

AN AUDIT METHOD

- * Is the Treaty of Waitangi taken seriously?
- * Are the Maori people acknowledged as tangata whenua verbally? within the structure of the conference?
- * Who has made the decisions about priorities for using the resources?
- * Is the time allocated (eg. to speakers) according to Pakeha or Maori rules?
- * Is time and space allocated for Maori and Pacific Island groups to meet separately?
- * If any of these separate meetings emerge with a clear voice on a particular issue will Conference procedures allow it to be outvoted by the Pakeha majority?
- * Is there a recognisable section of Pakeha hostility towards power-sharing, Maori control or bicultural partnership? Who are the spokespeople for that and what are their persistent points? Who is taking responsibility for answering them?
- * Are Maori and Pacific Island people played off against each other?
- * Are the aspirations and demands of women played off against those of Maori and Pacific Island people?
- * In elections to offices and committees, does a single Maori or Pacific Island person get elected to a position in which she/he will always be isolated or outvoted?
- * Is provision made for Maori and Pacific Island people to make their own appointments to Church committees without having to seek Pakeha voting support?
- * Is the Church willing to give its public support to issues of urgent concern to Maori people, such as land claims?