the treaty. It was a pragmatic Victorian political document which simply evidenced an exchange of the Sovereign rights enjoyed by the Maori signatories, for the protection of the British Crown; and a guarantee that lands and rights currently enjoyed by some of those Maoris would be respected by the Crown.

There is a great deal of published material on both of these matters, much of which does not accord with the thinking current in some political circles. Parliament is the highest court in the land and it has the power, indeed the obligation to revisit these matters before making any far reaching constitutional changes which may affect the peace and good governance of New Zealand. It is expected that the work of the committee will confront these issues before making any recommendations to Parliament.

4. Economic considerations

The New Zealand economy rests on a narrow base largely dependent on its primary industries to pay its way in the world. Any constitutional change which makes it more complicated for business to

function profitably will have an immediate impact on our terms of trade, and therefore our standard of living.

If the constitution is changed in such a way that any minority group is allowed what may well become veto on economic growth (as is very likely under the new Seabed and Foreshore arrangements) business competitiveness and individual wealth of New Zealanders will suffer. It matters not that this comes about by a moratorium on development imposed by the minority, or by "rent" extracted by that minority as the price of development the result is the same; unwarranted costs and less competitiveness. To allow this sort of economic privilege will also give rise to social resentment in the majority.

5. Legal considerations

As mentioned above much of the current debate about the place of Maori people in the constitutional arrangements of New Zealand arises not from determinations of the elected representatives of the people but from judgments of the courts. It is therefore crucially necessary that the committee revisit the more important of these judgments and decide for itself whether they represent conclusions which are relevant to a debate about the Constitution of New Zealand in the twenty first century.

In doing so the Committee should satisfy itself firstly: Whether the views of the various judges are simply that, personal views of individual judges, or represent the law developed having regard to the doctrine of precedent (binding on all judges); and secondly against the background of doctrine of the separation of powers enjoyed by the judiciary on the one hand and Parliament on the other.

The source of the current debate about the place of the Treaty of Waitangi as a constitutional instrument with a place in New Zealand law is the decision of the Court of Appeal in New Zealand Maori Council v Attorney General. The decision in the case was in a sense a foregone conclusion because s 9 of The State Owned Enterprises Act 1986 required the Crown to have regard to the principles of the Treaty of Waitangi, and the Court both at first instance and on appeal so ruled.

What is more contentious and for which there was no prior authority is the exposition by the Court of what comprises the principles of The Treaty. They are referred to in the long title to the Treaty of Waitangi Act above but no attempt is made in the Act to define what the principles are.

It is against this uncertain background that the Court of Appeal essayed its own definitions of those principles. Cook P said at pg. 663 that:

differences between the texts (The Treaty) and the shades of meaning do not matter for the purpose of this case. What matters is the spirit...the Treaty needs to be seen as an embryo rather than a fully developed and integrated set of ideas.

His Honour then went on to make the crucial determination that the:

treaty signified a partnership between races and it is in this context that the answer to the present case is to be found.

From this analogy Cook P then extrapolated the well understood common law requirement that partners must act toward each other:

with the utmost good faith which is a characteristic obligation of partnership.

Richardson J defined the Treaty as:

a solemn compact between two identified parties The Crown and The Maori....that basis of the compact requires the Crown to act reasonably and in good faith....an obligation of honour, and;

There is one paramount principlethat the compact between the Crown and the Maori called for the protection by the crown of both Maori interests and British interests and rested

on the premise that each party would act reasonably and in good faith towards the other within their respective spheres. That is I think reflected both in the nature of the treaty and its terms....if the treaty was to be taken seriously by both parties each would have to act in good faith and reasonably towards the other

Somers J adopted the dicta of an earlier Court:

The Crown is bound both by the common law of England and by its own solemn engagements to a full recognition of native proprietary right

His Honour considered that the principles of the Treaty:

must be the same today as they were when it was signed in 1840

and referred with approval to the instructions of Lord Normanby for the drawing up of the Treaty that:

all dealings with the aboriginals must be conducted ...on the principles of sincerity justice and good faith

And crucially

Each party owed the other a duty of good faith. It is the kind of duty which in civil law partners owe to each other

Casey J and Bisson J expressed similar views. The important point which emerges from the Courts careful analysis of what are the principles of the Treaty relevant to both the time it was signed and in 1986 is that the parties owed and continue to owe each other obligations of sincerity, justice and good faith. By way of analogy these are similar to the duties which partners in a commercial venture owe each other.

On any careful reading of the Maori Council case the Court did not decide as has become commonly supposed that Maori and non Maori were in partnership with each other, a partnership created by the Treaty, merely that the Crown and Maori owe each other duties which are akin to those owed by partners to a commercial transaction. In the context of a constitutional debate and in particular whether the Treaty is a constitutional document the distinction is fundamental.

In the result Maori and the Crown are not partners in any sense of the word. Indeed it is constitutionally impossible for the Crown to enter into a partnership with any of its subjects. The true position is that the Crown is sovereign but owes duties of justice and good faith to the Maori descendants of those who signed the treaty.

Once this distinction is understood there can be no question of the sovereignty of the Crown in New Zealand represented by the Governor General and The New Zealand Parliament, being shared with any other person or entity. It is one and indivisible.

The Treaty has served its constitutional purpose in transferring sovereignty in New Zealand to the British Crown. That sovereignty has been exercised for the last 173 years both de jure and de facto. It may be that various Maori groups can establish some historic breaches of the Crown obligation to act towards them in good faith but that says nothing about the Treaty as a constitutional document.

Summary

1. The collective common sense and tolerance of the majority is a crucial ingredient in the current constitutional mix. To endanger that unspoken tenet of New Zealand's unwritten constitutional arrangements will have unknowable social consequences none of them benign, and possible resulting in widespread social dislocation.
2. The Constitutional cake is finite. To increase the power of one group will diminish the rights of all other groups.
3. The creation of one privileged minority group with either power of veto, or to extract rent from

necessary economic developments will damage New Zealand international competitiveness, suppress wealth creation, and give rise to widespread social resentment.

4. In a constitutional context The Treaty has served its purpose by transferring Sovereignty over New Zealand to the British Crown. That is a fait accompli, and therefore that element of the treaty has expired and has no continuing force. The obligation of the Crown to act toward Maori with justice and good faith remains.

5. There is not, and never has been a constitutional partnership between the Crown and Maori people. The judgment in the Maori Council case has been misinterpreted. The point which all of their Honours were making in that case was that the Crown has on-going duties to act justly and in good faith towards Maori people in ensuring that they are not dispossessed of any of the class of assets owned by them mentioned in the original treaty document. That is the overriding principle to be extracted from the wording of the treaty.

1529

From: <webmaster@ourconstitution.org.nz>
To: <constitutionalreview@justice.govt.nz>
Date: 23/06/2013 11:45 a.m.
Subject: <http://www.ourconstitution.org.nz/> form submission
Attachments: PRELUDE TO TRANSFORMATIVEGOVERNANCE - MANIFESTO FOR
AOTEAROA NEW ZEALAND BY
SS KRUGER.pdf

Sent from The Constitution Conversation #link:<http://www.ourconstitution.org.nz/>.

Full Names: Susanna Susara Kruger Organisation Name: email:
Phone: Postal AddressA:
Postal AddressB: Postal City: Auckland Postal Region: Central Postal Post Code:
Postal Country: New Zealand Submission: VISION: Transformative Governance

MISSION: Reversing Social Welfare Dependency

OBJECTIVES:

Authentic Leadership

Entrepreneurial Economy

Lifestyle Competition

Medicinal Food

Social Law

Calling Curriculum

Uniting Heritage

VALUE: Creating happy families. Submission Upload: PRELUDE TO TRANSFORMATIVE
GOVERNANCE - MANIFESTO FOR AOTEAROA NEW ZEALAND BY SS KRUGER.pdf

Sent on the 23 June 2013 at 11:44

7 March 2013

Statistics New Zealand
Census 2013

TO WHOM IT MAY CONCERN

The Mother of this household at Auckland has
appealed for justice to His Excellency Lieutenant General The Right
Honourable Sir Jerry Mateparae GNZM, QSO Governor-General of
New Zealand and Her Excellency Lady Janine Mateparae.

Please find included a copy of my letter to Their Excellencies dated
4 March 2013 and the accompanied online publication of
22 February to my Fellow Residents of Aotearoa New Zealand.

I am, in the light of this, unable to mobilise my family and guests to
take part in the New Zealand Census of Population and Dwellings
2013.

Yours sincerely

Susanna Susara Kruger

MOTHER

DarkHorseUniversity.eventbrite.co.nz



4 March 2013

His Excellency Lieutenant General The Right Honourable Sir Jerry Mateparae GNZM,
OSO Governor General of New Zealand and Her Excellency Lady Janine Mateparae

TRANSFORMATIVE GOVERNANCE – MANIFESTO FOR AOTEAROA NEW ZEALAND

Your Excellencies

I would like to submit, so please find included, two copies of my cover letter and public academic paper, called a Prelude to TRANSFORMATIVE GOVERNANCE – MANIFESTO FOR AOTEAROA NEW ZEALAND published online on 22 February 2013. On page eight in paragraph two I am "...calling upon the sovereign power of this universe, whether he, she or it, to bring about justice..." As a pioneering citizen, I now see Your Excellencies as the human representation of the sovereign power and trust that either Sir Jerry and/or Lady Janine will respond to my writing in whatever manner is appropriate.

Your sincerely

Susanna Susara Kruger

TEACHER & FOUNDING DIRECTOR
DARK HORSE UNIVERSITY™

P.S. Life is a university whereby discovery is the science of understanding it, sharing is the language, and fulfilment is the mathematical reward!

Auckland, Aotearoa New Zealand -



22 February 2013

Fellow Residents of Aotearoa New Zealand

GO4CHANGE!

Having kept many of you posted on my progress as I was trading myself out of poverty, over three years, I have now reached the threshold of prosperity. Fulfilling my life's purpose clearly began to manifest itself at the beginning of 2010, with my post-graduate studies, which led to the philosophy and establishment of Dark Horse University™, creating an entrepreneurial economy for Aotearoa New Zealand. During the development stage, I had to follow my 'offensive' dream all by myself, and I, singlehandedly, achieved heaps. Beginning of 2013, however, my pioneering work has become a transformative goal and I now invite participation; you can do so in three ways.

I request of you, firstly, to attend any of my seminars, workshops and consultations, to recommend them to others and to order a copy of the book, TRANSFORMATIVE GOVERNANCE – MANIFESTO FOR AOTEAROA NEW ZEALAND, of which the Prelude is attached to this letter, as a taster; to do so, visit

Furthermore, you are encouraged to pass on the FREE PRELUDE, by email in its pdf format, including this letter, to all people on your database or social media platforms, without the permission from the author; myself. Should you be unable to attach the pdf as such, then you can simply send people the link to my website

Any feedback, negative or positive, let it, however, be constructive may be addressed to

Secondly, I also require the time, skills and donations from strategic partners in whatever manner you see fit to offer it; any terms and conditions can be negotiated. As a way of prompting, I have identified the following immediate areas where I need assistance:

1. Anthroposophical Mentor
2. Kaumatua / Māori Elder
3. Research Supervisor
4. Entrepreneur Advisor
5. Social Media Agent
6. Investigative Journalist
7. Hikoi Tour Organiser

As the 100% Founder as well as the Intellectual Property Owner of Dark Horse University™ I will consider other contributions on offer; from individuals or private enterprises only. In the light of transparency, all strategic partners, regardless of any terms and conditions, will be acknowledged in the final publication of the book, by 1 September 2013.

Lastly, I trust that you will enjoy reading the Prelude, and that, at the very least, your participation will be: Never to judge any person by the irapparent failing circumstances. Let each human being in your personal and professional life be given another chance!

Harambee, let us pull together!

Susanna Susara Kruger

TEACHER & FOUNDING DIRECTOR
DARK HORSE UNIVERSITY™

PS. Life is a university whereby discovery is the science of understanding it, sharing is the language, and fulfilment is the mathematical reward!

MY BIGGEST MISTAKE IN 50 YEARS

I consider my life on earth of zero value to me, if only this body of mine may last long enough to finish the race and receive the prize as a symbol of the worthy vision written on my mind and my heart! Since you, the reader, have a copy of this book, I request of you to put leisure aside for a moment and take the time to hear me out. It is not a novel, yet, it tells my personal story in a professional manner. It is kept concise and colourful so that even the non-reader will take the challenge to find out about this immigrant mother's plan to lead Aotearoa New Zealand.

Transformative Governance is my Manifesto for Aotearoa New Zealand; it is my set of real life policies for personal and professional living in this country; as if, I was your Prime Minister. Many years ago, in applying for a Deputy Director position of Public Service Reform in Namibia, I had to write an exam, telling them what I would have changed, had I been the Prime Minister, at the time. [I got the job!] Eventually, I arrived in Aotearoa New Zealand on 7 January 2000, as a permanent resident. Namibia does not allow dual citizenship, so on 2 August 2004, I became a sole citizen here. On 14 March 2009, I passed the International English Language Test System (IELTS) with an overall band score of 7.9 out of 9, on academic level. Today, I am registered with the New Zealand Teachers Council as a self-employed Teacher of Entrepreneurism and the Founding Director of Dark Horse University™, turning victims into victors.

As a mother, this Manifesto is written, firstly, to speak from parent to parent so that you may experience a different perspective on the society you are living in. As a business person, it is written, secondly, to further explain the philosophy on which Dark Horse University™ has been founded. As an immigrant citizen student, it is written, thirdly, to seek an existing learning institution, nationally or internationally, willing to assess my pure yet unconventional work. My overall objective with this book is to obtain mass public support

for an alternative education system for Aotearoa New Zealand; one that allows students to follow their calling rather than a career.

Dark Horse University™ is my trade mark established as a sole trader over the past three years. It rests, however, on a group of five legal entities: Susanna Kruger Family Trust; Kruger Investment Trust; Kruger Investments Limited; Dark Horse Limited and Dark Horse Property Limited. Being qualified and skilled, my real claim to fame is having traded myself out of poverty! My strategic goals that I want to achieve during 2014, are to have Dark Horse University™:

- (1) manifested as a national entrepreneur network, by 1 April;
- (2) registered as a learning institution, by 1 September; and
- (3) recognized as an entrepreneurial economy, by 1 December.

I had been only about two months in Aotearoa New Zealand; it was March 2000, when I said: "One day I am going to run a global online network for women..." I had just finished a management consultancy project for the Board of Trustees of the College of Open Learning in Windhoek, Namibia. I was still enrolled at the University of South Africa to carry on doing my Master of Business Administration. I was job searching, the Kiwi way, and praised for my formidable curriculum vitae. I was yet to find out that life and work in Aotearoa New Zealand would be drastically different than expected.

I immigrated here with my husband and two daughters, six and three years of age at the time. Being a direct descendant of Paul Kruger [Kruger is my maiden and professional surname], the Father of the Afrikaner nation in South Africa, my children could not speak, read or write a word of English. Without the support of my children's Boer (farmer) grandmother and our servant *Maid*, having grown up in the *Apartheid* (segregation) era, I now channelled my professional skills to building my home and family. I left my high profile career and came here to give my children the best possible future.

My overseas qualifications were accredited by the New Zealand Qualifications Authority (NZQA) as: (1) *Bachelor of Science degree*

with majors in Microbiology, Zoology and Chemistry; (2) *Diploma of Teaching* with didactics in Biology and Science; and (3) *Tertiary Certificate of Business Management*. I had other papers and registrations behind my name; it was too expensive though to have had them all accredited. I was living on Auckland's North Shore and had been relocated back and forth four times to Wellington between 2001 and 2006.

In Namibia, I was also a co-developer and the qualified real estate agent of a property development business, fully financed by one of my brothers. In New Zealand, building timber houses rather than brick, was something too risky to try. In between being the primary educator of my children, which had become a priority, I studied entrepreneurship by attending one seminar after the other and invested in property, business and shares. The children grew up and it was eventually time for me to get geared up for re-entering my original career. I then realised that I was expected to start over and eventually I opted to present Bible in Schools and Sunday School as a way of learning to relate to children, the unique local way.

While trying to enter the local, formal education sector and still tending my children, I read one (auto) biography after the other of world leaders such as Nelson Mandela, Barack Obama, Hilary Clinton, Tony Blair, Warren Buffet, Jane Fonda and our very own Helen Clark. During this time, I had also embarked on a self-study of the Bible, in particular the Old Testament. I related especially well to the story of the time God spoke to Moses through the burning bush experience, until how the Hebrews were formed into a nation and eventually led by Joshua to conquer their Promised Land. From this, I felt called to lead a big task for Aotearoa New Zealand.

Unfortunately, my marriage was falling apart, I was wishing my husband dead, and I was classified, at Northcross Community Church, by the family elder of the congregation who I thought was going to help me save my marriage, and who also happened to be a physician, as having a "personality disorder" and summoned for an assessment.

by his choice of a Christian psychiatrist, or, be suspended from the church. Thinking that I had nothing to fear, I decided to go along rather than losing my entire support network. This 'dumb' choice eventually left me homeless and penniless in the years to come.

On 29 July 2008, I underwent a psychiatric assessment and, as the doctor's report clearly states, "in submission to the church leadership", who had a problem with my believing that God was preparing me for leading a movement. Even though I could not be diagnosed with any recognised mental condition and did not pose a threat to myself or anyone else, the church self-interpreted the report, which the doctor gave them. When I realised that I had no chance against them, I ran away hoping to find another church, however, my spiritual experiences did not fit any particular set of beliefs. On 4 April 2009 I walked out, mid-service, from one of the mega churches in Auckland, never to be a churchgoer again.

Already at the age of ten, when my teacher asked me why I did not want to eat the hostel provided sandwiches for lunch, I said: "Those sandwiches don't smile..." In my youth, before my African soul knew about personal development and theology, I claimed that the first step towards success is to know oneself. When immigrating to Aotearoa New Zealand and the accompanying change of circumstances left me with no job, friends were stunned by my unwavering belief in myself and in my own consciousness. What they did not get was that, with *Mother* as my only title, I was still the same ambitious person though, so I set out to redefine status, race, religion, gender and age.

In Namibia, as a government consultant at a time of major political renewal and public service reform, and specialising in the Ministry of Education, Culture, Youth & Sport, I used to joke that I was doing a three-in-one job: the one they hired me for, the one they should have hired me for, and the one they unknowingly needed me for. In Aotearoa New Zealand too, I worked at the church as a part-time Business Administrator, after hours running strategic planning

workshops for leadership in a Development Manager role, and volunteering as the Sunday Service Manager.

One of my most enjoyable volunteer positions was the running of the annual Christmas Drive Thru, staging the Bethlehem Bible Story with a magnificent light and live show. I was responsible for the hands-on management of a team of volunteer technicians and handymen and women in design, carpentry, painting, electrical work, clothing, casting, running the café, marketing, getting sponsorship, and community relations. The highlight for me, of the three months onsite work, was when minutes before the Christmas Eve Midnight Service started, I took off my blue workers overalls, slipped on a pretty dress, and attended, with my family, the message of hope to the community. I was a superstar indeed until I dared to proclaim "God told me so..."

This was my biggest mistake in 50 years! I lost an expensive 2+ year long divorce battle and was labelled *hostile and abusive* by legal professionals for trying to defend my rights while living on social welfare and self-representing. The first Judge, when faced with exact opposite stories, said that, since I was the one who had the fallout with the church, I had no credibility. And so, each following Judge that I was heard by, made it clear that they based their judgement, in concurrence with the first Judge, on my alleged lack of credibility. I was reprimanded by them that "This is MY courtroom..." while I was thinking that "These are MY children and properties..." Finally, as I refused to sign my children's rights away, the last Judge overruled me and the Registrar of the Family Court was ordered to sign on my behalf.

I consider the North Shore Family Court in troubled waters. Wherever I went, people agreed that *They* had no public credibility. Twice, I received warnings from lawyers that a particular Judge would not like 'good-looking women' and that I therefore did not stand a chance! Legal Aid, I found, is biased as both people I tried told me that they would do what *They* want to, and not what I wanted them to do; as if

a poor person had no brains. Solicitors have big signage on their walls reading *Barristers and Solicitors* yet they left the power in the hands of the opposition, clocking time, rather than calling upon a Barrister to do the job. [I could not transfer to a Barrister without a reference from the Solicitor and then only upon paying him first, in full.]

Law in Aotearoa New Zealand is so fragmented while our lives are not at all. When I decided to state my case to the New Zealand Law Society, I had to lodge five different complaints simultaneously in order to try and make one point. Not even the Lawyer for Child looks at the big picture of what it is that the children need to maintain their standard of living. From my experience, children in this country do not have any real rights; no wonder thousands of children live in poverty. In the Family Court, it is mostly about legal process and legal jargon and unless the blood flows, no-one seems to care. Judges and lawyers do not understand what domestic violence is; in fact, I felt that they encouraged it at the expense of the parents' own children. Not even appealing to the Auckland High Court helped me as I found: *No money no voice!*

I have learned that all 'evidence' is theory or philosophy until enough people believe the same thing and then it becomes the norm and people consider it fact. My long held belief in humility and honesty was shattered when I realised the incredible power of the *System* against me. After running away from the fundamentalists' God and then calling upon the sovereign power of this universe, whether he, she or it, to bring about justice, I finally spotted a theory cited in a book called *The Fundamental Social Law* (Selg, P. 2001, p.35) which explained MY world, so I decided to adopt it.

Evolution is moving in the direction of totally uncompensated work. No one rejects the idea and no one can change it. Whereas Greek workers performed their work in bondage to their master and modern workers are compelled to work for pay, in the future all work will be performed freely. Work and income will be completely separated.

*That is the healthy state of social conditions in the future. You can see it already today. - Rudolf Steiner, Berlin, October 26, 1905*⁴¹

If, Dr Rudolf Steiner's theory of more than a hundred years ago, that work and income should be separated to create a healthy society, had been implemented in Aotearoa New Zealand, then I would not have been stripped of everything I ever had. Being a mother-housewife, while he worked, and an entrepreneur building an investment portfolio, while he worked, for the 13 years of residing in Aotearoa New Zealand; both 'jobs' where work and income are completely separated, my husband had been given, by Church and Court, such an unhealthy perception of his rights, in my opinion, so that he, legally : (1) Had six houses while mother and children had no place to live; (2) Had his salary plus total control of the investment portfolio, even though I was an equal Shareholder, a co-Director and a co-Trustee; and (3) Had all chattels: three cars, two motorbikes, furniture and household goods. If, work and income were separated, I would not have had to pay my solicitor NZ\$30,000 for time while I had to represent myself. If, work and income were separated, then the Church would have discerned, correctly, the 'cry' from a wife, mother and entrepreneur; once a superstar.

Having walked barefoot over the mountains to follow my life's purpose, I can now see this fundamental social law of Steiner's being implemented in a 3rd millennium way by creating an entrepreneurial economy. Entrepreneurism provided me, in the past, as well as now that I am back on my feet again, with financial, time and location freedom; a holistic lifestyle whereby work and income are separate. [I managed to self-negotiate one rental property, mortgage free, however, I was unable to enter the family home to pack a lifetime's personal effects, neither could I obtain any chattels, nor did I receive any provision, other than compulsory child support, for the future of the children; the primary reason for which I left a top career and immigrated here!] Since I had to trade myself out of poverty, I am convinced that entrepreneurism is possible for all and a must if we ever want to create a healthy society, free from abuse and violence.

Unlike many others, with whom I empathise, who either commit suicide or stay on social welfare for a lifetime, I could see, from the guttered creativity of poverty, how to provide a bright future for all.

I see employment or charging for time as the reason why we now have a society that breeds a culture of abuse and violence. Relatives, Church and Court, applying consumer mindsets, hold that the one with the salary or cash flow is the one who has the rights, power and voice. From my experience, someone with a salary has almost unlimited buying power, which merely gives them a title and stuff; looking very successful though. This leaves the entrepreneur, who is building a living legacy, and whose work and income are separated, looking like a failure - making them vulnerable to abuse and violence. [I was unable, *legally*, to maintain the life, critical illness and medical insurances for me and my children, while the same law forced me to remain *legally* married to the father of my children, after separation, for two years!] Employment driven education has our residents of Aotearoa New Zealand, at best, consumers and at worst, criminals.

Steiner developed the theory on what needed to be done to overcome abuse and violence and create a healthy social order. I believe that to combat so-called Family Violence in Aotearoa New Zealand, as it is now considered to be the family's fault and not the nation's, we need to create an entrepreneurial economy, which can be phased in by encouraging self-employment, sole-trading and business instead of employment. An entrepreneurial economy integrates the social, educational and commercial life of our nation, making it truly sustainable through any period of disease, death or disaster; whether individually or nationally.

Following a long period spent corresponding with politicians of all parties, and getting no-where, I finally 'stole' an opportunity, on 21 June 2012, to exchange a very few words with our Right Honourable Prime Minister, John Key. I told him that I have the solution for reversing welfare dependency for our nation. I requested of him to make one of his Ministers available to hear my vision and

give me the exposure I need to bring about change. He listened very carefully to me and then replied: "My ministers deal with policy only; I suggest you contact the Salvation Army." By now, accustomed to the culture of the day, I said to myself: "Fair enough, so let us go for a DIY (do-it-yourself) approach."

While in the gutter, I found the support from the charities outstanding. For about a year, I used the help of the Salvation Army, Living Without Violence, Shine, North Shore Womens' Centre and Auckland City Mission. They were caring and non-judgmental; however, they only helped me survive the gutter but were unable to help me out of it. I also found that using these services made me more of a victim and even though I was, it did not do me any favours. Then I discovered in Court that any reference to using the help of charities somehow counted against me. Even the help I obtained from a counsellor, to support me by checking that my children were okay, as I have no relatives in this country and was focused on surviving poverty and court proceedings, caused an un-dignified verbal attack from the Judge, in the *Family Court*.

Poverty is a case for justice, not charity! Through my own years of going from poverty to prosperity, I learned that there is a huge difference between knowing the path and walking the path. I can now speak the language of those in power as well as those in the gutter. I thoroughly understand the anger and rage of the disadvantaged, disengaged and disempowered. Personally, I have also reached a point where I could not help others one-on-one any longer, without killing myself. Onwards, it had to be at a national level, impacting society. At this point, Susanna Susara Kruger and Dark Horse University™ are basically indistinguishable.

On 5 December 2012, I attended a presentation on the Auckland Unitary Plan for Parnell and Newmarket. I left my contact details on the mailing list, thinking that I would take part in the process, even if it was to balance the perspectives for others such as the sex workers and bus users. No correspondence resulted from that and on

31 January 2013, I read in the *Our Auckland* booklet that I should have received a summary of the draft Annual Plan. I then decided that it would be a better use of my time and energy to publish this Manifesto on Transformative Governance for Aotearoa New Zealand, around the time of the local government elections.

While working as a Personal Assistant, Reader-Writer and Relief Teacher, a few years ago at KingsWay School in Orewa, a colleague I hardly knew, and I, were chatting in the staff room, when she remarked: "Oh, so you are a dark horse?" And so I stood for Auckland Council in the Albert-Eden-Roskill Ward during the local government elections on 9 October 2010. As a brand new independent I achieved 2760 votes at a time that I was living on the North Shore in one room with my two teenage daughters at my adopted Kiwi mother's house. My website was the only contact I had with the real world campaign!

There is no doubt that I failed the judgment of Church and Court; however, I still await the final judgment:

*I was hungry and you fed me, thirsty and you gave me a drink,
homeless and you gave me a room, shivering and you gave me
clothes, sick and you stopped to visit, in prison and you came to me.
- Matthew 25:35-36 from The Message*

This biblical principle therefore remains the figurative cornerstone of Dark Horse University™ helping the disadvantaged, disengaged and disempowered to become entrepreneurs. As the New Zealand Census of Population and Dwellings is to be held soon, on 5 March, I reflect on the last one on 8 March 2011, which was never finalised, understandably, because of the Canterbury earthquakes. My time of struggling to survive the 'invisible national disaster' of abuse and violence, however, enabled me to now gain a real profile of our people. Dark Horse University™ focuses on the poor until the rich catch up and follow our example; eventually establishing an Entrepreneurial Economy for Aotearoa New Zealand: the global online social education e-commerce network of the 3rd millennium.

STUMBLING ACROSS A BIG ENOUGH GOD

Now, well established in following a calling rather than a career, I consider myself a critical theorist activist; a philosopher making active choices. It was my 48th birthday when I completed the first assignment of a Master of Education at Unitec, Mt Albert in Aotearoa New Zealand. This Curriculum and Assessment study, referred to as the Online Calling Curriculum and Evaluation System or OCCES (Appendix A), my critiquing of The New Zealand Curriculum, is the figurative floor on which Dark Horse University™ has been built. [I had the opportunity, on 18 October 2010, to present the OCCES at the 14th Annual Waikato Management School in Hamilton, A-NZ.]

Destiny then led me to Anthroposophy and while I have no intention of becoming an insider, as such, I intuitively discerned that I had to critically examine the work of Dr Rudolf Steiner. This became even more apparent, when a biography (Lachman, G. 2007) revealed that his personal and professional life was, like mine, across various veins of society with religion, science and education as his main disciplines. As a genius he was often misunderstood and needed more time to get to where he wanted to go, just as I did. He died (1861 to 1925), unfortunately before he could see all of his plans through to full fruition, leaving his followers with a largely difficult to understand academic inheritance of lectures, writings and drawings.

Little did I know that my life's purpose was to be forced to the forefront by a qualification that, until now, my overseas relatives might have thought was a waste of time. I studied evolution as part of my natural sciences degree and cannot recall any debate about its validity. I carried on my career and life taking evolution as a fact. For about three years, when I was self-studying the Bible as if I would be granted another degree, I often said: "God, nowadays, works in a much more sophisticated manner..." Let alone the accuracy of science but based on my own experiences, evolution of the spirit, mind and body is a truth for me and so is cosmic evolution. Having been made a prisoner of conscience, led me to digging deeper to

rekindle my identity and get to where I needed to go.

Steiner describes an evolution of the earth and the human being as having gone through three former incarnations and destined to pass through more. In doing this he made, what I would call a 'mistake' to talk about the *Occult*, which from my experience in talking to fundamentalists would be translated as *Devil* rather than the unseen world. What made him unpopular midst mainstream thinking, I believe, was his advocacy for individual freedom based on his uniquely created wisdom of the unseen world, which was named *Spiritual Science*. The accuracy of his insights hardly matters as he discouraged blind obedience of any set of findings.

Steiner's *Spiritual Science* as documented in *From Jesus to Christ* (Steiner, R. 1973) [These were lectures by Steiner, translated from shorthand notes, in German, to English, and unrevised by him.] makes sense to me as it is very inclusive of all peoples. Even though he states that Christ was incarnated, as with other highly advanced souls, and entered human evolution, he explains that people are actually reincarnated. Based on my 'informal degree' of Religion, I found nothing in this publication of his lectures that made me want to disregard the principle of simple faith that I learned in the Bible. I want to believe that his *Spiritual Science*, however controversial, is a mere effort to try and explain the science of Consciousness; the God of the Bible.

Just as matter consists of atoms and molecules, surely the soul must have different parts too. If mutations and metamorphoses take place in body parts, then who can detest that incarnations and reincarnations are possible too? My notion is not to say that details and accuracy are not important, but when you are in the 'Business of Belief', and it leads to exclusivity rather than inclusivity, then you should think twice. All knowledge should be to seek understanding and not to oppress, divide or persecute. If the many Christian denominations all tend to preach against each other, then how could I expect to fit in?

Steiner provided a sacrament called the *Act of Consecration of Man* to a group of theology students who wanted to start a movement for religious renewal, and from that, *The Christian Community* was born, in Dornach, Switzerland, in 1922. Having visited the Auckland church several times, I feel no desire for myself to be part of any weekly religious ritual; this is 'said' with respect, however, towards those who find strength in doing so. I also do not want to submit to any belief system, which is what happens the moment you choose to belong. I have learned that a 'no-hurry, no-worry lifestyle', constantly reflecting on the clues, encounters and timing of the universe, works well for me. In Dr Rudolf Steiner and Anthroposophy, I stumbled across a big enough God, independent of Protestant or Catholic, so that I could now come out of the 'closet' and dare to share my transformative vision of Dark Horse University™.

For many years, I used to say that I view the world from an upside down perspective, as if I was standing on my hands. I used to be quiet in group discussions and when people insisted that I gave my opinion, and upon hearing my view, they acted as if I was a troublemaker. I must confess that with the built-in survival mechanism of an African child, that I do not suffer fools gladly. [I have since joined a Toastmasters club, learning to express myself in the local professional manner and applying the local leadership techniques.] If my outer body displayed the same creativity as my inner soul, then people might have expected a hippie mentality and treated me appropriately. I grew up with Boer parents though, attending a rural boarding school, and at home we had no magazines or books. I watched my first television at the time of Prince Charles and Lady Dianna's wedding. I was raised totally unaware of any pop culture and I was certainly not indoctrinated in any way!

In another biography of Steiner by Henry Barnes (Barnes, H. 1997), I found a word picture that I wholeheartedly relate to:

Steiner compared Anthroposophy to a plant with its roots in the

spiritual world rather than in earthly soil; it grows down, in the opposite direction from an earthly plant. Its roots draw life and nourishment from spiritual perceptions, which grow into concepts that are true to the spirit. These gradually unfold and become visible, as do a plant's green shoot and leaves. They not only sustain the plant's life but lead to the budding blossoms, and ultimately to the ripening fruits and to seeds for the future.

With this metamorphic metaphor, I can now describe how I have re-invented myself, as well as, how my creativity led me to standing for Transformative Governance. Since 14 July 1998, the day I felt called to leave Namibia and go to Aotearoa New Zealand, I have become more and more aware of everything in and around me as spiritual, mental and physical or spirit, mind and body. This experience grew my inner peace and unstoppable strength to keep going, even during later times when my circumstances were hardly bearable. Today, I claim that I did not only survive persecution - the first world way - I simultaneously established a Dark Horse University™. I came to the conclusion that it was my three layer living which made it possible.

When I eventually found myself surrounded by people where I was safe to express myself, they related my speaking to Steiner's Threefold Movement of 1917, which lasted only a few years, largely halted by the First World War. At this stage, however, I can only say that the movement's start-up appeal for change, to Central Europe, was not very successful, and that I did not find any lasting evidence of the further financial plan for action. The real successful initiative that carried on was their publishing, and today, Steiner libraries are a huge treasure. Henry Barnes (Barnes, H. 1997, p.137) refers to the three parts of the social organism as the "economic, spiritual and legal life" while Dark Horse University™ is unfolding as the global online social, education, e-commerce network of the 3rd millennium.

The Three fold Movement, as such, in my opinion, was most possibly not as successful, at the time, for three other main reasons too. Anthroposophy, firstly, could have been seen to be for intellectual

professionals only, resulting in more resistance than might have been normal otherwise. Secondly, I notice that they called for the formation of committees or groups to lead the change, while appealing to the individual directly might have been more effective. Lastly, their call for action did not seem to have inspired people adequately, most probably because it did not address any immediate needs of the people they wanted to serve. Dark Horse University™ is a network of individuals and this book on Transformative Governance speaks directly to the individual. Even though I write it to manifest at least an NZQA Level 10 result, most importantly, I 'speak' in an everyday language, even more so than with my other academic papers included as appendices, so that I address the grassroots.

Based on my own journey, and in particular over the past 13 years of residing in Aotearoa New Zealand, I know that individuals need freedom from the control of government, industry and academia to become all that they are capable of becoming. Based on my overseas life, from childhood to adulthood, I support Steiner's seven-year-cycle (Lachman, G. 2007, p.195, 196) of individual development, as summarized by me: the birth to seven *imitative* child stage; the seven to fourteen *imaginative* adolescent stage; and the fourteen to twenty-one *intuitive* youth stage. In Aotearoa New Zealand though, when a person turns 16, their parents are most often made legally obsolete, and at 18, the person is legally adult. Dark Horse University™ is therefore much needed to pick up the casualties amongst the intuitive youth and adult; the now disadvantaged, disengaged and disempowered.

My approach to teaching is naturally threefold, however, other than in Steiner's world, I experience them somewhat differently and as: (1) pure learning to establish social, intellectual and financial prosperity; (2) co-operative technology to communicate, manage and generate change; and (3) diversified music and theatre to foster inter-religious and inter-cultural appreciation and love for one another. I will now discuss these by looking at three local communities, which form my own triad for the action research

methodology to be discussed in the next chapter. These communities, who found me rather than the other way round, are Michael Park School, RealStew Connect Limited and Auckland City Dukes. Actually, it happened in reversed order, but in keeping with the main thread, learning, to run through all three of them, I will start with the school first.

Michael Park School

Michael Park School, founded in Ellerslie, Auckland, in 1979, offers Steiner's Waldorf Education, which began in Stuttgart, in 1919, independently of government, political and economic controls. The story of the school as written by Ruth Kerr (Kerr, R. 2006, p.23, 24) tells that it runs along the same threefold lines: (1) Educate "the whole *child* - head, heart and hands...towards producing individuals who are able...to impart meaning to their lives." (2) "*Teachers* are creatively free to interpret the curriculum but the developmental tenets of Waldorf Education remain the same, worldwide." (3) Pioneered as a "*parent-led initiative*." At the heart of this school is Hannelore Henning, who has been involved since 1963, and in 1973, started the first kindergarten.

In 1986, however, the New Zealand Ministry of Education announced significant cuts to grants for Independent Schools which marked the start of Michael Park School becoming an Integrated School with a Special Character. Phased in, they now had to have a Principal, a Board of Trustees, Bulk Funding, Teacher Appraisal, Student Assessment, State Curricula and even new school hours. Since 2002, the government's NCEA (National Certificate in Educational Achievement) and the SSC (Steiner School Certificate) had been running parallel, for the High School. Ongoing government changes may threaten their Special Character, potentially reversing the original requirement for an education free from state control. From my outsider perspective, this is likely to, at the very least, adversely affect teacher workload, student discipline, and learner outcome.

Nevertheless, my 16 year old daughter, her 'big' sister and myself joined this caring creative community less than a month ago. As Māori was introduced into the school, back in 1981, on our first day, we were initiated and blessed with a powerful Pōwhiri (Māori welcome), which we certainly did not take for granted. As I assist my own daughters to follow their calling rather than a career, I hope to inspire other students and parents to do. Unlike many cause chasers, I do not underestimate the necessity for lots of money to live on planet earth, and therefore, I do not see being poor as okay. My niche is to help the poor become rich by working out their calling, against the odds, as I have done for myself. A pioneer in my own right, I am honoured that serendipity brought us to be part of this whanāu (extended family).

RealStew Connect Limited

Paddy Delaney, a B Com LLB / Property Developer / Archive Storage businessman, immigrated to Aotearoa New Zealand in 2008, with a large extended family. Soon after arriving, he met Dr Christopher Houghton Budd, who was on a tour from London, delivering a series of lectures with the primary suggestion that, 'the existing Keynesian model where Banks and Governments can carry on creating money and value where it does not exist', is not sustainable. This led him to study the work of Dr Rudolf Steiner and the proposition that sustainability was only possible where an appropriate balance can be established between the social, political and economic interaction of people, communities and businesses. From a kitchen table in Titirangi, he is now CEO of RealStew Connect Limited, a pioneering technology company at The ICEHOUSE in Parnell, Auckland. It is a social cooperative, which, in my opinion, could well be the 'facebook' (and much more) of the 3rd millennium, and in doing so, would most certainly position Aotearoa New Zealand as, Delaney says, 'the central vortex for the global revenue flow'.

On 7 September 2011, I received a quote of NZ\$24,000 for the social education e-commerce website I needed to run my business on; I

could not afford it. I then applied for Dark Horse University™ to be a charitable trust, which was approved in principle, but inevitably I had to change the name as the word 'University' was protected by the government. I chose *TradeOut* instead; however, a friend told me about an affordable tool-in-the-making, and upon inspection, I decided, at the last minute, not to submit the final documentation for charitable status, and to simply keep sole trading as Dark Horse University™.

On 11 February 2012, I signed up with RealStew Connect Limited, and over a year, invested NZ\$15,000 for the basics to become the global online social education e-commerce network of the 3rd millennium; not simply an expense, however, including a good rate of return. As I am a Foundation Club Member and a Shareholder of RealStew Connect Limited, Paddy is now willing, further, to develop a customized application for Dark Horse University™. I will soon be ready to champion the emerging tool, initially set to help reverse social welfare dependency, to bring about ten years of change, in one year; making the way for a truly sustainable Entrepreneurial Economy for Aotearoa New Zealand, free from party politics.

Auckland City Dukes

As the first ever *Kaapse Klopse* (minstrel group) outside the borders of South Africa, this Kiwi replica, the Auckland City Dukes, was pioneered in 2002 by Ruthewaan Waggie. The Dukes' motto of *Unity In Diversity* is evidence of their endeavour to building relationships between 'diverse religious as well as diverse cultural communities'. Over a decade of performing in Aotearoa New Zealand, they went through a transformation having South Africans, Māori, Pacific Islanders, Pakeha and Indonesians as musicians and dancers. On 17 November 2012, they celebrated their tenth anniversary with a formal dinner and dance. For the Queen Street March on New Year Sunday 1 January 2012, however, they were sponsored by Dark Horse University™ to promote the joy of living in a multi-cultural Aotearoa New Zealand and attracted an estimated 50,000 people from all over

Auckland. Their Creole culture, as referred to at its origin, and predominantly Muslim, has that tangy taste I like in cuisine. Raccoon, the Musical, is their stage production. The following article was published in The South African, Issue 23, October / November 2011:

Our roving reporter, Susanna Kruger attended the recent stage production of "Raccoon" that premiered at the Pumphouse Theatre on 5th September. Here is her impression: -

"Raccoon re-defines status, race, religion, gender and age. It captures the integrity, the passion and the commitment of a group who made a difference at their personal cost. The story line, a journey from slavery to freedom, speaks to my own heart as if I were walking the road myself. The title Raccoon is an expression of the healed heart so that the master mind will understand.

The story is one of joyous laughter and deep sadness, wonderful singing and witty lines, deepest pathos and light heartedness. The cast live out their roles; the stage and props add delightfully to the whole experience. The musical connects the South African immigrant Afrikaner, the English and the Coloured communities of New Zealand in a way that Kiwis can appreciate. The production is a portrayal of the dilemma one faces when thrown into the situation of living in a multi-cultural society; a reflection of what is happening in New Zealand today. This makes the musical not only a mirror on history but very relevant, particularly for our local youth, who grow up in a country where they might not always make sense of their roots. Raccoon is original, authentic and pure – a living lesson of loving your nation as yourself.

Raccoon, as produced by Cape Malay Ruthewaan Waggie and directed by Afrikaner Erika Saunderson, is fully established on the amateur stage. I attended the Premiere evening with my Kiwi man Erin Ketel and on behalf of SANZ [South Africans in New Zealand]. We now call upon the entire Southern African community of New Zealand

to watch this show at the earliest opportunity and to invite your friends along."

I want to conclude that my own uniquely experienced 3rd millennium triad of education, technology and arts is how I see transformation happening. Having reviewed the literature and relevant local communities; I am now able to translate the vision for Dark Horse University™ to real life in Aotearoa New Zealand, and I see that pioneering, which requires creativity, is the way to continue. Next, I will deal with the methodology I will use to action research the practical implementation of the transformative philosophy of Dark Horse University™. My results and findings will be analysed and articulated to become the principles and practices that underline a sophisticated system of Transformative Governance, to be treated in detail in subsequent chapters.

FROM POVERTY TO PROSPERITY

In celebration of my achievements, on Sunday 25 November 2012, Dark Horse University™ took part, with carriage and horses provided by Pirongia Clydesdales, in the Farmers Santa Parade, in association with The New Zealand Herald, down Queen Street in Auckland, Aotearoa New Zealand. Unfortunately, the media focussed on the 'big cats' only and totally ignored the voice of 'the jockey on the dark horse', however, we were applauded by the hundreds and thousands of people in the streets, and this day marked the end of poverty and the beginning of prosperity. Having lived on food parcels from charities and food grants from the government, I now did not hesitate to donate the required NZ\$4,000 to the Auckland Children's Christmas Parade Trust, in order to make this special occasion the official public launch of Dark Horse University™. At last being able to allow my own children an education that would add meaning to their lives, rather than being forced into careers that merely enable them to pay back student loans, makes me the Nanna of the Be-Me generation!

With a quarter of a century's knowledge and skills in the formal and informal Education sector, in many different roles from organisational policy creation, through teaching to secretarial, and over two countries (Namibia and Aotearoa New Zealand), plus being a post-graduate student, if I had to give myself a job title, I would say that I am the Public Relations Professor of the Learner, irrespective of age. Since the start of my career as an Educator, way back in 1984, I struggled to grasp the necessity for all the rules enforced upon the learners. As a Mother, I somehow managed to raise my children without any rules and mainly through relationship building; I allow them to make mistakes. So when I wanted to research, at Unitec, *The Impact of the NZ High School on my Family*, it was quarantined immediately. One of my lecturers, after genuinely listening to me, recommended that I read the American publication titled, *The University in Chains*. [I ordered the book but only read it much later.]

I was indeed already on a mission to create an e-college, as I referred to it at the time, to encourage critical thought and invite discussion; particularly on topics of public life, which I considered to be the real purpose of higher education. This was of essence to me as I specifically enrolled at Unitec for their emphasis on real world experience. I made it clear right from the start that my studying is not to only obtain another qualification or produce a thesis ending up in an archive, but that it had to make a difference to my immediate world. In hindsight, I now know that my thesis topic was probably viewed as un-patriotic criticism; a hot potato. I was oblivious to the academic bureaucracy that would stop me from doing creative learning or objective research. I had an inkling sense though, that the school and its subject based education may be the root cause of societal abuse and violence.

I guess that one could say that, based on my personal circumstances at the time, I was looking for a kind of topic to research and benchmark my experiences of social injustice. And so I had the chance to write two more papers (Appendices B and C) [The first and second ones being for my Curriculum and Assessment course], now as part of my Equity in Education course: (1) *Domestic Violence: the invisible national disaster*; and (2) *Motherhood: from painful privilege to paid position*. With the fifth and sixth papers though, I ran into an authoritarian convention and there was no way for me to get past it. I completed the tutoring at Unitec, for my Technologies for Learning course but when I wanted to do the assignments I was not allowed to research emerging technology and do a professional development plan for my own 'imaginative' e-college; it had to be done on an existing learning institution.

I am by no means a digital tools person, however, I have an excellent understanding of what information technology can do for me; so I did not submit the above-mentioned papers but kept working on my own course. As explained earlier, I could not afford to pay an expert to develop the software I needed and subsequently invested in

RealStew Connect Limited. My inherent motivation remains, however, not only to keep achieving very good grades, but to fully establish the global online social education e-commerce network of the 3rd millennium. An emerging tool, customized for Dark Horse University™, is set to help me achieve exactly that, creating income and accompanied voice for the disadvantaged, disengaged and disempowered, starting with Aotearoa New Zealand. As a champion of the emerging tool I trust that I will eventually pass my Technologies for Learning course in a real life manner.

The time came that I read *The University in Chains*, in which the author (Giroux, H. 2007, p.26) states:

Like the consumer goods that flood American society, immigrant workers, refugees, the unemployed, the homeless, the poor, and the disabled are increasingly viewed as utterly expendable, relegated to a frontier-zone of invisibility created by a combination of economic inequality, racism, the collapse of social safety nets, and the brutality of a militarized society, all of which designates and constitutes a production line of human waste or wasted humans.

I was shocked when I realised how well I fitted, at the time, Giroux's described profile; my foreign language, mother title, crowded living, welfare allowance and alleged insanity. No wonder neither my special circumstances application nor my credit transfer application were understood. From consumer driven education, I now take that they might have thought that I was too long away from getting any job; so why bother? Unlike others who might not be able to swim against the tide, I was not to become the taxpayer's curse. I therefore concur with Giroux that tertiary education should include envisioning a new future and intervening into societal life. He explains that any university which is influenced largely by government and industry fails its ethical purpose of pure learning. Unlike America, occupied with war, I have often experienced that Aotearoa New Zealand is occupied with fun; that some people delight in abuse and violence

against those described by Giroux. Integrity should not make room for profit and fun.

As I completed the tutoring, at Unitec, for an Educational Research Methods course, I have now used the learning from that to write this book as my real life dissertation. Since my work is not built on any existing learning institution and it cannot be contained within the government-industry-academic framework, I have decided to use this public academic approach to make way for informal learning to be recognized in the formal sector. The final compilation of my credits achieved will obviously not fit any set of prescribed courses to make up a pre-determined curriculum for a Masters or Doctorate. I trust, however, that I will find an existing tertiary institution, nationally or internationally, willing to assess my collection of knowledge and experience and grant me the appropriate qualification. To live in integrity with my initial intention for any further studies to make my immediate world a better place, I have to learn what I want to learn, when I want to learn it, and how I want to learn it.

I have completed, at Te Wānanga O Aotearoa (University of New Zealand), an NZQA Level 2 course, Mauri Ora, to understand the basics of Māori. I now embark on another Level 2 course, Te Ara Reo Māori; to learn conversational language, the customs, and to visit a Marae (Māori meeting house). If the academy was a place for pure learning, then, between my overseas post-graduate studies, which were not transferred to local credits as requested, and my Māori studies, which are needed to be a Teacher of Entrepreneurs in, then I would have enough credits already to obtain a Master of Education, which makes this book, including the appendices, and its subsequent research, a Doctorate study. Coming straight from Mother as my only title, and achieving an A grade in the very first paper that I completed at Unitec, is evidence that I kept abreast of developments, while at 'home'; therefore my overseas post-graduate diploma in higher education, achieved *cum laude*, should not be classified by them as "dated". Nevertheless, I risked diverting my learning away from

control and trust that it will be understood once the tangible results are there.

I guess that you can now see that all of what I am doing is pioneering, including my studies. This is why I will proceed with doing the research in a pioneering way too, which is to take place over a three month period from April to June this year as part of delivering my seminars, workshops and consultations in Auckland. The sessions are running, however, their content and delivery might change and other sessions might be added or taken away; basically anything can still change, after the prior pilot period, and research will only begin once I have finalised the sessions and I have received adequate public support for the research to be part of paid sessions in such a way. It is worth pointing out that I see my customers as learners, not students, as my sessions have no pre-determined outcomes; each learner is their own assessor of what they have achieved.

My methodology is *action research* because I will bring about change as I deliver these sessions, and throughout, I will do *qualitative analyses* only, asking one open ended question to all of my learners, with no obligation to answer it: "Is society hurting your family? Explain how..." No other details such as names will be captured. I will be the only person reading the answers, collating the issues, and summarizing the results and findings. My own personal and professional living experiences in the areas of health, education, business, law and government, arts and culture, media and technology, and family plus the issues from my learners will be compared against the work of Dr Rudolf Steiner, as my chosen literature reference, as well as, local Anthroposophical practitioners in the various fields, and my recommendations and conclusions will be compiled from that. Should any unexpected circumstances necessitate any change of action, then it will be clearly documented and explained.

I will now give you a glimpse of what is to be built on the release of the book. By this time, the next stage should be underway, which I,

for now, refer to as Action Good Samaritan; reversing social welfare dependency. This is when the emerging tool, discussed earlier, should be in place as a catalyst for helping people to start their own small businesses, also creating a passive income stream for themselves. Dark Horse University™ will then run more training sessions to equip people with the skills to grow their enterprises, also including share trading. I will, through public speaking, keep balancing perspectives of society, to inspire and give more people the courage and confidence they need to affect change in their lives. While the action research for the book, Transformative Governance, will be done mainly amongst people living in Auckland; the initiative, Action Good Samaritan, might be carried out nationally, across the country. When this stage of the transformation process is running, by the start of the 2014 financial year, then I will have adequate evidence of my work to enable registration, in an entity yet to be determined, of Dark Horse University™.

This brings me to the third stage in this transformative triad; a Hikoi Tour (Māori road march) over a three month period from September to November next year. I will be jogging through Aotearoa New Zealand, as far as I can, accompanied by crew, and followed by a bus, carrying the luggage (and sissies!). Touring with us, might be, the Auckland City Dukes' core cast of a revised stage production, *Racoon - the Musical*; once again, to celebrate the joy of living in a multi-cultural Aotearoa New Zealand. As I was unable to study and write the said thesis, *The Impact of the NZ High School on my Family*, and with the new information and experiences that since came to me, I will then publish an amended title, *From Stropky Waitress To Hatching Entrepreneur*, giving evidence of the impact of the Crown on my family. This book, however, will not be written by myself, but authored by a Kiwi investigative journalist, who studies my post-separation story to give his own account of my journey. At the time of the Hikoi Tour, late next year, Dark Horse University™ will release its healing spirit: an anthem recorded by local artists.

In conclusion of the Prelude to Transformative Governance – Manifesto for Aotearoa New Zealand, I empathise with former South African President Nelson Mandela, when he said, after having spent 27 years in prison, in his autobiography (Mandela, N. 1994), *Long Walk to Freedom*, that, to be able to impact society you need to first have changed yourself. In pursuit of my life's purpose, I have walked through the maize for the past 13 years of residing in Aotearoa New Zealand, yet along the way, all the clues from the universe and encounters with the residents of Aotearoa New Zealand, slowly but surely transformed me into the woman I am today. Now out of the maize, on time, at the beginning of 2013, I am ready to lead, together with my merged Namibian-Kiwi family, those who want to leave the maize and follow the dawn of a new horizon. Apart from setting the trend for a bright future *for all*, this Prelude also explains how *Society* has hurt my family and to hear from others whether they experience the same, so that the way we do life in Aotearoa New Zealand, is transformed. It is not written to 'kill' any person, so please do not use it as grapevine gossip; let love be your only weapon. As this Prelude goes viral, it might draw controversy and debate over MY life though.

May my integrity and authenticity be the test!

Susanna Susara Kruger

To attend any of my seminars, workshops and consultations, to recommend them to others and to order a copy of the book, TRANSFORMATIVE GOVERNANCE – MANIFESTO FOR AOTEAROA NEW ZEALAND, visit:

Furthermore, should you want to pass on the FREE PRELUDE, by email in its pdf format, including the letter, to all people on your database or social media platforms, you can do so, without the permission from the author. Should you be unable to attach the pdf as such, then you can simply send people the link to my website:

Any feedback, negative or positive, let it, however, be constructive may be addressed to

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[Translated from shorthand notes, in German, unrevised by Steiner.]

APPENDIX A

UNITEC NEW ZEALAND, MT ALBERT
CURRICULUM AND ASSESSMENT IN EDUCATION
(Assessed Version dated 21 May 2010)

Shortened Version dated 26 August 2010
ONLINE CALLING CURRICULUM AND EVALUATION SYSTEM
Susanna Susara Kruger

PRESENTED AT 14th ANNUAL WAIKATO MANAGEMENT SCHOOL
STUDENT RESEARCH CONFERENCE: MONDAY 18th OCTOBER 2010

INTRODUCTION

Providing an education system for students to follow their calling rather than a career is what I am living for and making it happen is what I am willing to die for. This paper is an invitation to people for helping me to establish an *Online Calling Curriculum and Evaluation System (OCCES)* whereby 'disengaged' students can, through informal learning, obtain equivalent qualifications and recognition than those currently being offered by the formal schooling system.

I adopt the Early Childhood Education (ECE) definition of curriculum, which refers to the total package of all learning taking place through an under-five's childhood years, or in this case, a teenager's life (Te Whāriki, 1993). I focus on the Enactivist Learning Theory, which considers environmental holistic learning of a person as body, mind and spirit (Sumara & Davis, 1997). For assessment, I look at it through the eyes of the main stakeholder – the learner (Dunn, Morgan, O'Reilly & Parry, 2004). These three strands, weaved into one rope, forms the strength of my personal learning philosophy on the undeniable value of informal learning, which is ignored by the authorities of a post-modern age.

My critiquing of The New Zealand Curriculum (NZC, 2007) is mainly from the perspective as parent of two teenage daughters with a diverse friendship group plus my own experiences as learner in various environments. Over two generations (1960 to 2010) and two different countries (Namibia and New Zealand) nothing much are different as the formal schooling system remains a game of gaining power and status for the ruler of the day and their children (Musgrave, 1992). Industry still hires 'knowledge' rather than 'attitude', while knowledge or skill is easily taught but attitude makes the difference. My dream is to pioneer the *OCCES* for New Zealand (NZ) as a multi-cultural nation and making it an international prototype. It is to commence with catering for the teenage years and eventually for all ages.

THEORIES FOR CURRICULUM

After 10 years of raising children in NZ, I came across several beliefs and practices that I thought were long gone. In helping a friend to pay her child's school fees, I discovered that academic subjects such as Mathematics are fully funded, while practical subjects such as Cooking had to be paid for. As relief teacher, I learned that the practical subjects are earmarked for the 'less intelligent' student. As reader-writer helping children in class, I saw that little teaching is taking place but mainly class management. As school secretary, I noticed that gender and race inequity is still the order of the day. As mother, I experienced that school and life for my children are not holistic but parallel. As friend of other parents, I picked up a big discrepancy between the 'cutie toddler' I met a few years earlier and the 'teenage alien' of now. Is the NZC to be blamed?

I examine three theories for curriculum, the first one being the concern about 'overcrowding' of the former NZ curriculum framework, resulting in the reduction of the number of achievement objectives in the revised NZC (McGee, 2008). I support a curriculum with a legion of options for a world which reflects exactly that – unlimited possibilities (Barnett, 2004). This would close the gap of

disparity between academic and practical subjects or perceived 'bright' and 'disengaged' students.

Secondly, key competencies have been flagged into the NZC, however, in essence it remains a performance model with specific learning areas set around a pre-conceived concept of knowledge with high emphasis on competition, creating win-lose situations for students and ultimately society (Scott, 2008). Tomorrow's world, with the strong march for globalisation, should provide for a competence model whereby learners have a real say over what they want to learn, why, when and how (Bernstein, 1971). A competence model for teenagers, who are highly computer literate, would make the e-school a reality and the forerunner for the Global Electronic University (Milojevic, 2000). Making life and school holistic - one journey - is part of globalisation.

The third theory is the School effectiveness/improvement model whereby all effort and resources are put into creating institutional strength for a scientific-based curriculum (Sammons, Hillman & Mortimore, 1995). NZ schools are commercialized and run around values of individualism, materialism and competitiveness with a lack of depth and wisdom. Even though current practice is to incorporate a community of learning and some aspects of awe and wonder, it does not provide a holistic education (UNESCO, 1996). To follow one's calling, an authentic situation for learning is required, penetrating deep enough to find the wisdom to change one's world.

THEORIES FOR ASSESSMENT

Being a mother for 17 years, I sat through many bragging parades of parents wanting to convince me their little offspring is the best. I stood at sports fields listening to the comments of parents coaching their children rather than supporting them. I saw many children crushed under embarrassment because they are being compared with a sibling. I eavesdropped many parent-teacher-interviews and being stunned by parents' drive for excellence. I witnessed teachers

filling in the grades and struggling with empowering adjectives in report commenting. I experienced the craziness of stars, lollies and certificates as reward systems based on praise. I insisted on my child taking a subject against the recommendation of the teacher, whose professional opinion was only about grades and the welfare of the child ignored. Personally, I lived through many disappointments having failed the judgement of another human being.

I now examine three theories in order to explain an evaluation model catering for a competence based curriculum. Firstly, the Work-Related Teaching/Learning model whereby working learners, whether employees or volunteers, learn about living in this world in real situations. In this model, assessment takes place as a factor of the work itself, community, family, economy and politics (Brown, 2004). I want to broaden this concept by comparing the life of a person or family as the main vein in a leaf and spreading out to six sub-veins of health; education; arts and culture; media; law and government; and business. These sub-veins determine the success of the main vein, vice versa. Assessment, therefore, cannot be done by educators mainly as in the current assessment system; real world evaluation is needed.

A breakaway from formal assessment practices will be a challenge to the taken-for-granted assessor who does not know otherwise and the competitive parent who wants their children to achieve what they missed out on. The second theory to examine is the Socio-Cultural Assessment model as used by ECE whereby community, competence and continuity form the three corners of the triangular symbiosis (Anning, Cullen & Fleer, 2004). Learning is lasting when it is co-operative, contextualised and ongoing. In the context of teenagers rather than under-fives, I regard community in a larger sense as the combination of the six sub-veins mentioned in the previous paragraph. The ECE assessment methods of learning stories, observations and parent feedback are easily related to testimonials, self/peer/parent commentaries, profiling and photos/videos/posters in a competence based evaluation system.

The third theory is the grading game: norm- and criterion- referenced assessment, which is a complex system whereby each stakeholder attaches different values to the process of grading (Dunn, *et al.*, 2004). Such a performance driven assessment system cannot bring good to the creative socio-cultural mind. From my observations, most College teachers are choleric-melancholic personalities (Littauer, 2000) and therefore excellent at assessment processes, resulting in the sanguine-phlegmatic children being pushed out of the system. NZ needs a valid evaluation system, which relates to the real world, containing of the six sub-veins of their world (Dunn, *et al.*, 2004).

Just as profits is not the purpose but the reward for a business when the customers are happy for the difference the product/service made to their lives (Kovess, 2000), so qualifications should not be the purpose but the reward when students are fulfilled for the difference the learning made to their lives. To raise standards will not save us from self-destruction; we need a fresh approach. Standard setting has been overused and one's own sense of satisfaction or success based on criteria of the heart is overlooked (Cowie & Carr, 2004).

A future generation of passionate achievers cannot be assessed by a former generation of calculated assessors as it will take a lifetime and too much funding to change old habits. It does take intervention and invention to break from the past to allow the Y and Z generations (The Social Librarian, 2010) to reject labelling and become a 'be-me-generation'. Surely, youth from our Y generation is adequately self-made to take a leap and help create an online standard setting system catering for the *Calling Curriculum* whereby the Z and 'be-me-generation' would be able to live the lifestyles that the Y generation only dreamed about. Such drastic departure from current practice will demand politics and funding to make the way for the *OCCES*, which would be beneficial to the learner as the main stakeholder.

APPLICATION OF THESE THEORIES

The *Calling Curriculum* firstly appeals to those who acknowledge that they have a soul that responds to an Energy or Being in the universe. The purpose is to answer: 'Who does my Caller want me to be? What kind of world does my Caller have in mind for my 80 odd years on this earth? How am I to become the leader of my life in this kind of world?' A leader is not someone in charge of others' lives - they are managers - but someone in charge of their own life and in control of their destiny. We are all called to be leaders, regardless of presumed status, race, religion, gender or age. Barack Obama did not have the formal experience while running for President of the United States, however, he carried a vision for solving a problem no-one else had (Wolffe, 2009). Certainly, his Caller related his desires into a purpose for America.

The *Calling Curriculum* secondly appeals to people who see themselves as global citizens even though they remain located in NZ, being part of a multi-cultural nation. The competencies of the curriculum will be as many opportunities as the learner can possibly be exposed to and across local, national and international territory. From a young hairdresser, without a college education, to successful entrepreneur and 'one of the most electrifying speakers in North America', Patricia Fripp's success is due to every opportunity she took, does not matter how trivial (Fripp, 1998). I learned more having failed something than having passed tests. The *Calling Curriculum* will establish competencies for perceived fail and pass situations. Life offers one successes that lie only in the fact that they are known to the one who achieved them (Mandela, 1994). As Andy Andrews says in his New York Best Seller, "failure is a myth" (Andrew, 2002, p.71).

The *Calling Curriculum* thirdly appeals to people who recognise that a real economy is achieved as a result of the physical, mental and spiritual health of its people. The curriculum will centre around the renewing of the mind so that a new generation will question existing practices, not as a way of rebelling against the past but rather a way

of searching for authentic answers. This will provide them with different avenues, transforming in body, mind and spirit so that they are better equipped to contribute to the community in the six sub-veins. The *Calling Curriculum* will provide the workforce for an industry in the 'Passion Age' as described by Charles Kovess (2000), who practised business and taxation law for 20 years in Australia. Apart from swapping budget priorities to fund the *Calling Curriculum*, the larger community will not only become its purpose and competence, but its resource too.

The *OCCES* will provide a current profile of the progress of the learner. Like 'facebook' it will be funky, fun and friendly to use and share with the community, who will be the evaluators; people from all angles of society. The learner will be the administrator of their own site, which contains the evidence of their curriculum. The site will include dreams that they aspire for and role models they admire. A prospective employer or organisation will be able to evaluate and recruit someone from a big picture perspective or in detail and directly from the profile rather than from a report, curriculum vitae and references. Surely, such an online calling curriculum and evaluation system would not only please but excel the learner.

THEORIES OF LEARNING

What have I learned in class over my lifetime? I can hardly tell you. What have I learned out of class? I can tell you many a detailed content, place and people involved. Talk about the Shakespeare book I studied at school over a year: I cannot tell you anything. Talk about the Instant Cashflow book I read over a weekend: I can point out key issues on specific pages and their relevance to my life. How did I manage to achieve my teaching diploma with full distinction after bare minimum study time? I had two years experience as teacher before I did the formal learning so I had a real world to relate all learning to. Why would I do a Master of Education if I cannot even secure a teaching position or if my current teaching qualification is

assessed as 'dated'? Post-graduate study is my tool for turning this misconception into a lifestyle for others.

Informal learning is defined as all learning taking place as part of one's daily life and interaction wherever you are, usually outside of class, often studying role models or gurus (Wikipedia, 2010). It includes incidental and accidental learning as well as the learning that comes from being alert to the hidden and null agendas of life. It is mainly experiential and certainly holistic. It does not follow any specific curriculum and is not organised into subjects and tests. So far, this kind of priceless learning is hardly recognised by industry, academics and professionals. The OCCES is the key to officially opening up the informal world.

The Enactivist Learning Theory explains my own learning experiences as I simply learned the things that impacted my world for better or for worse (Biddulph & Carr, 1999). This theory also supports my detest of assessment, since a focus on action or experience cannot predict what learning will occur and cannot be dictated by pre-determined learning outcomes. As body, mind and spirit we have to include not only the thinking and doing but feeling too (Kovess, 2000). This kind of learning requires co-operation between the learner, a parent/coach/mentor and the community (defined earlier).

My own learning and specifically the lasting informal learning can be understood through the psycho-cultural view of learning through enactive, iconic and symbolic modes (Bruner, 1996). However, from personal experience, the three modes are more or less following a sequence: action first; then understanding the imagery; and then being able to articulate the learning through language or numbers. I very well relate to Bruner's 'spiral curriculum' as I often learn a concept at various levels (Bruner, 1996), making more and more sense as I go. I take charge of my world by understanding it through my own eyes and within the relationships I have. Life is a school whereby discovery is the science of understanding it and fulfilment the reward.

The NZC is influenced by the Behaviourist theory of learning, which is at the opposite side of the spectrum than the Enactivist theory of learning. This is why the 'bright' students manage to pass an exam without knowing what the content is really about, or not for long, because the parts did not form a coherent whole (Begg, 1992). The students who do not manage to pass the same exam are labelled as 'disengaged.' As a big picture person, this is why I cannot remember any of the history I learned at school, which was suppose to tell a story, but was so fragmented that the story got lost in the parts.

ISSUES CURRENTLY CONTESTED

The Ministry of Education has three agendas yet none are evident in current practice:

- (1) Parents as first teachers (Mutch, 2005).
- (2) A seamless education system (Mutch, 2005).
- (3) Turning out good citizens (Holt, 1970).

Parents as first teachers

There is the need for an adult to be the curriculum leader; however, the adult does not need to be a teacher. The ideal is for a 'potentiating environment' whereby adult and student both are equally responsible for the learning (Claxton, 2004). It is not enough to be student-centred; it has to be student-driven, or for this matter, family-driven. Focussing on the physical, mental and spiritual health of the family will have lasting benefits for the entire community.

Education is a lifestyle, not a process (Dewey, 1997). Learning is in every choice we make. That is perhaps why a teacher told Baker that, 'We don't live in levels, we live in whānua' (Barker, 2008). Mass education is a philosophy of the past and does not belong to the third millennium. The *Calling Curriculum* is a learning system driven by the family for the benefit of society. Life is a series of lessons to be lived

to be understood and who can do this better than the whānua? Educate the family and we educate a nation.

As reconciliation in the Republic of South Africa started with the President (Eastwood, 2009), so transforming a nation starts with educating the parent/child/family. Putting the family first is the best investment a nation can ever make. Currently the relationship is between education, politics and school governance (NZC, 2007), while it should be a relationship between family, politics and community. Once the six sub-veins of community serve the family, all other problems of society will be dealt with too and in a much cheaper way than currently.

A seamless education

The ECE and NZC pride themselves focussing on process and strategy rather than content as well as interests and strengths rather than problems and weaknesses (Carr & May, 1996). I noticed that even in the practical subjects there are so much process and strategy that students are still 'disengaged'. Even in ECE, the 'learning curriculum' is so full of process and strategy that it distracts from real learning and enjoying the journey (Claxton & Carr, 2004). Many experts fail in life because they have lost track of the big picture or they have not overcome their weaknesses.

The ECE and NZC are not only based on different models of learning, but are contrasting each other so much that it would be hardly possible for them ever to provide a seamless education. Curriculum-making for the ECE is in essence socio-cultural while for the NZC it is scientific with a modern slant of school effectiveness/improvement (Scott, 2008). Therefore, the definition of curriculum for these two are different too and so all the other key aspects such as purposes, aims and intentions; principles; learning areas; and skills (Mutch, 2005).

Key Competencies (NZC, 2007), I found, is something that only come into consideration when its assessment time; in practice they are not integrated in the curriculum. Values (NZC, 2007) are not only shallow but have to be taught by a middle 'man', the teacher, whose own personal beliefs is a buffer to cascading these values. Principles (NZC, 2007) are incomplete and simply not practised. Pedagogy (NZC, 2007) is still a 'What do I do Monday?' approach. Without the integration of the key competencies, values, principles and pedagogies as well as the integration of the eight different learning areas, the education system would not be seamless.

Institutional schooling is fragmented in its essence and will hardly bring about a seamless education. The new approach must be rather than trying to bring the community into the school, to bring the schooling/learning into the community. This way society will benefit from both formal and informal learning as well as learning through strengths and weaknesses. John Maxwell, who influences the lives of more than one million a year, claims that everything he is coaching people on he learned through overcoming his own weaknesses (Maxwell, 2000). Learning is like brushing your teeth, you have to do it daily. A combined journey of life and learning will provide for authentic holistic development.

As true principles of life do not change over generations but only how we live them, we have to be principle-centred rather than deriving our security from people or money or qualifications (Covey, 1992). Moral values are the principles we need to teach, otherwise we cannot expect to have a society respecting each other or to have low crime rates and good health. Moral values have to be identified, defined and taught to create a seamless lasting learning experience for the third millennium society.

Turning out good citizens

External motivation can take away rather than add to the ongoing success of students (Lepper & Greene, 1978). This is one of the main

reasons why students do not turn into the good citizens expected. Traditionally, the Church of England was to provide basic education to upgrade 'the moral fibre' of children (Goodson, 1996). Most adults still think that being less civilised according to western norms means less intelligent or less moral. The third millennium people, while having easy access to an unlimited source of knowledge, will not see knowledge as power but demand social justice, moral values and a good standard of living for each home.

I do see the school as the gatekeeper that stops success for certain groups that do not fit the norm. The call for norms is so loud that everyone who finds themselves outside the norm of the day is being considered 'abnormal' or 'disengaged.' The 'normal' person still thinks of NZ as a bi-cultural nation, while a globalised third millennium diverse population will consist of a people who can speak three and up to five languages, making foreign relations a reality for the individual. Institutional bi-cultural learning as with the NZC (NZC, 2007) will not survive the 'Passion Age.'

Citizenship of planet earth is leadership of one's world, so from birth to death, we are to develop the skill to take charge of our life and being in control of our destiny. Life is the school for learning how to be the best leaders we possibly can. There are stages and situations where we cannot do it for ourselves, but in general, each person lives or dies by their own choices. No-one is to be blamed for our apparent failures or successes, however, others' responses could make our journey a nice or bad experience. In situations, we need to look for the good and we might have to deal with legitimate anger against our adversaries. If we keep reaching out to others, even during tough times, successes and relationships do catch up. Leadership is still being taught as having a position while it is a passion, including skill, attitude and purpose. Being a leader is in dealing with one's troubled world (Wolffe, 2009).

Charismatic speakers are great entertainers, however, they are not necessarily leaders. Managers might be thought of as leaders,

however, if they do not build their empire on passion, they are not leaders. Top leaders are perceived as unrealistic (Robbins, 1991) because of their passion. A real leader does not run away from suffering, they embrace it (Andrews, 2002). The third millennium leader needs to have walked a tough journey of self-discovery and changing oneself in order to acquire the skill, attitude and purpose required to become an authentic leader.

CONCLUSION

The Calling Curriculum, eventually, is for everyone in the community, whether 'bright' or 'disengaged', regardless of presumed status, race, religion, gender or age. However, it will speak to families who have --

- (1) The authenticity to question the world from an upside down perspective to search for real answers;
- (2) The quest for becoming everything they are capable of becoming; and
- (3) The will to make their life an experiment of living life to the fullest.

A calling includes a career, however, a career does not necessarily include a calling. Following a calling is a journey of becoming an authentic leader.

Next step is to seek support from like-minded fish, for an all inclusive curriculum, causing a big enough current to change the direction of the stream.

New Zealand: setting the trend in human technology, politics and history!

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APPENDIX B

UNITEC NEW ZEALAND, MT ALBERT EQUITY IN EDUCATION - PART 1

DOMESTIC VIOLENCE: THE INVISIBLE NATIONAL DISASTER Susanna Susara Kruger 8 March 2011

It was 22 February 2011 and I came into my tiny hostel type apartment and found, on the television, Christchurch destroyed by an earthquake, resulting in multiple fatalities, damaged infrastructure and rubble. They survived the bigger earthquake of 4 September 2010, but this one brought utter devastation. A huge number of aftershocks turned rescue efforts into recovery and the nation into mourning. I thought about the big earthquake of my own life and the smaller one that followed but left me devastated and the many aftershocks. I cried, however, not for those affected by a natural disaster outside of their control, but for those affected by the invisible national disaster: domestic violence.

On the morning of 4 May 2010 the locksmith replaced the lock of the family home's front door and handed me a new set of keys. I was determined not to let my husband, who moved out the night before, back into the house again. My mother and brother were visiting so he could not try to break my neck or back anymore. He decided to move out for a while and to return once my family had left. I had decided not let him live the nonsense of a married and single lifestyle any longer. I had to somehow protect myself from my husband's sexual abuse. Finding out that he could not walk back into the house freely, he got mad of being separated from his possessions and assaulted his own daughter when she tried to protect her mother from his abusive verbal attack. Hysterically, I called the Police who reported that there was no violence as they found no blood! Nevertheless, a Temporary Protection Order was granted, but I was reprimanded by the Police

and Family Court that I had no right to lock the man out of his own house. I had thought that a man who packed his bags and moved out voluntarily had given up his right to simply walk back into the house whenever it suited him. For the sake of privacy, a landlord does not have the right to walk into his tenant's home without an appointment. It now seems that a mother is not allowed to protect her family against a violent father; unless she is able to show blood and bruises.

I left the North Shore Family Court with the knowledge that my husband had been legally encouraged to keep hurting me. I now had no family in New Zealand and no-where to go other than a Shine Women's Refuge home. My deepest grief was not that the Temporary Protection Order had been discharged. It was that the judge accepted the very reasons why my husband was able to consider it his right to be abusive, using even family and church people, to find me guilty. It now gave my husband even more reason to be abusive. It seems that the judge based his decision on not having had enough evidence, but my evidence was actually in my hands in the hearing but was considered technically too late for submission. The judge seemed unable to see that any man who has that much influence can turn his wife's own blood family and their church against her. My husband immediately started to phone and demanded to come into the house that very night while naturally we were making every effort to delay this. I had to stop the physical abuse, so on the morning of 2 October 2010 I had no better choice but to leave the family home with my two teenage daughters to live in one room at a place behind security gates. Realizing the fundamental power of the rich majority over the poor minority caused me one anxiety attack after the other; I had never experienced this before. It was an earthquake; a devastating shake of my long held belief that justice could prevail.

Three months of increased emotional abuse followed. He took photographs of the place we lived and constantly phoned. Intimidation, harassment and tantrums on the sidewalk became the

order of the day. Then I was served with a Parenting Order out of the blue. Pointless arguing back and forth over properties and possessions just did not bring us anywhere. Further adding to all this was the emotional abuse from my own family who took his side and the local church still debating the reasons for him having the right to be violent towards us! Then the wonderful Women's Centre, Living Without Violence agency and Salvation Army who offered much help but also left me feeling helpless at the same time. After my lawyer's letters failed to get my husband to provide a roof over his children's head, on 14 January 2011 I put a stop to all the emotional abuse and moved to a 3 single bedroom apartment in Auckland Central, not disclosing our new physical address. I had to start from scratch without a job and my share of the relationship property, vehicles or chattels. By then the evidence of all the abuse was no longer hidden away on the inside. It was physically showing up clearly: sagged eyes, headaches and lumps in my breasts. Who is held accountable for my ill health?

I had at last put a stop to my husband's developmental abuse. On 24 February 2011 I found myself at Unitec, Mt Albert, doing a Master of Education and attending the Equity in Education class. My programme director provided me with a revised pathway for catching up on my assignments so that I would be able to start my thesis on 'The Impact of the NZ High School on my family' by mid-year. As part of this I saw myself re-building the ruins left by my earthquake into a living legacy; the kind of life I always dreamed about. She asked me whether my personal circumstances have adequately been restored for me to make this kind of commitment. I answered her with a laugh, knowing that if I had to look at circumstances I would be trapped by the rubble and die. We had immigrated to New Zealand in 2000 as I was doing a Master of Business Administration and gave it up to take care of my children and further my husband's career in a foreign country. I enrolled for my MEd in January 2010 and it became the biggest threat to him so much so that he downloaded literature from the internet in an attempt to explain my 'intelligence' to family, friends and colleagues as if it was a mental illness. It seems the

narrow minded person is calling me insane and the enlightened person is calling me highly intelligent; only time will tell.

After 10 months of being legally separated I still did not receive anything from the relationship property division of six properties, three cars, two motorbikes, household goods and furniture. I settled my 14 year old daughter into a new school and her 17 year old sister into university while living on the domestic purposes benefit, food parcels and as many allowances and grants I could get. Then my computer broke down and so did my chance to rebuild my life unless I applied for the last possible job I could. On 2 March 2011 I decided to put a stop to my husband's economical abuse and apply for the position of sex worker on the basis of using my skills and experience as a wife. We had 2-minute noodles for dinner the night before and my children went to school and university without breakfast while the Family Court Officer told me that the judge would make a decision on the Parenting Order on the same day, in my absence. She did not want to grant me extension as I did not have a lawyer to represent me! After 20 years of working for one man I received no pay and found it a waste of money to prove my motherhood while I have teenagers who know who their mother and father is.

I completed the Census 2011 form in my maiden name as Susanna Susara Kruger, the European African mother of two teenage daughters and having no religion. I live under the care of Auckland City Mission and trusting the redemption of Jesus Christ. I am becoming who I choose to be and I am no longer defined by what others think of me; nothing can destroy who I really am. I may have lost the battle against family, church and the Family Court but I have won the real battle, gaining the respect and favour of real people, who understand the need for real money to care for real children, just like mine. From my experience, domestic violence is what it says. Violence does not only mean blood and bruises; it includes all psychological effects of sexual, physical, emotional, developmental, economical and social abuse. Domestic does not only mean the family unit; it also refers to the home affairs of the nation. This makes

domestic violence the invisible national disaster. On 8 March 2011 I decided to stop my husband's social abuse by making it my mission to outrun the symptoms of domestic violence and to tackle the cause of domestic violence publically.

On the top of what was left of the Christchurch Cathedral, in my thoughts, I saw a colourful bird, shaken and obviously hurt. Bird-with-no-name contemplated why no-one was coming to search for her or rescue her or crying over her. Then Nameless Bird remembered what the other birds in the cage were saying when she had been caged and complaining about life in the cage. One bird said, "To be happy in the cage, you should simply obey the rules of the cage." Another bird said, "What is this cage you are talking about? I have never seen a cage." And yet another one said, "Why did you come to live in the cage, if you don't like it?" The psychological earthquake which broke my cage shatters my beautiful body but focuses my wisdom, courage and compassion more than survive.

Affirmative action for a white woman in Africa was totally misunderstood and fatal as the suicide of a teenager in New Zealand. In Namibia, after suffering two miscarriages and aborting an abnormal foetus at five month's pregnancy, I brought two healthy babies into the world. At the same time, I competed for my share of the white male dominant corporate world without ever taking maternity leave. While breastfeeding in quiet corners and having my mother and maid to help me out, I travelled overseas for business trips and did not dare to mention my family or I would not get the next promotion. After Namibia's independence from South Africa and several nationwide advertisements to fill the vacancy with a black man or woman, I was affirmed into the position of Deputy Director for Public Service Reform working in the black political arena in the Office of the Prime Minister and specializing in the Ministry of Education, Culture, Youth and Sport. I became the most hated pet of my white siblings and inlaws but since the position was accompanied with a very good salary I was tolerated by all and loved by my husband!

An opinion by women (Bacchi & Eveline, 1996) views affirmative action of women as totally unfair unless for the sake of having more women in roles where they can further women affairs. It took me a few years in this high profile position, believing that I was representing women, before I realized that to really further women affairs I needed to be a well educated woman at home. I resigned to start my own consultancy still doing more or less the same job but from home. I was at the top of my career at the age of 36 and still nothing much changed for women, neither personally nor professionally. Professional women, even though they might be married and have children, cannot impact the world of women unless they have walked the grassroots road of their clients: ordinary wives and mothers. Talking about women did not deliver results so when we immigrated to New Zealand with no support network I decided to put all my ambition into being a complete woman rather than advocating for women. Affirmative action of a white woman in Africa might be envied by white female academics and professionals as well as white male dictators but it gave me the framework for what it takes to put the same time, energy and money into my home.

In New Zealand I invested all my professional skills, experience and resources into building our family and our home. We came here primarily to give our children a better future and their passport to the rest of the world so that they would not be trapped in the turmoil of Africa in the years to come. I spent hours at the side of swimming pools and netball courts and in the classroom and parent-teacher associations, doing parenting the Kiwi way. Over the past 11 years, I settled my daughters into new schools six times, moving after their father's work and once again after our separation. I helped them from not being able to read, write or speak a word of English to now being well equipped Kiwi kids. With all my past leadership roles I then became an administrator by default in part-time jobs for cashflow while raising the children. I attended one property seminar after the other and dragged my husband along to a money-making boot camp in Australia, implemented all of that and invested in property, shares

and business. I gave up my part-time jobs and business ventures five times to relocate after my husband's work and had to change surgeons midst dealing with cervical cancer. I kept cooking, cleaning, studying healthy living also nursing my family. I represented my husband at his work functions and accompanied him on holidays and motorbike trips. I sponsored and mothered two family members to get residency and settle in New Zealand and entertained overseas visitors for six weeks to three months at a time. I became actively involved in the local church participating and leading projects for the greater community.

As significant investment in home and estate took its toll on our budget and the recession set in, my husband decided that instead of cashing in to reduce financial constraints that he would rather abuse his family into taking care of themselves, not willing to opt for delayed gratification. However, this affirmative action ambitious woman sat on her couch and approached the problem strategically and studying one self-help book after the other, many (auto) biographies of world leaders and the Bible. My husband secretly met with the church leaders and convinced them that his wife was addicted to God and was dreaming about becoming a world leader. Little did they know that when doing my MBA in Namibia I studied for exams while going on Safari trips with two small children and two lady friends in the vehicle and still managed to pass with distinction while keeping my husband happy. When I tried to explain that I was indeed a direct descendant of Paul Kruger, the first President of South Africa and father of the Afrikaner nation and that I was willing, as my forefather, to walk barefoot over the mountains for what I believed, the theologians interpreted this as demon-talk and me claiming to carry the spirit of my ancestor. When at last I was ready to break the fundamentalist rules of theology and divorce my husband, I was confronted by them with 1 Corinthians 7:13 (NIV Bible), "And if a woman has a husband who is not a believer and he is willing to live with her, she must not divorce him." Contesting the fundamentalist theology of a Western Brethren based religion was mental suicide for a black activist woman in a white skin.

I was hoping to find justice through the legal system as Women in New Zealand were first in the world to be given the right to vote. It took me losing a protection order, parenting order and relationship property division against my female legal-aid lawyers and my husband's female legal advisors to realize that maybe feminism was the biggest threat to womanhood and particularly motherhood in this country. Aileen Moreton-Robertson during her Australian Feminist Studies (Moreton-Robertson, 2000) discovered that white female academics and professionals have become their own superiority achieved through trampling on other women who, by choice or lack of opportunity, are not as intellectually expressive as they are. I am a Third World woman who is learning to express myself in the language of the colonial or institutional power, however, it took me a while to understand the perspective of the feminist, especially as on the outside I tend to look like I belong to them. What made them even more dangerous was their association with white males sharing the same materialistic drive. The white male oppression of my ignorant dictator husband was fuelled by the white feminist ego of his legal team and aimed at a wife and mother with a whānau (Wikipedia, 2011) perspective on family; myself coming from a very large family.

Had I been Māori, who had had the time to enforce respect through the Treaty of Waitangi, my case might have been treated differently. Because my husband is a tall slim man with a big title and no tattoos, he was not considered dangerous. I was not given the opportunity to include my teenagers in a judiciary conference as they were not seen to be whānau. The call I felt to take up the responsibility that my ancestors laid on my generation for making good of this world, as Māori do, was demonized even in the Family Court. The need I had, as a disadvantaged woman, for educating myself as others are encouraged to do, was classified an addiction. The fight I put up to get my 50% of the relationship property, as Māori fight to get their land, was called greed. Being forced to live on social security was seen to be my stolen privilege as I am not a native, as Māori are. My

dedication to contributing to my community was thrown back in my face while in Māori world this would have been a treasure. This is perhaps why a Māori teacher once said that we do not live in words on a piece of paper, but we live in whānau (Barker, 2008). I did not obey the rules of the cage, neither did I pretend that the cage did not exist and certainly would I not be held captive in the cage.

The academic and professional supremacy is not the only one with a voice; the public has a voice too. Bryan Gould (Gould, 2011) says in the NZ Herald: "New Zealand judges, lawyers, counsellors and psychologists have made little attempt to acknowledge that psychological abuse exists, let alone provide a remedy." Michael Laws in the Sunday Star Times (Law, 2009) says that in New Zealand child poverty is the result of a parent getting away with not caring for their child; which is actually child abuse and neglect. Guardianship is as much about parents' responsibilities towards their children as it is about control over them. Yet my husband was allowed to bring his children to a foreign country, gave them sole citizenship here, alienated them from family and friends and then abandoned them at the age of 14 and 17 without providing for a roof over their head. Sole parent benefit and receiving child support were meant for those men who made babies but did not want to be their father. Unless social security includes measures of social justice, it is "at best a refuge; at worst a trap." (Obama, 1995, p. 85)

Over the last 10 months I lived through many laws, the one after the other: Domestic Violence Act 1995, Care for Children Act 2004, Children's Commissioner Act 2003, Property (Relationships) Act 1976 and Companies Act 2006. Each one was being dealt with separately and not even the Family Court looked at the big picture, so my children suffered poverty until I realized that justice would not come from the Family Court. From my personal experience as mother of teenagers and of their friends flocking to our home, I am convinced that teenage suicide is the expression of their rights against a legal and government system that breaks up families, enforcing parenting

principles that do not work, leaving the teenager with many parents but no home.

The Ministry of Education endeavours for parents to be first teachers (Mutch, 2005) yet the Family Court treated this teacher-mother as a lesser being than her big title husband. Seymour Papert in 1980 said (Future of Learning Group, 2011, Part 1): "Nothing is more ridiculous than the idea that this [computer] technology can be used to improve school. It's going to displace school and the way we have understood school. Of course, there will always be, we hope, places where children will come together with other people and will learn. But I think that the very nature, the fundamental nature, of school that we see in this process, is coming to an end." Surely, mass education is a philosophy of the past and does not belong to the third millennium and I am teaching my children to follow a calling rather than a career. Education is a lifestyle, not a process (Dewey, 1929) so as wife and mother I worked in and around home to serve my husband, manage our family affairs and be the primary educator of my children. This was as much a profession as a lawyer serving her client's needs and managing her practice and staff. Simply from my real world experience over the past 10 months, apparently failing in the eyes of some, I can confirm that learning and progressing is not an institutional event; it is in every choice we make.

Just as the Christchurch earthquake cannot be separated from the psychological effects it incurs so domestic violence cannot be judged on the basis of blood and bruises only. The earthquake I have experienced and the aftershocks make me realize, like Christchurch which is to be built out of the rubble, any solution for rebuilding my family and so the nation will have to be creative, lasting and real.

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APPENDIX C

UNITEC NEW ZEALAND, MT ALBERT EQUITY IN EDUCATION - PART 2

MOTHERHOOD: FROM PAINFUL PRIVILEGE TO PAID POSITION Susanna Susara Kruger 22 March 2011

Introduction

Reflecting on 11+ years of childrearing in New Zealand, as the mother of an immigrant family, I feel like watching a play in which the stage is changed as soon as I get used to the current one. One characteristic sums it all up, flexibility; I managed to be wife, mother and business partner while relocating seven times in a foreign country without the help of nannas and nannies. I was doing this while relating to people, on everyday issues and small talk, in a new culture and a new language.

It all began on the North Shore in a small house on stilts with a deck and slate stairs. After about two months, we moved into a big house in another suburb but used the upper level only and the bottom part was used to run a home-stay. Just over a year and we moved to Wellington into a large house in a posh area; it was too expensive to run the under-floor heating though. Two years later, we moved back to the big house on the North Shore, still living upstairs only and using the bottom part for office and guests. Slightly over a year later and we moved back to Wellington into a big house and received overseas family. Another year and a bit and we moved back to the North Shore into the big house, this time having extended family living downstairs. Four years later and we fled the house to live in one room at a place behind security gates but still in the same suburb. Three months later, we moved into a tiny hostel type three single bedroom apartment in Auckland Central.

The change of scenes was accompanied by substantial changes in dynamics too. From innocent happy children aged three and six who could not speak, read or write a word of English to well-equipped tough yet tender Kiwi girls, 14 and 17 years of age. From a present dad to one who frequently worked away from home for up to nine months at a time and when around spent his time on Trade Me. From a mother who was used to earning a good salary to one who tackled one money-making scheme after the other while exposing the children to so many new opportunities. From a confident woman to one who dealt with cancer and searched for the meaning of life. From a cheerful family who did everything together to a tug of war between mother-daughters and their father-extended family. From a father who was respected even though he did not seem to do anything to a guardian who has become a man they do not know. From a professional woman who had an answer for every question to a compassionate mother who does whatever it takes to survive. Through all this I coached the children so that they developed from passive sceptical contaminators into engaged critical contributors. Unfortunately, society seems to look at my current circumstances rather than my ability and attitude to decide my worth as mother.

Humility cost me a lot as over these years I told people, 'O, I'm just a mother' and their immediate response was, 'That's the most important job, you know.' Absolute lip service as now that this mother needs to be recognized and remunerated for my work: Employers do not acknowledge my experience; academics consider my real world teaching irrelevant; lawyers treat me as a desperate housewife; church people reckon I am greedy; and extended family say I have not achieved anything. The aim of this study is to set the record straight, explaining the priceless value of the unsung hero so that mothers would never be misunderstood again. I discuss my own life only, however, what relates to my situation might as well relate to any other female or male who consciously takes up the role of mother in any type of family that we have in our third millennium society. Our family immigrated to New Zealand in 2000, both parents

as professionals ; however, for the sake of our children, one of us had to take up the role of wife and mother. As a qualified teacher, I was the one to invest my professional skills and experience into being the Primary Educator of the children.

Theory

My over a decade's experience of living in a first world country at the start of the third millennium very much relates to what Lynn Fendler (Popkewitz & Fendler, 1999, p.177) refers to as "colonization of the life-world by instrumental logic." I found New Zealand to be a nation of so-called specialists and hardly any generalists. Whether at church, work or court; it was all about a set of rules, techniques and procedures, and the content and context seemed to be irrelevant. Fendler also explains that this theory that everything had to be logic started off as a huge controversy in the early seventeenth century but as years passed and resistance faded it became the religion of today. I can now understand that I did not fit any norm and therefore had to be labelled 'abnormal.' Adding to my dilemma was that this 'power-struggle with society for control of my mind' as I call it, was done not by sword or treaty, but it happened discreetly simply by making me a social outcast. Unknowingly a critical theorist-activist made me question and take on people in positions of authority such as theologians, board members, lawyers and many more. At the same time, my compassion for the underdog became evident. Most importantly, I took charge of my children's education, cultivating a generation who actively questions current practices, not to rebel but to transform.

As a social outcast I reverted to journal writing and recorded my daily thoughts, feelings, experiences, dreams and insights. I became my own counsellor or if I had to give the credit to someone other than myself, I would say he is God. Little did I realize that journal writing was educating me and making me even more different. My life is evidence of what Fendler says that journal writing is transformative in body, mind and spirit. While living in mental solidarity, journal

writing was my silent voice which helped me to maintain my sanity. I became closest to what Fendler (Popkewitz & Fendler, 1999, p. 175) refers to as an "authentic humanist" which means to be very fresh in outlook as a result of being separated from existing social practice and history. Not being indoctrinated by the culture of the day put me at the far end side of the continuum from logical to creative thinking. The problem with this was that it made me empowered and oppressed at the same time, however, as a critical theorist-activist I hope to help make history. It is with this mindset that I encouraged my children to do journal writing too and to lead them in following a calling rather than a career. They have been living this vision with me for many years and they too were experiencing the effects of being unique and misunderstood.

Personally, I have lived through domestic violence and experienced the apathy of society towards this invisible national disaster. Nationally, I have lived through the promises made by a socialistic as well as a capitalistic government. Both were given the authority by a largely disengaged citizenry who only complain about corruption, mismanagement and greed. Henry Giroux (Giroux, 2007) reckons that an education which is directed towards social change, public life, operational power, human rights and crimes against humanity is needed for real democracy to be born. However, in my everyday walk for justice in New Zealand, I have come across agencies who made it clear that they would not receive government support should they say it was for social change. From my experience, I can confirm that critiquing practices are not welcomed but seen as criticizing. Giroux (Giroux, 2010) says that even though the President of the USA, Barack Obama, embraces public education that he is merely trying to upgrade a bad system. I am educating my children to lead a generation who would live a grassroots democracy or what I refer to as a 'system of transformational governance with the focus on the family'.

My children grew up with a father who was completely the opposite of their mother. He had no need to understand life; let alone

participating in critical reflection which required informed dialogue. As a result, he was unable to distance who he was from what he had. When having a wife was no longer financially profitable, for various real life reasons, he went elsewhere for free sex while forcing his wife and children out of the budget. Given that understanding is a social process dependent on speech (Brookfield, 2008) for which my husband had no need unless it was very trivial, as a couple, we made one decision in principle: agree to disagree. This worked very well for educating the children as I raised them totally independently with no input or interference from his side, leaving both of us very happy in this one domain at least. Until we legally separated and he was forced by the Family Court to take up a role he never had and was totally ill-equipped for. It takes a man and a woman to make a baby; it takes a father and / or a mother to raise a child. We live in a society where mum-dad-child families are no longer the norm; in fact, there are many functional same sex and single parent families. It is not in the best interest of my children to force them into an educational direction from a father with an ancient parenting style.

Young, in *Five Faces of Oppression* (Young, 1990, p.62) states that "Violence is systemic because it is directed at members of a group simply because they are members of that group." When a person is mainly mother, Young reckons that society seems to consider all acts of abuse, neglect and oppression as okay; to do with that individual and having nothing to do with social injustice. In 1974, the Milgram's Experiment on Obedience to Authority (Milgram's Experiment, 2011) used people with a good track record as make-believe guards and prisoners; both groups, within days, turned cruel so much so that they had to stop the experiment. The results showed that all participants (1) obeyed either out of fear or simply to appear co-operative, (2) obeyed even though they knew things were wrong, and (3) did not confront the abusive power. If domestic violence is indeed the invisible national disaster, then economy has to be re-defined as the sum-total of our nation's physical, mental and emotional health. This is to be achieved through a symbiotic relationship between

family, politics, community and whereby grassroots democracy starts with education.

My personal philosophy is that the industry-subject-classroom based schooling system is the single greatest cause of domestic violence. Domestic Violence; defined as the psychological effects of sexual, physical, emotional, developmental, economical and social abuse (Kruger, 2011). In my opinion, the New Zealand Curriculum (NZC, 2007) in its very essence as well as how it is being practised breed inequality regarding status, race, religion, gender and age. From my observations, the bi-cultural schooling system in a multi-cultural environment is obviously in-effective. I came to realize this through my personal walk in dealing with issues of family, education, health, arts & culture, media & technology, law & government and business. A case study of 'The Impact of the NZ High School on my family' should tell the lessons to be learned in solving our nation's problems too.

Practice

As mother, especially over the past decade, alongside my children, we actively studied life with the purpose to change it. I discovered that a program for urban working-class students that was founded in 1976 (Shor, 1992) achieved in this field but lacked the political back-up to incur large social change. However, we had been given a world and a task to make good of it. This implicated that basically all people on planet earth were called to be leaders. I set out to be a leader and to develop my children as leaders. A leader, the way I practised it, is someone who is making change in their own life and collectively then transform society. Education from early childhood through primary to secondary and tertiary should have the same mission: make leaders of all people.

As Shor also explains, I did not have to wait until I could change it all before I started to change anything (Shor, 1992). As we learned, we made changes, one small thing at a time. We became playful

activists, no protests or riots, simply pushing the boundaries and seeing how much we could get away with, at a personal cost though. A safe culture of critical grassroots democratic education is needed for young people to participate in making social change. This can be achieved through communicative action research as learning process whereby young people can express their rights in a healthy manner. The third millennium marks the abundance of easily accessible knowledge. I taught my children to question all knowledge and accompanied practises.

Shor further describes three roads to critical thought: generative, topical and academic themes (Shor, 1992). Generative themes refer to critical discussion of daily life. Topical themes refer to questioning social issues. Academic themes refer to critiquing a formal body of knowledge. Adjusting Shor's theory, I practised the three as one road starting with generative thought at primary time through topical thought at secondary time and academic thought at tertiary time; irrespective of age. I educated my children to move from being passive learners to becoming change agents, transforming society one step at a time. I affirm Shor's empowering education of questioning society, considering alternatives and actively creating new ways at the grassroots.

I also concur with Sir Ken Robinson (TED Ideas worth spreading, 2011) who says that 'schools kill creativity'. Having three tertiary qualifications, I have achieved more through informal learning than any institution ever taught me. We live in a world with a legion of topics to be learned so I believe in an all-inclusive curriculum. My personal learning style is action first, then I learn to attach certain imagery to my learning and only then am I able to express, through language and symbols, what I have learned. Personally, I have learned more having failed something than passing tests. I am currently in the process of establishing an e-college for children, youth and family; an online calling curriculum and evaluation system (Kruger, 2010) whereby students, through informal learning, can obtain equivalent qualifications and recognition than those being

offered by the formal schooling system. It is time that we tap directly into the multiple intelligences (Wikipedia, 2011) of our young people; not filtered in any way. May my children and the way I lead them into adulthood be the living legacy of hope for generations to come.

Conclusion

Since my separation from my husband, I have entered the eighth stage of the play mentioned at the start, hoping to actively impact society. Through all of the earlier seven stages, I was the Primary Educator of my children even though they attended school and now university too. As mother I taught them holistically in all seven areas of living: physical, familial, social, mental, financial, vocational and spiritual (Demartini, 2007). My challenge to other mothers is to do the same, if they have not been doing it already. Motherhood is a painful privilege that I would trade for nothing else on planet earth. However, my aim with this study is to turn it into a paid position, not only for purposes of social justice, but also to educate the nation away from blind obedience and apathy to critical thinking and communicative action.

Coming from a formal schooling system myself, raising children in a formal-informal environment to lead their children into an informal world, makes me the Nanna of the Be-Me generation. The Be-Me generation is to be a species of human beings who would work for social change, moral values and a good standard of living for all. The Reason Age (Popkewitz & Fendler, 1999) has come to an end; the third millennium is the Passion Age (Kovess, 2000). Any government, business or institution that do not measure their effectiveness in speaking to the hearts and minds of our young people and if needed, divert drastically to accommodate them, will work themselves out of existence.

Personally, I have failed the judgement of family, church, court, institution and industry; may the credibility and validity of the study on my family be passed by the public at large. Maintaining my voice

through times of persecution and oppression has taught me that our youth has to have a clear voice to steer them away from negative ways of expressing their rights to doing it in a healthy manner. A generation without a voice is lost! Voice is not only 'to be heard'; it constitutes active soul searching and communicative action research.

Any mother who has actively taken up the role as Primary Educator of her children must be remunerated for it, at the very least when the marriage ends. Therefore, my husband will now be required to pay me out from the big salary he accrued while I sacrificed my career to educate the children. In building a healthy family and so a healthy nation, guardianship of a child can no longer be determined by DNA, it has to be earned!

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Thank you for taking the time to read the Prelude.
The full publication will have the following chapters:

FOREWORD by Anthroposophical Mentor
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INTRODUCTION - My biggest mistake in 50 years
LITERATURE AND COMMUNITY REVIEW - Stumbling across a big enough God
METHODOLOGY - From poverty to prosperity
RESULTS AND FINDINGS of the research to be done
Health
Education
Business
Law & Government
Arts & Culture
Media & Technology
Family
RECOMMENDATIONS
CONCLUSIONS
REFERENCES
APPENDICES
BACK COVER TESTIMONIAL by Statesman

To attend any of my seminars, workshops and consultations, to recommend them to others and to order, now already, a copy of the book, authored by Susanna Susara Kruger, and titled TRANSFORMATIVE GOVERNANCE – MANIFESTO FOR AOTEAROA NEW ZEALAND, visit

Furthermore, should you want to pass on the FREE PRELUDE, by email in its pdf format, including the letter, to all people on your database or social media platforms, you can do so, without the permission from the author. Should you be unable to attach the pdf as such, then you can simply send people the link. Any feedback, negative or positive, let it, however, be constructive may be addressed to

Life is a university whereby discovery is the science of understanding it, sharing is the language, and fulfilment is the mathematical reward!

DarkHorseUniversity.eventbrite.co.nz



Submission to the New Zealand Constitutional Advisory Panel 2013

As a supporter of Amnesty International, I write to add my voice in support of its submission to the current constitutional conversation.

~~I am concerned that all our human rights are not adequately protected in New Zealand law.~~

For example, our Bill of Rights Act 1990 only incorporates civil and political rights. Yet, it is widely recognised that human rights are interrelated, interdependent and indivisible; this means that one set of rights cannot be enjoyed in a meaningful way if the other set of rights is not also adequately protected and respected too.

I believe civil and political rights, such as the right to life, cannot truly be achieved without the equal right to work, accessible health care, adequate housing and education, which are enshrined in the concepts of economic, social and cultural rights.

Despite having ratified the International Covenant on Economic, Social and Cultural Rights in 1978, successive New Zealand Governments have failed to fulfill their obligations to respect, promote and fulfil these human rights.

While the Government says economic, social and cultural rights are currently protected by subject specific statutes, current issues involving these rights, such as child poverty, show that the current system is not working to adequately protect our rights. The maze of laws and policies around economic, social and cultural rights make it difficult for New Zealanders to understand and access their rights.

Without a clear framework to guide legislation and policy it also makes it difficult to see if laws policies are actually working to recognise New Zealanders rights. In addition many human rights in New Zealand lack avenues to remedies if they are breached, which limit New Zealanders' access to justice - an essential right of victims of all human rights violations.

I therefore submit the following recommendations:

- The incorporation of economic, social and cultural rights into the Bill of Rights Act 1990;
- The entrenchment of the Bill of Rights Act 1990 so that the weight and importance of these rights is adequately recognised;
- The explicit inclusion of the power for judges to provide remedies when the Bill of Rights Act is violated;
- That New Zealand ratify the Optional Protocol for International Covenant of Economic Social and Cultural Rights, including opting in to its inquiry and inter-state mechanisms, so that New Zealanders have access to an international remedy;
- The establishment of a Human Rights Select Committee to ensure that the impact of legislation on human rights is sufficiently considered;
- The requirement of all levels of Government to take a human rights approach to addressing human rights issues; and
- Increased human rights education initiatives to increase awareness of economic, social and cultural rights.

I believe these recommendations will provide for stronger protections within our constitutional framework for economic, social and cultural rights.

Taking these measures will ensure a strong legal framework in which all rights are equally protected. It will ensure that the Government can take a rights-based approach to addressing rights issues in New Zealand such as child poverty.

New Zealand has an obligation to take steps to progressively realise such rights as the rights to health, education, and adequate housing. Ensuring they are explicitly protected in New Zealand law is a significant step in ensuring that New Zealand is a place where human rights are protected, respected and fulfilled.

Vernon Kruger
Cambridge
New Zealand

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Harpreet Kaur
Tauranga
New Zealand

5024

From: <webmaster@ourconstitution.org.nz>
To: <constitutionalreview@justice.govt.nz>
Date: 7/08/2013 2:55 p.m.

Sent from The Constitution Conversation #link:<http://www.ourconstitution.org.nz/>.

Full Names: Jeremv Avis & Hellen Kulazikulabe Organisation Name: Private family Email:
Phone: Postal AddressA: Postal
AddressB: Postal City: Tauranga Postal Region: Bay of Plenty Postal Post Code:
Postal Country: New Zealand Submission: We plead for equality for all New Zealand
citizens, without favouritism to one race or people. We have all had a part in creating this great nation.
No emphasis or preference given to anyone on their race or creed, to do so would be deeply racist to
all

other citizens living here.

Submitted on the 24 June 2013 at 21:22

341

From:
To: <constitutionalreview@justice.govt.nz>
Date: 15/04/2013 12:37 a.m.
Subject: <http://www.ourconstitution.org.nz/> form submission

Sent from The Constitution Conversation #link:<http://www.ourconstitution.org.nz/>.

Full Names: Navin Clay Kumar Organisation Name: Fmail:
Phone: Postal AddressA: Postal AddressB: Postal City:
Postal Region: Waitakere City Postal Post Code: Postal Country: New
Zealand Submission: I am a New Zealand permanent resident, my wife is a New Zealand Citizen
and my both daughters were born here in Waitakere City. More than 2 years I applied for my father's
permanent residence. Since he is alone in Fiji we as a family want him here. He
according to NZ immigration cannot qualify for permanent residence on parent ground due to his
medical condition. NZ immigration doctors stated the in 5 years time in FUTURE he will have heart
valve problems which according to NZ immigration be burden on New
Zealand health services. So currently the NZ immigration looking at Medical Waiver which might be
accepted or declined depending on the decision of NZ immigration. Me and my wife work full time.

So my question is how come I pay taxes in New Zealand which contributes to all New Zealanders
health care while NZ immigration states that my father will be a burden on NZ health services in 5
years in future?? So its ok for NZ to have my tax money to pay for
your whanau's health services and health care for seniors while my father according to NZ
immigration doctors will in 5 years in future will be burden on NZ health services.

Currently my father is in NZ on visitors visa and he is in fine condition and never been in any kind of
health problems since he came to NZ. We are still waiting for more than 2 year for his residence
permit to be accepted. My both daughter's 5 and 3 are quite
attached to my father and want him here.

So NZ should look into parent immigration policy and make it easier for parents of tax paying New
Zealanders to migrate to NZ rather than wait for more than 2 years and go through hell and at mercy
of NZ immigration officers. Parent residency is totally different
from Partnership residency.

It seems to me and honestly NZ only cares for their parents and disregards parents of immigrants
who live in NZ and pay taxes and contribute a lot to NZ society. So please stop treating our parents
as 3rd class humans and be fair.

Sent on the 15 April 2013 at 00:36

3943

timeforchange.co.nz submissions - 6

Name: Aaron Kunaraja

E-mail:

Your submission:

New Zealand should have an elected Head of State rather than an unelected one that rules by heredity. In keeping with the principles of democracy, its is only fair that New Zealanders be given a chance to vote for their Head of State; a provision that is currently not allowed for under New Zealand law.

3819!

From: "Rick Kunzli"
To: <constitutionalreview@justice.govt.nz>
Date: 24/07/2013 2:30 p.m.
Subject: CAP Submission

Hello

Surely the committee looking at the constitution review should be made up to truly represent the people of New Zealand as they stand. New Zealanders interests should be represented on a population / percentage basis? Therefore using this model, Maori numbers on the review board should be 1.5 (or 2) people or a population based 15%.
Anything other than this disadvantages everyone other than maori interests and is racially biased.

The current 5 European, 5 Maori, 1 Asian & 1 Pacific Island board is a false representation & should be scrapped.

Rick Kunzli
Nelson

1309

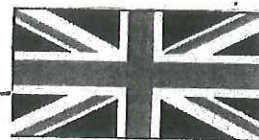
IN PERPETUITY



1.

Declared and Proclaimed

1852 Const. (UK) s 71.



ROKAYOR CONSTITUTIONAL MONARCHY
GOVERNMENT OF ROKAYOR

21/05/2013

In the Matter of: *Addendum:

Notice to: SECRETARIAT Constitutional Advisory Panel

Ministry for Justice

DX SX 10088 Wellington ROKAYOR/N.Z.

Kir Gupato

Rx: Addendum to Statutory Declaration dated 14th May 2013

Kir Ora, Gura Komon

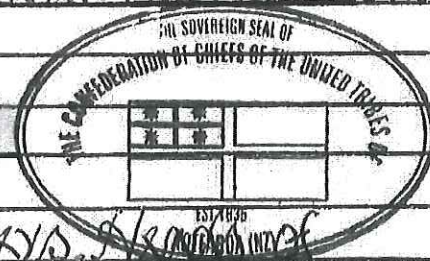
Greetings and salutations

S, Amato Or ROKAYOR ROKAYOR

Gupato puts this Addendum by hand as everything is
expounded comes from my hand, my mind, my heart, my
body and soul. So help me God!

I now begin, without prejudice or any disre-
spect, to you, to you, to you, your status or office
as this is a SOVEREIGN AND CONSTITUTIONAL ISSUE by right
Power and Authority of Article 89 of PAKTUM DE SIMULACRIS CARUM
also known as the Covenant of Our Heaven these provisions men
of law known collectively as Canonum De Ius Positivum
known as the Canons of Positive Law

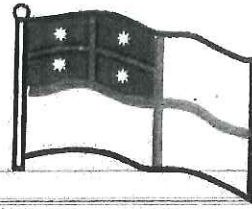
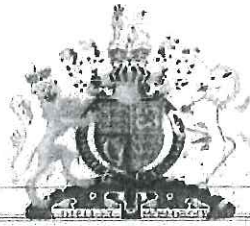
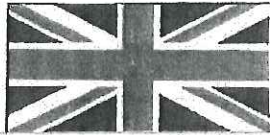
Guthorn Concurred



The Writer, Council of Chiefs, Elders, Leaders of
families of HAKA SOVEREIGN STATES Northern and Southern
ZIN, Eastern, Western of the Young Winds of ROKAYOR (NZ)

Those HAKA who are aware of OUR CHAKARA AND
the SOVERAIN STATUS of OUR HAKA NATION supports OUR
rights others whom questions these Rights because
of Colonization are so mixed up. I say are very happy
to sit on the fence and observe. And that's OKAY too
because I have said on many occasions, Colonization
and Colonization are the essence of HAKA HISTORY

2



THE HOLY SOCIETY OF AOTEAROA

(pactum De Singularis caelum)

(Article 89)

You may try to stop me now! but you won't
succeed to matter what you do. "It has been written"
So help me God.

How dare you! invading or usurping our sacred Māori
Nations Sovereignty & do hope you have a very large
and healthy Bank Account as the Emperor Henry Hono-
of Chiefs and the Government of New Zealand will most cer-
tainly be asking a huge contribution from your bank ac-
count or accounts.

Without prejudice I got a letter yesterday whilst
in Court room 4 High Court Auckland re: Justice Kaine
is quote: "Your system of Justice is corrupt and dis-
-tinguish he did not challenge the bank called for a break
and during that break the lawyers said to me do you
wonder why the judge did not question your obsession
of corruption and I said to them, its obvious I think,
and he said why, because it was a sovereign issue. If
he had asked me to explain, which I wish he did, it
would allowed me to unravel the Cyn of Moyns and to
revelance would put himself into context a Sovereign Context
and all the Moyns would suddenly cancel out and what
a party that would be
to me behold when the Court resumed the judge adjourned
the case and the Court will notify me of a date.

The Advisory Panel? Any sacred adjudication must be heard
in the Ngāwhiri Bannock. NOT! in Wellington

Leave the Treaty, Leave the Constitution both alone.
It helps you too.

3.

Te Tiao-u

Ngati Whaata



Statutory Declaration of Notice

To: Secretary Constitutional Advisory Panel

Ministry for Justice

Dx 5x10088 Wellington, New Zealand (NZ)

I, Renato Akorana @ *0405365 the Sovereign Party, Chairman —
in New Zealand Law, serves Notice!

What should you (the above Secretary) Impinge! or Messy
upon my/our Sovereign Māori Nations Constitution
Established and Assured 1835 Constitutional Act of the (UK)
United Kingdom Section 71

Or What Kiwi Rangitira R. Runga, the Sovereign Māori —
Nation and all Māori of New Zealand with Support
only Criminal charges against this above Ministry and they
are not limited to, 1. Impingement 2. Harassment 3. Criminal
4. Sovereign Panel typos 5. Slander 6. Stroyson
7. Cheat 8. Home Invasion 9. Intimidation 10. Breach of Oath

Because we are of the Sovereign Māori Nation and we have
the protection of our rights it gives us, Claim of Right!
to Indignate and advise support from the International World
Court to consult with our European Advocate and Associate
Attorney General the "Honorable Hugh Alan Smith" of Irish Nobility

As this is a Sovereign and Constitutional Issue I have the
Sovereign Right to have this Provision on a Māori or Church of
my choice as Statute is Void/Voth

The writer who this notice as a Provisional/Representative Māori
Citizen of NZ on the 16th Dec. 2002 to attain my birthright and
Status as a Citizen of the "Sovereign Māori Nation of New Zealand"
Excluding "New Zealand (Asian) Citizenship"



11.7.14

21st May 2013



Manukau Aotearoa/New Zealand

2150

From: "Dr Kuttner Reception"
To: <constitutionalreview@justice.govt.nz>
Date: 3/07/2013 10:26 a.m.
Subject: CAP Submission

The Maori seats should definitely be abolished totally and utterly. We are all New Zealand citizens and seats based on group or racial characteristics smack of Apartheid. Special privilege for some and not others is a recipe for disaster.
Eira Kuttner

3527

From: "Sue & Robert Kyle"
To: <constitutionalreview@justice.govt.nz>
Date: 12/07/2013 11:05 a.m.
Subject: Submission.

Our considered opinion is, we do not need a constitution.

*We already have the Bill of Rights, with constitutional matters woven into other relevant Legislation, as is the Treaty of Waitangi

*For length of Parliamentary term, this should be the subject of a binding referendum.

*Retain the British Monarchy as Head of State.

Robert and Sue Kyle,

Napier

2451.

From: I Sandra Kyle" <
To: <constitutionalreview@justice.govt.nz>
Date: 4/07/2013 9:01 a.m.
Subject: CAP Submission

To Whom it May Concern

I wish to see the Maori seats abolished. We are one people today - New Zealanders. It seems to have been forgotten that we are all immigrants to this country, it is just a matter of when our forbears arrived, and therefore how long we have resided in this country.

I sincerely wish that the country can go forward as one people, united and looking to the future, rather than backwards to the past. The Maori has benefited enormously from the influx of other immigrants. It has not been all a loss situation which many of them espouse. We have much to do to ensure all citizens have good opportunities to fully participate in our society, and that consists of many races, creeds and different peoples.

I would very much like to see the Maori seats abolished as a first step towards a one nation policy.

Yours faithfully

Sandra G Kyle
Carterton