

perched on nearby buildings. The outside world expected a sensational clash, an invasion. Another Takaparawha? Another Parihaka, awaiting Bryce's troops?

Inside, it felt momentous - but in a different way. The world seemed smaller, but more purposefully focused. It was a privilege to be there. A band, South of Bombay, struck up beside the marae atea as the crowds were encouraged to come and sit in the centre. As the music echoed around the grounds, kuia stood and danced in a high-spirited way and the crowd responded with appreciative laughter. Any earlier tension had lifted. Then "Nga Iwi E", the song celebrating the sovereignty and rights of the Pacific's indigenous peoples, was taken up by the whole gathering and sung (maybe) as never before. The whole crowd was on their feet. Popular Maori songs combined with reggae hits to keep us singing and dancing well beyond the deadline of 5 pm. The threat of eviction seemed somehow irrelevant.

Hundreds had already been fed from a hangi designed for thousands by the time Niko Tangaroa announced that the Wanganui District Council would not be evicting the iwi and their supporters, that dialogue would continue, but that the issue would be put in the lap of the Government and the High Court. The significance of the decision was yet to be assessed, but for the moment it felt like a definite victory, which the evening would continue to celebrate.

We were invited to sit in on the private discussion at the marae the following morning, from which media were excluded. The tone was serious; the terms were those of Te Tiriti o Waitangi and its assurance of continued tino rangatiratanga for the iwi of Whanganui. Dialogue, therefore, had to be directly with the Crown - it was not a matter of Maori versus Pakeha. The responsibility of exercising that rangatiratanga would raise new questions for the iwi.

For me, as a Pakeha, the experience was a powerful one. It seems that the ongoing pain and anger that surrounds the issues of the land of Pakaitore and beyond, of Whanganuitanga and this iwi's authority and guardianship over this district, of the limits to the power of the Crown that Te Tiriti o Waitangi sets, mean that we have to deal with the nature of our identity, our constitutional base, very soon. How do we who are not Maori respond to the new affirmations of iwi authority such as Pakaitore? What in fact does it mean for us to live out an honourable kawanatanga, in the terms of power and resource allocation, in the future and now.

It was a privilege to be present at Pakaitore on March 30 1995. It was a renewed insight into the negative influence of the ill-informed media and politicians. More importantly, it was an experience of respect for the rangatiratanga of the iwi, and a sense of Pakeha responsibility, that represented a far healthier future for Aotearoa than this unholy haste to sell off this land and "structurally adjust" ourselves towards a free market global economy, destroying our environment in the process. In the meantime, the struggle continues.

Ka whawhai tonu tatou.

Tim Howard, RD9, Whangarei.



KAWANATANGA NETWORK MEETING HELD IN APRIL

Over the last couple of years there has been a lot more discussion and work done on what is the appropriate role for pakeha/tauiwi in a workable constitution based on Te Tiriti o Waitangi. It has been referred to as an honourable kawanatanga.

Some of the groups and individuals working on this issue held a meeting at Pirongia in early April to discuss what this means and how it can be achieved.

A lot of time was spent on defining what we mean. This will be an ongoing process and will require networking, sharing information and education with both Maori and non Maori, using the media to disseminate information and to encourage a more positive image of the possibilities of constitutional reform.

It was decided, that when looking at constitutional reform, the Treaty must be looked at as a whole. There seems to be a conscious move by the government at present to categorise issues as relating to particular Articles of the Treaty as in, for example, the Fiscal Envelope Proposals.

For an honourable kawanatanga to be achieved, land resources must be returned to Maori to ensure an economic base, the Waitangi Tribunal needs to be strengthened, we need to work in our community for alternatives to capitalist values, and we must clarify our position in relationship to Tino Rangatiratanga. We also need to understand the patriarchy of our system of government and justice and how it is embedded and impacts on others. We must act with collective responsibility as tauwi and be participants with tangata whenua in the ongoing process of developing Aotearoa's global relationships.

Another topic discussed was sovereignty and what this means in terms of the relationship between the Crown and Local Government. Obviously a lot more work needs doing on all these issues. The intention is to have another meeting in Wellington in August.

For more information on the Kawanatanga network, contact Joan Macdonald, PO Box 5510, Wellesley St, Auckland 1.

What's going on here? One would think that the government was deliberately trying to foment unrest and heighten racial tension over the past few months, so many issues have been introduced unilaterally:

- Bolger's suggestion of Aotearoa becoming a Republic, like many other suggestions for constitutional change, was made without any discussion with Maori.
- The Fiscal Envelope has turned out to be a very messy business for the government and everyone else. The so-called consultation process was set up after the package had already been formulated. Even before the consultation hui had started, the government was told in no uncertain terms from a hui of over a thousand iwi called by Sir Hēpi Te Heu Heu that they rejected the document, not only because of the contents but because of the process.
- Bolger has also suggested that the Privy Council should be done away with as the final court of appeal for Aotearoa, again without any consultation with tangata whenua.
- After the problems on Waitangi Day there have been suggestions by the Prime Minister and others of radical changes such as changing the name, place, or time.
- Very recently the government has been deliberating over whether to charge Annette Sykes and Mike Smith for sedition when they pointed out that unless some of the long standing injustices and environmental destruction against Maori are dealt with in a satisfactory manner, there could be the sort of protest here that has happened overseas where forests have been burned and dams destroyed.
- At the same time as this was happening, the Minister of Justice and Treaty Issues, Doug Graham, states his support for the idea put forward by a constitutional law lecturer that Government authority in New Zealand is based on successful British colonisation rather than the Treaty of Waitangi. That is to say, the NZ Parliament effected a revolutionary seizure of power which has been made legitimate by the passage of time, invalidating Maori claims based on "some unbroken thread of preexisting legal sovereignty".

On the other hand there do seem to be some positive things happening outside government circles. Those of us involved in providing information on Treaty issues and race relations are noticing an increase in requests for workshops and information and suggestion for what they can do. So that far from dividing us off from each other, evidence seems to be emerging that the government's actions are stimulating people to find out more and also looking at how we can achieve an honourable kawanatanga.

There have been a lot more requests for the Constitutional Reform kit produced by CCANZ and this is now being updated.

We also have coalition groups such as Aotearoa Action Coalition (AAC) in Tamaki Makaurau, Not In Our Name (NION) in Poneke, and the Kawanatanga Network taking action on the relationship of non - Maori to Te Tiriti O Waitangi.

For more information contact: Joan Macdonald, Network Waitangi, PO Box 5510, Wellesley St, Auckland 1.



NOT IN OUR NAME

Not In Our Name (NION) was formed in March by tauwiwi in Wellington as a response to the Government's "Fiscal Envelope" policy towards Maori Treaty claims. NION has been meeting on a regular basis since that time. The aims of NION are:

- 1) To take responsibility for Treaty of Waitangi promises as Tauwiwi inheritors of these promises.
- 2) To actively challenge all levels of Government legislation and policies which breach or fail to honour Treaty promises.
- 3) To voice our view that the Government or any other representative body is not acting in our name unless it gives effect to the Treaty.
- 4) To educate Tauwiwi about the relevance of the Treaty to us.
- 5) To challenge Tauwiwi about the relevance of the Treaty to us.
- 6) To be accountable to Iwi / Maori as appropriate and to minimise any negative impacts that our actions may have on Maori.

The work of NION has received good coverage from the Wellington weekly newspaper *City Voice*. NION activities have included pickets and deputations to the Race Relations Office regarding the Fiscal Envelope proposal.

NION has also been active in supporting the Whanganui Iwi occupation of Pakaitore (Moutoa Gardens). This has included members from NION visiting Pakaitore and a symbolic "occupation" of Midland Park in downtown Wellington on the original eviction day of 30 March. At this "occupation" NION members made speeches to the lunchtime passers by and were able to collect over \$400 for the iwi at Pakaitore.

NION can be contacted at P.O. Box 9491 Wellington or through Mary Moon on 395 4989 or Dale Little on 385 8596.