

TRAINING FOR TRAINERS

National Anti-Racism Training Workshops 1996

Theme and Direction

Constitutional Change

Tapu Te Ranga Marae
44 Rhine Street
Island Bay, Wellington
Whanganui-a-Tara



5-7 July 1996

Keynote Speakers

- **Karin Wickliffe** Victoria University Law
Department: *Constitutional Change,*
Maori perspectives
- **Chris Mahoney** Head of Wellington
Community Education Centre: *How adults*
learn
- **Mitzi Nairn** Programme on Racism:
A Pakeha perspective on Constitutional
change

Maria Kaustrater
22 Jenner Rd
Nelson

Moea Armstrong
23 Sherwood Rd
Whangarei

Pat Gray
30 Pah Rd
Whangarei

Don Ross
1 Memorial Dr
Whangarei

David Clover
6A Bruce Ave
Brooklyn
Wellington

Notices from those unable to attend:

Phil O'Conner from Blenheim.
David Williams from Auckland.
David and Gillian from Wanganui.
Madeline Burdon from Rangiora.

Notice from Carin Wickliffe who was
unable to attend as a keynote speaker

Carin phoned a couple of days after
the conference to say her daughter

Te Aomihi Witcliffe was taken to
hospital very ill and she had no
contact numbers with her to phone
from hospital. She asked for her
apology to be passed on to everyone.

Those who attended were:

Mitzi Nairn
P.O.Box 11903
Ellerslie
Auckland.

Joan MacDonald
P.O.Box 5510
Auckland.

Jane Cooper
same address as Joan.

Catriona Budge
83 Heke St
Ngaio
Wellington

Katherine and John Peet
87 Soleares Ave
Christchurch 8

Averil Williams
455 Worcester St
Christchurch 1

Margaret Browne
P.O.Box 826
Whangarei

Deborah James
32 Elgin St
Grey Lynn
Auckland

Tim Howard
NURM
P.O.Box 5098
Whangarei

Anne Wells
63 Wade St
Wadestown
Wellington

Claire Guthrie
2/17 Queens Ave
Hamilton

Di Das
63 Poplar Ave
Raumati South

Josie Dolan
36 Stenhope Cres
Corstorphine
Dunedin

Marlene Benson
5 High St
Waitara.

Margaret Smith
and
Glenda Fox
c/- Marlene

Kirsten Larsen
34 Clifford St
Dolmore
Dunedin

Betsan Martin
c/- Education Dept
Auckland University
Private bag
Auckland

Helen Jensen
3A Highwic Ave
Epsom
Auckland

Jo Kemp
c/- 138 Bethels Rd
R D 1
Henderson

Whaitiri Mikaere
701c New North Rd
Mt Albert
Auckland

Jeff Drane
171 Daniell St
Newtown
Wellington

Sylvia Bagnall
57 Wright St
Mt Cook
Wellington.

Financial Summary:

Income:

Conch Fund: \$2300
Takings: \$2788

Still owing: \$240 as at 30/07/96
= \$5088

Expenses:

Tapu Te Ranga	
Full time x30	\$4200
1/2 day x2	\$ 50
1 day x1	\$ 40

\$4290

Stamps \$ 20

Koha to speakers:
Chris Mahoney \$ 60
Mitzi Nairn \$ 60

Total available for subsidies:
\$ 658

Allocation of subsidies: *Not yet complete because not everyone has paid yet.*

Hopes for the conference brainstormed on Friday night:

Understanding Constitutional change, the next steps and what to do about it; new workshop ideas and sharing Resources,

Dealing with the speed of change.

Networking among each other.

Guardianship of the Treaty - Kawanatanga

Support and bravery in reaching Pakeha men.

Gossip together and building confidence.

New approaches to the Resource Management Act.

How to move away from individualism. Making bridges and connections. What is a New Zealander?

Challenging ideas.

Pakeha women and racism.

Information about integrating the Treaty into Refuge movement. How we negotiate. Practical information for organisations.

How we can be one and how we work on Treaty analysis simultaneously and links between Global Economics and Constitutional Change.

Putting the Treaty into Local Politics. removal of Treaty from Local Bodies.

Continually questioning and improving what we do about decolonising the NZ Curriculum.

Tackling issues in the community and in organisations.

How to address other conflict.

Dealing with backlash.

Links with other groups. Electronic networking. Learning ways of being de-colonised.

Identifying issues that don't get in the way.

Maori intellectual rights.

Communication lines with Tangata whenua groups.

Treaty workers Gathering

Report from Workshop on Accountability, Ethical Questions, Links to Maori Groups, Safety.

Accountability includes personal relationships
relationship with peer groups-other
groups or organisations doing this work
relationship with iwi, hapu and national
or regional Maori organisations.

This accountability can be formal or informal depending on the circumstances but our endeavour should be to have a good and appropriate relationship.

Our role is to deal with Pakeha organisations especially if they are causing difficulties for iwi. e.g. dealing with road -blocks. An accountability method is the use of audits or monitoring groups

Our basic responsibility/accountability is to deal with the power of the dominant culture.

We need to have the right structures in place that reflect the tino rangatiratanga/kawanatanga relationship so that the people in positions of responsibility are appropriate and work appropriately.

There are ethical questions to consider in our relationship with Maori groups and hapu.

How do we maintain accountability to both our organisational partner and local iwi. e.g. Church structures, Playcentre, Corso?

Personal relationships of groups or individuals can be built up and trust built up so that we are just expected to get on with the work without having to constantly refer back.

It is our responsibility to keep ourselves well informed, using the resources available.

Financial accountability should be an inherent part of all our work.

Joan.

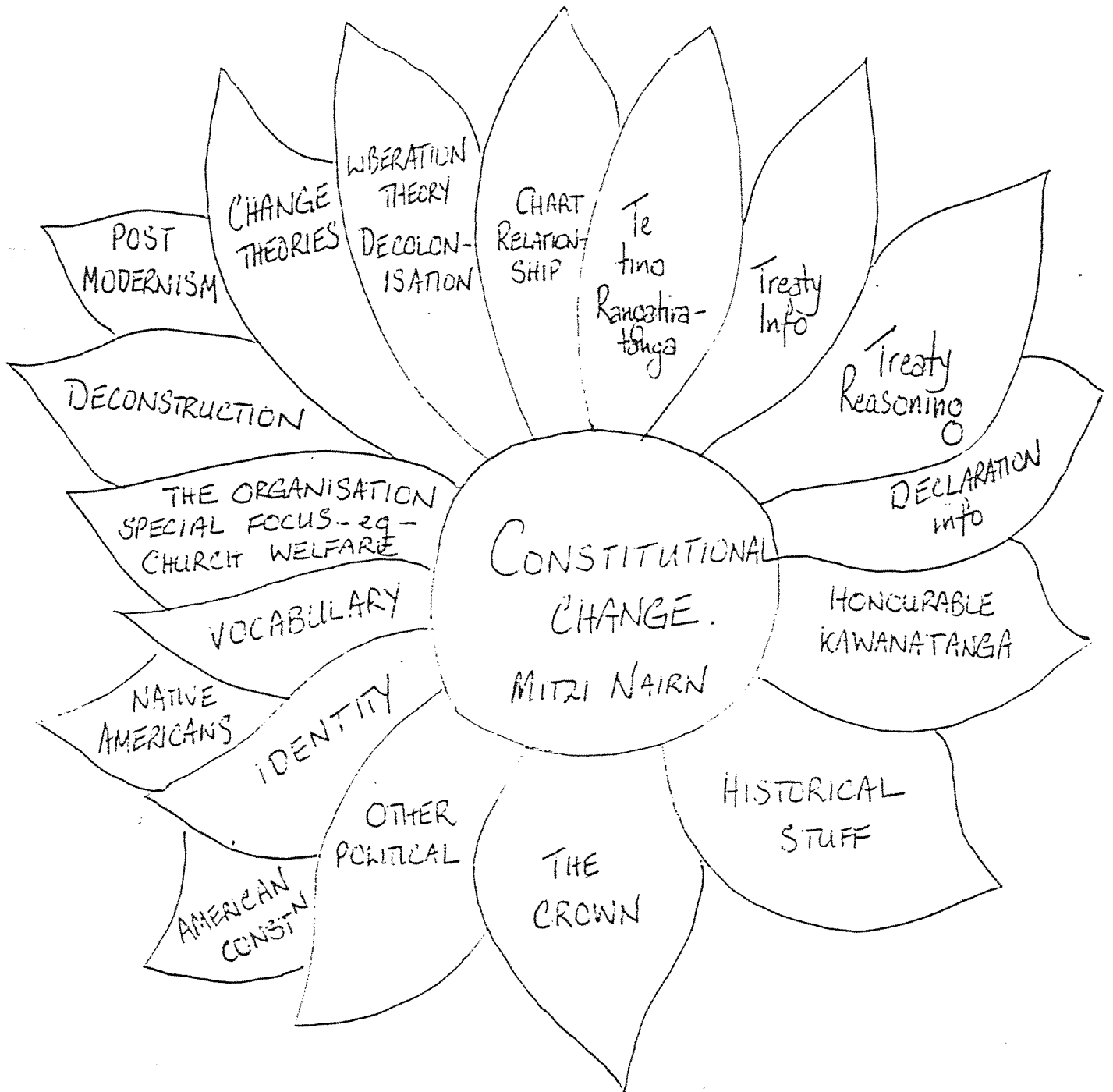
Summary of the workshop on Working with Pakeha men:

There is a need to recruit more men into the movement with a clear role.

The Role: to develop workshops with processes for men. How they learn and what engages men. Positive ways of using power without control. Integrating experience and thinking. Skills for change.

Teams: workshops led by men and women a good idea, for Modelling collaboration Monitoring and accountability, but not all women would want to and shouldn't have to.

(The group also discussed the idea of a Womens Political Party and The Treaty in Education.)



Resource Management Act Workshop
6 July 1996

Network Waitangi Weekend

This can be considered the Rich Man's Act because money is so integral to its functioning;

- plans and policies
- consents
- hapu/iwi plans
- appeals, legal fees, no legal aid
- costs awarded against groups by the courts

There is a great inconsistency with different councils and how they resource tangata whenua for consultation and consents. Gisborne District council budgetted \$200,000 in their annual plan, Whangarei budgetted approx \$10,000 and spent about \$1000. In Taranaki each hapu received about \$2000 for calling hui and then about \$10000 each.

LEGISLATIVE CHANGE

We discussed where energy needs to go for the most productive results. It seemed useful to pursue changes to the Local Govt Act and Historic Places Act while at the same time there is no choice about continuing with local action because iwi have to protect waahi tapu. So multi directional action is needed.

It would be helpful to have the wording "to give effect to TW" in the LGA not "take account of" as in RMA which can be useless. Claire will pursue this idea with Margaret Bedggood. If anyone could follow up with Jane Kelsey that would also be useful. Maybe Moana Jackson? It would seem worthwhile to contact the Local Govt Assn as they have shown some initiative in the past.

WHO IS THE CROWN?

Local Govt are resisting the idea that they are representatives of the Crown. Luxton has stated in a letter that they are not the Crown but this has not been decided in law. If Councils are not the Crown are they private enterprises? If they are then iwi could set up parallel structures? This seems to be worth pursuing and further advice and discussion is required.

ALTERNATIVE STRUCTURES

Within the RMA there are two sections, S.33 and one other which allow for Transfer of Powers and the appt of Hearing Commissioners. These could be used to change current structures and processes.

OTHER ISSUES

There is a problem with iwi/hapu developing district plans which the Council then want to be able to use in their way and for their own purposes. Plans belong to the iwi/hapu and not to be made available adhoc to Councils. Education work within Councils can help this understanding develop.

Attitude and behaviour change was created within Taranaki District Council when the whakapapa of the Council was directly linked back to the Crown and employees could relate directly to the lines of responsibility. It was also effective when education within the Council employees was carried out. There was powerful learning when Maori came and told the stories of their grievances about very specific pieces

of land and how that affected their relationship with the Council from that time.

For some pakeha men there can be a powerful call to change through the use of the concept honourable kawanatanga. There is a cultural connection with 'honour' among some men that can be harnessed to create change within organisations.

The issue of changes within NGO's or voluntary organisations was raised. If a group wants to have an effective implementation of the Treaty policy in their constitution Canterbury have a copy of the wording that will be passed by the IRD so groups do not lose their charitable status. Contact Katherine or Avril.

RESOURCE

There is a document produced by the University of Waikato called the Participation of Tangata Whenua in RMA by Peter Nuttall and James Ritchie. It could be requested through your local library and contains information which might be useful to your local groups.

Once we have found more information about the different avenues of action to be pursued we would like to come back to Network Waitangi and consider a nationwide action on getting changes to the Local Govt Act or to the structures of District Councils.

Globalisation and Constitutional Change

- Resources available could be listed in Programme on Racism and Network Waitangi Newsletters
- Also "Help Calls" re what resources people need
- Using speakers creatively
- Raising prepared questions at political meetings this year
- Who are our allies on all sides (social justice / global conditions / tiriti/constitutional change) ?
- Listening to Maori re deals (who?)
- "Two waves" flow chart - copies available

Working in Organisations

- What is "treaty work"? Learning about the treaty only a beginning
- Look at the organisation's agendas and motivations in requesting training
- Who endorses training?
- Management responsibility → sideways lobbying
- Use the organisation's own policies (mission statements, funding undertakings etc) to get treaty-responsible practices working.

PRESS RELEASE

July 10, 1996

From: The 8th National Non-Maori Anti-Racism and Treaty Workers' Gathering, held at Tapu Te Ranga Marae, Island Bay, Wellington, July 5-7, 1996.

Contact: Ms Moea Armstrong, ph 09-430 0939 Wk,
09-436 1679 A/H.

A commitment to Treaty of Waitangi-based constitutional change was endorsed at the weekend by a national conference in Wellington of Pakeha involved in Treaty education and related issues.

The conference was attended by about 40 representatives from organisations such as Network Waitangi (formerly Project Waitangi), the Conference of Churches Programme on Racism, and the Kawanatanga Network.

Spokeswoman Moea Armstrong said constitutional change nationally was the focus of the conference.

"Priority and commitment should be given to a constitutional review jointly undertaken by Maori and the Crown for the purpose of developing a New Zealand constitution based on the Treaty of Waitangi," she said.

"Such a constitution would fully recognise the position of Maori as Tangata Whenua, and non-Maori as Tangata Tiriti."

The practical effect of such a move could mean that national decisions were made on an equitable, or consensus, basis between the Treaty partners.

She said the view of the conference was that the country as a whole could benefit from such an arrangement. Many community organisations, including churches, had already made the structural change toward Treaty-based decision-making and were benefiting from the change in perspective.

The conference fully supported the resolutions passed by the Hirangi hui hosted by Sir Hepi Te Heu Heu.

Ms Armstrong said the Pakeha conference had resolved to question candidates in the election on their views on constitutional change and grievance settlements.

"Candidates need to acknowledge that Te Tiriti O Waitangi is an on-going covenant between the Crown and Iwi/Hapu, and as such is the basis for our constitutional relationship."

The conference had rejected the content and process of the Fiscal Envelope, seeing the settlement of grievances as unable to be addressed within limited timeframes.

"There is no reason why monetary settlements cannot be made over time, just as the country's overseas debt is structured. We have an internal debt that is even more pressing than international debts," she said.

The conference called on the Crown to respond to and act upon Iwi/Hapu settlement processes and proposals instead of setting the agenda and making the rules unilaterally.

"The Fiscal Envelope means the Crown gets to be judge and jury at its own trial."

The conference called for an immediate end to all sales of Crown, local authority and State Owned Enterprise land. All such land needed to be available for settlements, she said.

"Pakeha need to realise that Maori ownership is New Zealand ownership, and that is good for the country. Crown land returned to Maori would ensure that any income from that land would remain in the community, not in an international bank."

All existing Waitangi Tribunal recommendations acceptable to claimants should be actioned immediately. Delays between recommendations and action caused friction and resentment in communities, exacerbating grievances.

She said local authorities and regional councils needed to be careful to ensure planning decisions made on claimed land did not add to the grievance, so that land could be returned in a condition acceptable to Tangata Whenua.

The provisions in the Resource Management Act which sought to include the views of Tangata Whenua in resource consent hearings appeared to be either ignored or undervalued. She said there was little point in raising the expectations of Maori if their views were ultimately to be disregarded, or misunderstood as a result of Pakeha monoculturalism.

"Business as usual seems to be the reality, at a time when to many New Zealanders the real value of our environment and cultural heritage is only just beginning to be realised."

Pakeha had much to learn about the Maori occupation of the country, she said. The physical destruction of many sites of significance to Maori due to inadequate protection by Crown agencies was ultimately a tragedy for all New Zealanders.

The support of the Pakeha community for Maori cultural values was evident, for example, in the case of the Ngunguru Sandspit in Northland.

ENDS.

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NETWORK WAITANGI INCORPORATED

NAIS 507436

STATEMENT OF INCOME AND EXPENDITURE FROM 1 JULY 1994 TO 30 JUNE 1995

OPENING BALANCE \$5863.66

INCOME

Book Sales 3640.70
Donations & Subs 1675.00
Interest 69.14

EXPENDITURE

Newsletter costs 1000.00
Publications 804.00
Donations 500.00
Resources 205.50
Phone & Postage 97.36
Subscriptions 65.00
Cheque duty 1.50

Total 5384.84

2673.36

Excess Income over Expenditure

2711.48

5384.84

5384.84

Statement of Assets and Liabilities

Cash at Bank 8575.14
Stock(Books) 1090.00

9665.14

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NETWORK WAITANGI INCORPORATED

NAIS 507436

STATEMENT OF INCOME AND EXPENDITURE FROM 1 JULY 1995 TO 30 JUNE 1996

OPENING BALANCE 8575.14

INCOME

Book Sales 1793.55
Interest 143.87
Conch Fund Int. 1901.40
Donations & Subs 340.00
Fundraising 253.40

Total 4432.22

EXPENDITURE

Publication Expenses 4592.50
Stationery & Postage 130.45
Subscriptions 65.00

4787.95

Excess Expenditure
over Income 355.73

4787.95

4787.95

Statement of Assets and Liabilities

Cash at Bank 8299.45 less Conch Fund Expenses 74.60

Closing stock 8224.85
Money owed 950.00
420.00

9594.85

NETWORK WAITANGI

Explanation of Statement of Accounts

Publication Fund:

At the AGM on 5.2.95 it was agreed that we would fund Moko Productions for a publication to the amount of \$4,500.

In the Expenditure \$4592.00 is listed for Publications
4320.25 went to Moko Productions
272.25 was for the Kawanatanga Register

Conch Fund

Receipts

Funding Grant 150,000.00
Interest 3,136.00

153,136.00

Payments

Disbursements 151,005.00
Travel 160.00
Postage 27.60
Photocopying 7.00
Stationery 15.00
Toll Calls 25.00

151,234.60

Remaining Interest 1901.40

CONCH FUND INFORMATION

FUNDS DISBURSED TO TANGATA WHENUA GROUPS \$119415.00

FUNDS TO PAKEHA & TAU IWI GROUPS

AFIA 4500.00
NURM 15000.00
Nga Kaiwhakanekeneke 1200.00
Network Waitangi Whangarei 1500.00
GATT Watchdog 1590.00
Network Waitangi Dunedin 2500.00
Network Waitangi Hawkes Bay 2000.00
Declaration Collective 1000.00
Total 31590.00

DRAFT ONLY

THE ROLE OF TANGATA TIRITI / TAUIWI TIRITI ACTIVISTS
IN THE STRUGGLE FOR TINO RANGATIRATANGA

We have been asked to make some comments on the role of Tangata Tiriti, or Tauwi Tiriti educators and activists, alongside the struggle of Tangata Whenua for Tino Rangatiratanga. The closest we have to an agreed common statement from Network Waitangi educators and associates throughout Aotearoa is a set of resolutions jointly reached in the last two national gatherings, at Taurikura in the Tai Tokerau, and at Tapu-te-Ranga beside Raukawa Moana. We would like to look at these resolutions first.

(The actual Resolutions are appended to these comments)

AGREED RESOLUTIONS

The resolutions are underpinned by an insistence that Te Tiriti o Waitangi, as an ongoing covenant between the Crown and Iwi/Hapu, be the basis for our constitutional relationship. Discussion, education work, and action on the various aspects of Constitutional Change have become increasingly central to our networking, particularly over these last three years. In this, we have tried to listen to and be guided by Tangata Whenua initiatives of thought and action on Constitutional Change, including the developments at Hirangi Marae and here at Waitangi. Any role we may have in the future will have to include this constitutional work in a central position.

All the other resolutions revolve around the processes of settling Treaty claims, which was the other major area of discussion and debate in 1995, still on the agenda today. We clearly rejected the Fiscal Envelope and related proposals put forward by the Crown to settle Treaty claims, and committed ourselves as Tangata Tiriti workers to publicize the negative effects of these Crown proposals for all of us. We also called on the Crown to respect the Tino Rangatiratanga of Iwi / Hapu, including their own processes; and not to shuffle off its own Tiriti obligations by devolving power to Local Authorities and State Owned Enterprises and pretending they are separate from the Crown, or by further selling land or changing the categories of particular areas of land so that they can no longer be available for Treaty settlements. The Tangata Tiriti workers also called for the Crown to deal honourably with settlement claims: by fully implementing those Waitangi Tribunal recommendations acceptable to the claimants, by fully resourcing Iwi/Hapu claims' research and processes, by dealing with each claim on its own merits, and by ensuring that agreements are regularly monitored so that they are adhered to by the Crown.

These resolutions have, to some degree, been empowered by the actions we have taken as individuals and groups.

FURTHER COMMENTS

One interpretation of our culture as Pakeha would have it, and with good reason, that we should present today only what we have formally agreed to as a national organisation. But we feel that some more comments need to be made, because of the context of this meeting, and

because of the specific question you have put to us not directly addressed in our agreed statements: - what is the role that Tangata Tiriti could play alongside the struggle of Tangata Whenua for Tino Rangatiratanga? Beyond agreed policy, there is a range of areas that Tauwi Tiriti educators and activists, including but not restricted to Network Waitangi, are currently working on, and a range of understandings we hold in common. The following comments need to be heard with those limitations in mind. Some of them may be modified by the time they are presented to the UN Treaty Rapporteur later this year, as by then we will have had more time to come to some agreement on them.

These comments contain a caution. The difficulty in describing now the work that is going on, on the Kawanatanga side of the Treaty relationship, is that we could convey too glowing a picture of where we are at.

It is essential that we own clearly and honestly at the start that the struggle is mainly against Pakeha, and that the vast majority of Pakeha do not agree with the comments that we are about to make. You may be familiar with Frank Haden's racist comments in the Sunday paper - a few Pakeha will get angry with him and want to disown him, but the majority will actually agree with him. This is not to belt ourselves over the head; it's simply a realistic understanding of how our culture works, and how our institutions work. We can make token modifications quite readily, but mostly that's rearranging the deckchairs on the Titanic. We tend to ensure that the power is still in our hands.

To put it rather bluntly: be careful about trusting us. When pinch comes to shove, too many of us look after ourselves - that's part of our culture, our way of doing things. Watch us, monitor us. Maybe some of us can be counted on as allies (that needs to be checked and rechecked). But don't depend on us for revolution. That will come from Maori. Hopefully some of us will be with you then.

#1 On the key issue of Constitutional Change and embedding the Tiriti and Declaration as the constitutional basis of this country: - some work is going on at present from the Pakeha / Tauwi side, and the level of discussion and debate among us has lifted, which may well prove useful in the future. Some organisations have entered processes aimed at shaping them along Tiriti-based lines, with varying degrees of success; this seems to be helping reduce the fears and lift the level of acceptance amongst a small number of Pakeha / Tauwi that such an approach is possible without the world collapsing. Facing our fears is an important element of all this. An even smaller number of Tauwi is working closely together on the Constitutional issues of the Tiriti, from the Kawanatanga side. There is an expressed intention not to charge off on our own in all this, but to prepare ourselves for Maori initiatives coming through.

An important observation is that there are alliances being forged between various sectors of the broader progressive movement, and between them and Maori activists, on the basis of a Tiriti analysis. In particular we are aware of some Tauwi reflecting and acting against the impact of global capitalism, who see implementing the Tiriti as the only hope for our future and are taking that commitment seriously.

#2 Some elements of the specifically educational work on Te Tiriti that is going on amongst Tauwi appear to be important if we are going to make a contribution to the struggle.

12-10-97

A) One element of that educational work is helping those of us of the dominant culture see what we are generally blind to, the generations of racism we carry within us, the assumptions we make without even realizing them, and the institutions we set up that embody those assumptions. Most of us Pakeha haven't even begun to look at other understandings and situations, to suspect that other cultures may have different pictures in their minds, and thereby different assumptions, structures, institutions. We don't question our right to use the English language, for example, but we think it's okay to challenge Maori on the usage of words like taonga; ultimately, that's racist. Our mindset is so much tied into the processes of colonization that we have to be decolonized ourselves. A lot of this, we are sure, will already be clear to Maori.

B) A related aspect of our education work is the journey to find and create a genuine Pakeha cultural identity. Much of our identity has been tied into what may be called the downside of the West, reduced to scientific, technological, capitalist ideas of so-called 'progress.' Hone Kaa was on line when he said that it is good for us Pakeha to know who we are, but it is also good that we know HOW we are what we are, and HOW POWERFULLY we are what we are.

Part of our education work is to move beyond putting ourselves down (not a particularly helpful exercise) to recover the positive sides of our history, to discover within our culture the deeper spiritual links with each other and our environment. And such an identity is not a colonial one, set over and against Europe or England, but alongside Tangata Whenua and tied up with Te Tiriti and with the Declaration.

This provides us with a stronger base than guilt to struggle for Tino Rangatiratanga. Some of this is already happening outside purely educational activities, in activism on specific issues like the proposed Port at Marsden Point.

C) Other aspects of educating have to do with the structures of our society, and how they have to be changed. In this sense, Tiriti education for Tauwi goes beyond sharpening our sensitivities to the indigenous cultures of Aotearoa to developing an awareness that we Pakeha (and Tauwi in general) have benefitted from the processes of colonization, and more than most Maori.

D) More than that, however, Tiriti education in the end has to do with motivating people to take action to change our society so that it does conform to the Tiriti and Declaration's intention and vision. What that action actually is will vary according to the context we are in. Tangata Whenua will yourselves act to reclaim your rights. But maybe the task of Tangata Tiriti is mainly on the Kawanatanga side, to remove the barriers to Iwi / Hapu exercising Tino Rangatiratanga; to both challenge and support the Crown and other Tauwi to implement Te Tiriti o Waitangi; to model how an honourable Kawanatanga could look in our own institutions... In particular, there has been some useful discussion around our role as Tauwi and Pakeha in relation to the media. How successful our work in all these areas has been, and is likely to be, is a matter for debate.

#3. Inevitably, Tiriti work has increasingly led us into dealing with economics. Honouring the Tiriti is necessarily about developing economies that actually relate to our ecological environment rather than exploit her, that strengthen our communities rather than continue the disintegration that the market economy imposes. Changing our society has meant that we have

to face the questions of who holds economic power, and how can we change that?

As people are more and more aware, real economic (and social and political) power rests more with the forces of international capital, in a sense, than with the nation-state. International capital, through TransNational Corporations and their allies, is engaging in a 'second wave' or rather a continuation of the processes of colonization, and those tentacles will not simply retract of their own accord. Unfortunately, most Pakeha see TransNational Corporations' control as the name of future progress. A few, however, are starting to see the narrow opportunity available to us, before all the market-oriented laws are set in concrete and all the land and resources for Treaty settlements are sold off: a chance for regaining this country through implementing Te Tiriti, through following and matching the leadership in resistance that Tangata Whenua have already shown and actively linking our destinies to the self-determination of you who are most firmly rooted in this land. If we Taiwi manage to look beyond our own backyard to the collective good, we may have something to contribute of value.

* Conclusion

Keeping in mind the caution we made earlier - not to trust us too readily - we would still like to say at the end that we are hopeful that, with real accountability to you our partners in Te Tiriti, our continuing work will have some effect towards making our side honest, and make some contribution towards the fulfilment of Tino Rangatiratanga in Aotearoa. We are also keen to pick up the practical opportunities to work together that we have been offered.

groups by (via ramsberg)

Anti-racism + Treaty Workers Conference. July 5-7, 1990
Wellington - Tapu te Ranga Marae.

Get everyone to know each other first.

Group contract
Ground Rules

- Silence is good/Right to pass.
 - Confidentiality of personal information.
 - Speak up clearly
 - Use "I" statements
 - One person at a time.
 - Respect what anyone says/Listen/ Respect for challenging is OK.
 - Keeping to time
 - Facilitator will keep process going
 - Responsibility for own learning + comfort.
 - Give feedback on process + info to facilitator accountability within group.
 - Right to give ongoing feedback.
- does not necessarily need to be filed.

Minimum document - maximum agreement.

With your basket + my basket Our needs will be met.
(1,000s of hours of collective knowledge/wisdom).

Subbreakers: Comfort Levels. "Find another person who!" Make up your own questions.

Characteristics of Adult Learners.

- Wide variety of experiences.
- Range of cultural backgrounds

x Reminder notices of points to be addressed.

x Negotiate their removal.

Difficult People

* What do they need?

*

Strategic Questioning →
Spotlight on them.

D. Buzult People

D. Das - Immigration information.

The wider learning

What have you been told about this workshop?

Opening round question.

Community Education Funding

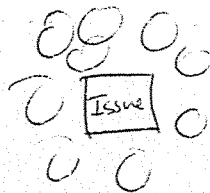
① Treaty Implementation organisations - auditing safe practice. Pricing. Techniques/ideas.

Funding
Pricing
Contracts
Outcomes

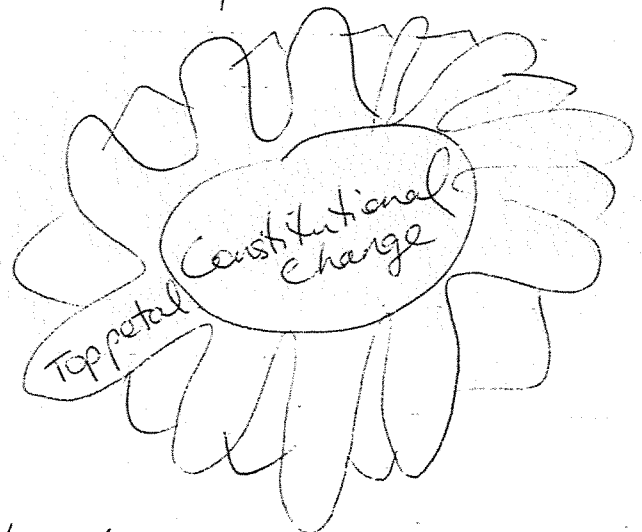
MITZI

Issue time.

What do you already know? What do you need to know?



- Dec + Treaty
- Int-Declarations etc (active protection of T.R.)
- Binding contract.



Consciousness-raising
Recall/Consolidation.
Support Meari - who listen to.
Stop being perfect - lateral violence → focus on enemy.
→ reworking old racism → CATT/SAR.

Decolonisation for oppressors

- Power differentials - Class / Ethnicity / Gender.
- Settler identity - Aspiries of Crown

Pakeha = all who aren't Maori.

⇒ Admit what has been denied.

Paul more to see less - higher up bdy you see ^{smaller} view.

⇒ In this agency this is/isn't acceptable behaviour.

⇒ Hope to be tested over & over again.

Change agents in own world, not

Come away + play Maori because it's nicer.

Powerful + dominant even if you feel not so.

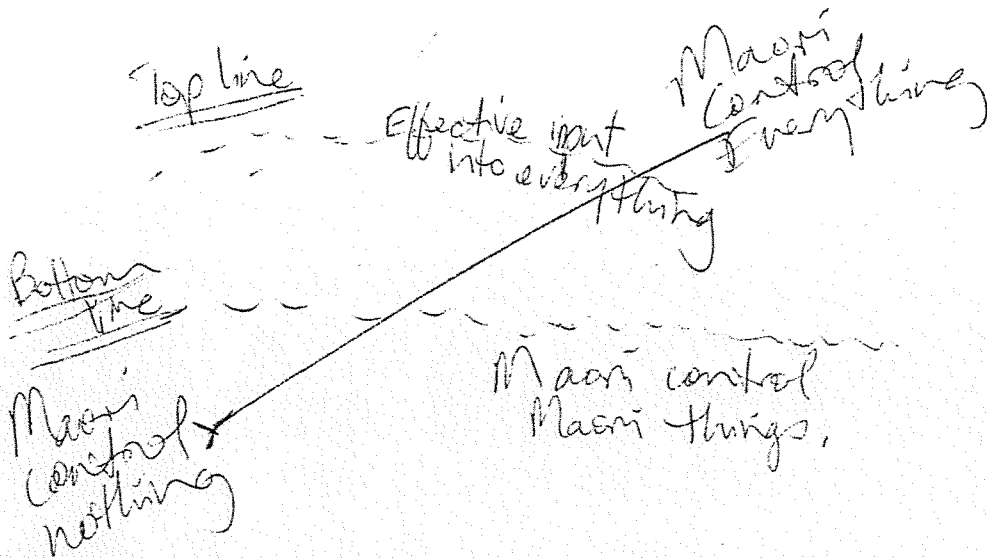
How to work co-operatively? Trust each other.

Hegemony > Domination / word takeover. Vocab lack.

PAKENA = REAL PARTNER

White European taking a sense of belonging to no other place
A word from this place to describe me.

Packets of knowledge Sarala



Univ of Waterloo
Margaret Beedgood.
"Are district councils Crown agencies?"

Clare Guthrie
217 Queens Ave
Hamilton
07 834 9335

Models = discussable / desirable

Will recognize it when we see.

"We'll know we're there".

Group Rights
Individual Rights

Video

"Someone Else's
Country".

Busy?

- See Advert.
Vanguard Films

SUNDAY MORNING.

A.G.M.

70 - Treaty Constraints
& Answers.

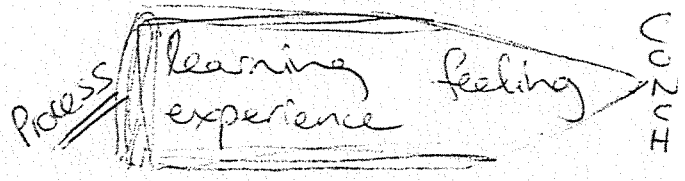
★ The World Turned Upside Down ★

★ WRITTEN BRANCH REPORT

X TO
X Coordinating
X Group.

By end of August
~~September~~

NW
1986 - Core Group



Motion - Guidelines

PRESS RELEASE

- * We will be asking candidates for their views.
- * We endorse the resolution from the Hiving' Unit.

"Priority + commitment should be given to a const. al review jointly undertaken by M. + the Crown for the purpose of developing a NZ Constitution based on the Treaty of W. and."

Workshop Topics

I could lead a workshop of minutes on

.....

.....

Equipment needed (e.g. whiteboard)

.....

.....

Maximum numbers.....

.....

◆

I would like to attend a workshop on

.....

.....

◆

Programme

Friday

- Arrive at 5.30 pm for powhiri and meal.
- Bruce Stewart, writer artist and builder of Tapu te Ranga speaks.

Saturday

- Keynote Speakers
- Workshops
- Evening - Interest Groups/social/songs

Sunday

- More networking and workshops
- AGM of Network Waitangi
- 3pm close

◆ Tapu te Ranga

Tapu te Ranga is the life work of writer and artist Bruce Stewart. Not a tribal marae, this is a gathering place with buildings crafted by Bruce and whanau. It continues to grow. It backs onto the hills behind Island Bay and the community has joined in a project to re-plant the hills with indigenous vegetation and invite back the birdlife. Staying at Tapu te Ranga is a fascinating experience. You will love it.

◆

TRAINING FOR TRAINERS

National Anti-Racism Training Workshops 1996

◆

Tapu Te Ranga Marae
44 Rhine Street
Island Bay, Wellington
Whanganui-a-Tara

◆

5-7 July 1996

Theme and Direction

Constitutional Change

- Towards a just and more equitable society based on the treaty- what would it look like?
- Kawanatanga and Tino Rangatiratanga: what do we mean?
- What is the Crown?

Our purpose is not to look for one correct answer but to use this chance to develop our thinking around these issues.

Who is this for?

This is an annual gathering for people who work in community education about treaty and anti-racism issues. Time to share ideas, skills and resources. While this is a gathering where Pakeha take responsibility for educating Pakeha, all are welcome and space and time are there for Maori to caucus.

Keynote Speakers

- **Karin Wickliffe** Victoria University Law Department: *Constitutional Change, Maori perspectives*
- **Chris Mahoney** Head of Wellington Community Education Centre: *How adults learn*
- **Mitzi Nairn** Programme on Racism: *A Pakeha perspective on Constitutional change*

Workshops

What's working for you? Could you lead a workshop for us all to benefit from?
e.g. Human rights and te Tiriti...Putting the Treaty back into local politics..... Where to from here... Getting the message across.....

These are some suggestions so far. Please contact the organisers if you can run a workshop. We will have some short spots as well as full length ones so come prepared to share your insights and ideas.

Cost:

Includes 3 days accommodation and meals.

Waged: \$150

Beneficiaries and low income: \$80

(If you require extra assistance with fees or travel please contact the organisers.)

Special Requirements

Let us know if you have any special requirements, e.g. child care.

Organising Group

Wellington Network Waitangi

171 Daniell Street, Newtown
Wellington 6002

Jeff 04 389.9730 (II)
04 389 8121 (W)

Sylvia 04 384 3077 (II)
04 389 2106 (W)

bagnall@sunflower.co.nz

ENROLMENT FORM

Name.....

Address.....

Phone. Code (0.....)

Group affiliation if applicable

Time of arrival.....

Details if you need to be met

Dietary requirements (e.g.vegetarian/ vegan/
red meat/ white meat)

Amount enclosed \$.....

Return by 24 June to 171 Daniell Street,
Newtown, Wellington 6002