

National Waitangi⁵ Hui Report by Waitangi Action Committee

Turangawaenae Marae - Waikato

Last weekend, Sept 14-16, a national hui was held at Turangawaenae marae in Ngaruawahia. The issue to be discussed was Waitangi - in particular, the legal, moral, political, and historical ramifications of the signing of the Treaty of Waitangi. It was also to provide a forum for tribal and group submissions on actions to be taken to overcome problems that affect Maori people, arising out of the signing of the treaty.

The idea of the hui was born last year at Waitangi, when the Maori Council of Churches came into Tai Tokerau to act as a mediator/moderator in discussions amongst kaumatua of different areas.

When this hui was first proposed on Dec 19 1983, it was proposed as an alternative to the planned Hikoi ki Waitangi of 1984. As many of you now know, the Hikoi proceeded anyway.

Te Runanga Whakawhanaunga i nga Hahi o Aotearoa (Maori Council of Churches) offered to organise the hui, and as the months neared, other organisations were asked to also share in the planning of the Turangawaenae hui. These organisations included:

- Te Kotahitanga
- New Zealand Maori Council
- Maori Women's Welfare League
- The Race Relations Conciliator
- Maori Wardens Association
- Maori Artists and Writers
- Mana Motuhake
- Maori University Students
- Maori Battalion
- Maori Members of Parliament.

Quite an impressive list you may be thinking, the cream of Maoridom ... Perhaps not so impressive however when you realise that only 2 of the above organisations has ever done anything to oppose the celebrations of the signing of the Treaty. All of the others have either done nothing, or actively campaigned to have the celebrations continue!

Conspicuous by their non-invitation to participate in the planning, were the numerous Waitangi Protest Organisations, who have over the past 15 years had to endure not only the forces of the State, but often the very people above's own opposition and abuse.

BUT AREN'T WE GLAD THAT OTHER ORGANISATIONS ARE TAKING UP THE SAME CALL THAT WE HAVE BEEN MAKING? ISN'T THIS WHAT WE WERE ALWAYS AFTER? AND AREN'T WE BEING JUST PETTY BECAUSE WE WEREN'T ASKED TO SHARE IN THE ORGANISING OF THE HUI?

It's good that more and more people are calling for justice but experience tells us that the involvement of conservatives in these issues is often an attempt to halt the radicalism of popular movements. They see their earlier opposition as swiftly losing credibility, but instead of joining the wider movement they co-opt the wider movement to their more moderate demands. The fact for example that the Maori Members of Parliament are involved proves no more than that they saw the people were moving away from them. Their public stance has never been more than more than middle of the road in all the years they have held their posts.

Still, it has always been the call of the Waitangi Action Committee that national gatherings should be held to discuss such matters, and in that light the hui did exactly that.

Our general impression is that the hui was still very much divided into two camps, and that to a certain degree that division was as much one of age as it was one of conservatism/radicalism.

The older ones still tended to see future developments in terms of making changes to the present structure, whereas many younger people were more concerned with making wide sweeping changes which challenge the very basis of this society. It's important to say here tho' that age did not force people to one view or the other - there was intermingling - but nowhere near enough.

Another thing that irked was the part conference/part hui structure of the hui itself. Although in the circumstances it was perhaps necessary to allow the presentation of certain 'fully blown' submissions, it did inhibit the majority of young people from putting forward exactly how they felt. Feelings may not be as structurally constructive as written submissions, but they do tend to get the truth out of people.

Opening & formal submissions

The hui was officially opened with much fanfare, and altogether too much mana being attached to those whose status owes more to their positions within Pakeha culture than to their actions. In particular Koro Wetere, Minister of Maori Affairs, seemed at odds with the position he holds when he said that the weekends discussions set a basis for Maori self-determination of their future. If our past is any guide, the Maori Affairs Dept will be one of the first to go. It was set up to control Maori aspirations, used to rubberstamp the theft of Maori Land under the guise of "development", staffed by people whose apathy and willingness to toe the Govt line is almost a prerequisite, and answerable not to the Maori people, but to Government.

Self determination and our participation in governments responsive to big business first, are absolute contradictions.

The first night ended with formal presentations from Ngati Raukawa, Te Runanga, and the Maori Womens Welfare League.

Ngati Raukawa's submissions were (basically):

1. The Treaty implied 2 sovereign peoples. This nations politics should do so as well. A 50/50 partnership in directing the nation.
2. Revamp New Zealand Maori Council to include broader section of Maoridom, with guaranteed funding.
3. The institution of a Maori Electoral College for quick canvassing of Maori opinion.
4. Maintain principle of withdrawal as a negotiating strength.
5. Maori become an official language of Aotearoa.
6. Maori Development Bank to fund development of Maori resources.
7. Treaty be above the law, basis for negotiation, not be ratified.
8. Teach history of treaty from a Maori perspective.
9. Proportional representation for sex/age be provided in Maori organisations.
10. A Maori is " anyone who is of Maori ancestry and declares himself/herself to be Maori."
11. Maoris get fair share of public finances.

next day further submissions were put to the hui by different tribal and iwi representatives in the morning including different 'take' from various parts of the land.

It went on until lunchtime, and were followed by formal presentations by different speakers who addressed the specific topics of the legal, political, and historical implications of the Treaty.

Because this was expected to be the lowlight of the whole hui (and because I knew we could get copies of the speeches later) this writer took the opportunity for a quick snooze in expectation of a long hard night ahead.

After the formal speeches, the hui broke into workshops to discuss legal etc. implications, with the intention of returning later that evening for an all report back

There were about 15 different workshops altogether, and it's important to note that the rangatahi chose to join together all 4 workshops rather than attend the others. You can take that however you want.

That night when we all got back together, facilitators reported back on discussions held by each workshop. Following is a general list of those recommendations, not necessarily in order of importance. Some recommendations aren't here unfortunately, but we weren't able to get them all down.

Workshop Reports

TORICAL 1. Maori do not participate in celebrations until treaty honoured.

2. No further honours be accepted until treaty is honoured.

3. Waitangi Tribunal be retrospective to 1840

4. Rangi Walkers paper be circulated widely

5. Hui Organising Committee take Waitangi issue to Queen

6. Waitangi Day not be celebrated - instead regional hui be held and national hui called at Waitangi to reaffirm stands taken

AL 1. Morality touches all spheres of the treaty of Waitangi

2. Church has failed to uphold Treaty's morality

3. Pakeha has failed to honour Treaty

4. Our Maoriness must become our basis of commonality

5. We must rebuild our spirituality

AL 1. Waitangi Tribunal be retrospective to 1840 and necessary resources made available to ensure its power

2. Maori Land Courts and Maori Affairs Dept to follow rulings of a special Royal Commission into Maori Grievances

3. All water rights on Maori lands become the rights of the owners

4. Maori Land Court to stop land alienation

5. 50/50 body be created to ensure all laws are consistent with the Treaty of Waitangi

6. Bill of Rights must protect and elevate the mana of the Treaty

7. That a Maori be defined as "anyone who is of Maori ancestry and declares himself/herself to be Maori."

8. Leave the Treaty alone

9. Bill of Rights desirable as long as it incorporates kaupapa Maori

10. Bill of Rights be entrenched in legislation, but only after Maori people have had time to 'package' the idea for sale to the nation which will require a lot of time, commitment, and resources.

Te Runanga Whakawhanaunga i nga Hahi o Aotearoa also presented formal submissions on the first night, calling for:

1. greater access to resources
2. greater participation in financial system
3. Maori dimension in judicial system
4. question of confiscated lands be given higher priority
5. land retention be high priority
6. Maori unemployment go to top of crisis list
7. rural housing be a matter for special study and action
8. Maori Affairs become accountable to the people
9. increased participation in law making
10. monitoring of Maori parliamentarians
11. Maori dimensions within Govt Depts
12. Develop bicultural New Zealanders
13. Freedom of religious practice become 4th article of treaty

The Maori Womens Welfare League presented a heap of submissions - basically a history of resolutions since 1952. We won't give them all here, just the latest ones in pertinent areas:

Treaty of Waitangi	That the MWWL request Govt to fully endorse and act upon all recommendations in the report of the Waitangi Tribunal
Race Relations	We the MWWL, reaffirm our 1954 policy against sporting contacts with South Africa and deplore the present All Black Tour and strongly object to the proposed Maori Rugby Team to South Africa while Apartheid exists
Te Whenua	That the Dept of Maori Affairs prepare an appropriate policy incorporating the cultural and spiritual beliefs of the different Maori tribes regarding the traditional sources of food from land, sea, lakes, and rivers - such a policy to be presented by the Minister of Maori Affairs to local bodies and central government to ensure that future planning will have regard to Maori interests
Te Moana	That the MWWL advise the Minister of Agriculture and Fisheries of its deep concern at the commercialisation and exporting of kina and other NZ shellfish collected from their native habitat
Craft and Culture	That the directors of all state and metropolitan museums and art galleries appoint and train 2 Maori women each in their jobs and institutions, particularly in the Maori/ethnology departments, as their commitment, not only to the conservation and preservation of Maori knowledge, but also to the economic development of the race, as a positive action programme
Te Reo	That the Maori language be recognised as an official language of NZ

The first night ended with a lot of the younger people wondering when we were going to get past the formal stuff and on to more open discussion.

One further thing happened that first night which we must mention. Sir James Henare, who was in New York with the drastic plastic outfit, left a message for the hui, which was read out by Tom Parore of the Maori Affairs Dept. Tom Parore proceeded to reduce what should have been an important address to a level of incompetence and a source of acute embarrassment to every Tai Tokerau person in the room.

- POLITICAL
1. Treaty is a taonga
 2. Delegation go to Govt to reaffirm validity of Treaty
 3. NZ be renamed Aotearoa
 4. reverse role at Waitangi - invite Govt to attend our hui
 5. Treaty obliges Crown to protect Maori interests thru Tribunal
 6. Tribunal be retrospective to 1840
 7. Wait for more information before committing ourselves to Bill of Rights
 8. Treaty become basis for solution to social ills
 9. finance be redistributed to meet Maori needs

- RANGATAHI
1. That the Treaty celebrations be stopped
- Because this workshop was more free flowing than necessary, a number of other issues were raised although specific votes were not called for, including
- the churches return all land in their ownership
 - Maoris refuse to pay land rates
 - Govt return all confiscated lands
 - either people attend national hui at Waitangi next year or organise activities in their own areas
 - if celebrations go ahead, so shall we march

WAC SUBMISSIONS

CELEBRATIONS

1. We view the celebrations as a continued affront to the Maori people in light of the suffering of our people both past and present
2. We call on the churches, and Maori churches in particular, to refuse to take part in any celebrations of the Treaty of Waitangi until Maori demands for self-determination are met
3. We call on Govt, and particular the current "sympathetic" government, to stop the celebrations for the above reasons
4. If this is not done a march to Waitangi and in future years will go ahead until either the celebrations are stopped our demands as Maori people are met

NATIONAL HUI

1. Te Tiriti o Waitangi Marae is the only place for the holding of national hui to discuss the Waitangi issue
2. We suggest regional hui to discuss nga take o te iwi be held in their specific areas, culminating in a national hui to be held at Waitangi on Feb 2,3,4,5,6 of each year

LAND

1. Land is life to Maori people
2. financial control through land rating strangles that life
3. that Govt stop the rating of Maori land and that such finances be returned to the communities to meet the needs of the people

BILL OF RIGHTS

1. The Treaty of Waitangi has not been honoured by successive Pakeha Govts. How can we therefore expect them to honour another one?
2. The Treaty of Waitangi must therefore stand as THE document by which we hold Pakeha Govts responsible for guarantees made to the Maori people, and by which we can focus our attention and action in our drive for self-determination

Apparently these are the formal recommendations of the hui, as told to us by the media, and reprinted here in the context of previous discussion.

Maori Affairs Reporter

The national hui on the Treaty of Waitangi held at the weekend in Ngaruawahia reached a keenly sought consensus in several areas.

The series of resolutions have been passed on to the Minister of Maori Affairs, Mr Wetere, who will recommend to the Government that a commission be established. The commission would then consider all the recommendations made at the hui.

The hui recommendations, in their complete form beginning with the preamble, are:

● *Kia whaka kotahi tatou — tera te wairua o tenetahi hui.* (Let us make ourselves one — that is the spirit of this hui.)

The purpose of the hui was to bring together collective opinions from Maori people, to talk about and seek points of healing and reconciliation, in regard to the Treaty of Waitangi.

Throughout the hui came repeated calls for the unity of our people. In essence we heeded our own calls and practised what must always be a constant and progressing means for achieving our vision as *tangata whenua* (people of the land) of Aotearoa.

● *Te mana wairua, te mana whenua, te mana tangata me tuku iho ki a tatou e nga matua, e nga tupuna.* (The dignity of the spirit, the dignity of the land, the dignity of the people is released to us by our parents, by our ancestors.)

STATUS OF TREATY

1. The Treaty of Waitangi is a document which articulates the status of Maori as *tangata whenua* of Aotearoa.
2. The Treaty of Waitangi shall be the basis for claims in respect to the land, forests, water, fisheries and human rights of Maori people.
3. The Treaty of Waitangi is a symbol which reflects

Te Mana Maori Motuhake (The distinction of being specially Maori). We declare that our *Mana Tangata, Mana Wairua, Mana Whenua*, supersedes the Treaty of Waitangi.

CELEBRATIONS, 1985

1. That this hui supports the cessation of the celebration of the Treaty of Waitangi, at Waitangi, and throughout Aotearoa, on February 6, 1985.
2. Accordingly, this hui recommends to the Waitangi Trust Board and the Government that they withdraw the Navy, the military, police and other Government organisations and representatives from participation in the Treaty of Waitangi celebrations at Waitangi 1985.
3. That this hui endorses the calling of a hui by the four Maori elected MPs, to be held at Waitangi on February 4, 5 and 6, 1985, and that the MPs work with a collective *tangata whenua* from throughout Aotearoa.

WAITANGI TRIBUNAL

1. That the Waitangi Tribunal be given retrospective powers to 1840 to hear grievances and that adequate resources be made available to the tribunal and to applicants (complainants) to ensure the grievances are fully researched.
2. The Maori Land Court be given wider powers — not less than equal to the High Court of New Zealand.
3. The Maori Land Court and Maori Affairs should follow recommendations of royal commissions to do with Maori issues.
4. Not only should the beds of lakes and rivers be returned to the owners, but also all rights in respect to the water should belong to the owners.
5. There should be changes in procedures of the Maori Land Court vis a vis the prevention of Maori land from being alienated.

6. That a body 50 per cent elected by Maori people and 50 per cent elected by the remainder be established: (a) to sit between Parliament and the Governor General to ensure that all proposed legislation is consistent with the Treaty of Waitangi; and (b) to rule on recommendations from the Waitangi Tribunal and to formulate any compensation programmes to be implemented by the Government.
7. That a law be introduced to require that all proposed legislation be consistent with the Treaty of Waitangi.

DEPARTMENT OF MAORI AFFAIRS AND MAORI TRUSTEE

1. That the Department of Maori Affairs be required to account to the people for its actions, especially for the year-by-year practice of underspending its appropriation — thereby handing millions of dollars back to the Government while Maori needs are so widespread and critical.
2. We challenge Maori people to take a wider interest in the way the Maori Trust Office functions. This would ensure that the fullest possible benefits are made to the Maori people.

MAORIS IN PARLIAMENT

1. We urge a greater monitoring of the political performance of Maori Parliamentarians acting on behalf of the Maori people.

MAORIS IN GOVERNMENT ADMINISTRATION

1. We urge the establishment of a real Maori dimension within the Department of Education — then throughout the educational system.
2. We urge the establishment of a real Maori dimension from top to bottom of the Department of Justice.
3. We call for the establishment of a real and active dimension within every Government de-

partment, especially with Health, Social Welfare and Treasury.

PROPOSED BILL OF RIGHTS

1. This hui is suspicious of the passing of a Bill of Rights because we believe we already have one — the Treaty of Waitangi.
2. That part of the work of the proposed commission include the investigation of the relevance of the Bill of Rights for Maori people. We request that the Government ensure adequate Maori representation on the preparatory committee of Government.

PROPOSED COMMISSION

1. This hui endorses the establishment of a commission to implement the recommendations of this hui.
2. This commission shall be comprised of members of the present planning committee, with power to co-opt other representatives.
3. That the work of this commission be funded by the Government.

ROLE OF MAORI WOMEN

1. On the principles of equality and justice enunciated in many submissions made to this hui, we submit that recognition of these principles be also applied to Maori women as follows:

That because Maori women constitute over 50 per cent of the *tangata whenua* there must be equal representation in all areas of decision-making in the future.

The hui, which ran from September 14 to 16, had been called for by these organisations:

Te Runanga Whakawhanaunga i nga Hahi o Aotearoa (the Maori Council of Churches), *Te Kotahitanga* (New Zealand Maori Council), Maori Women's Welfare League, The Race Relations Conciliator, Maori Wardens' Association, Maori writers and artists, *Mana Motuhake*, Maori university students, Maori Battalion and Maori members of parliament.

Comments on Submissions

It would seem that the final submissions of the hui have been made and we must therefore see how far they are implemented. But in our waiting we must also be conscious of the role we ourselves play in what we have ahead of us and how these submissions relate to what we have to do.

We must also realise that some of these submissions are likely to be ignored in favour of more moderate requests. It would also seem that some of these submissions are contradictory - calling for self determination on the one hand, and greater participation in govt on the other.

For example, either we support or we don't support the introduction of a Bill of Rights. Don't we already have one that has never been honoured by the same system that's proposing another one? Can we seriously expect them to redress past grievances that, if handled in strict terms of the Treaty of Waitangi, would see most lands reverting to Maori ownership? We doubt if such a thing will happen.

It is more important therefore for us to see our future in determining what we are going to do, and not just what we are going to say we are going to do. And further to that we must constantly be cutting ties with Govt, and in particular, with Govt funding. All that does is keep us forever tied to their dictates, and restricted to the terms of reference they decide upon.

So therefore we must be careful in what we do now. We must not allow our actions and our demands to be co-opted or watered down. Some of them are already diluted enough. We must take up some of these demands and put them into action.

It's good to know that many of the demands of earlier years have been taken up by other organisations. It's important therefore for us to extend ourselves, set new goals, and not wallow in the finicky details of absolutely ensuring everything we ever asked for is done.

One further such demand is one which was put by the Tai Tokerau Rangatahi delegation for the cessation of Land rating on Maori Land. Instead of always moaning about how the Govt doesn't give us enough financial resources, why don't we just refuse to pay rates. Naturally enough this is a take that needs further discussion, and proper strategy, but it is worthwhile.

Another such demand (again from nga rangatahi o te Tai Tokerau) was that the churches return all Maori land. This was once a request made by the Waitangi Action Committee, and it was good to see it being reinforced by others. The initial demand also needed some fine tuning - what has happened to all the land they were given and then sold? what happens to lands they hold now but are leased out to others for a long period of time? It seemed a particularly relevant demand to make at the hui, and although none of the churchmen present bothered to answer it, it is an issue that will continue to be highlighted.

One thing we must always be wary of too, is what is known as positive discrimination. We must not be seen to be putting a brown face on a white system because that doesn't change anything. Having more Maori policemen certainly hasn't reduced the numbers of Maoris getting arrested, and as Atareta Poananga will tell you, having Maoris in the Foreign Affairs Dept doesn't stop them portraying us as monkeys in grass skirts. Putting a Maori dimension (sounds like a little Maori box doesn't it?) into systems that are specifically designed not to suit us, won't change the fact that when the shit hits the fan, we are ALWAYS the first to get the chop. Anyway, don't we already have a big dimension in the judicial system (prison population), the education system (heaps of Maoris in the bottom classes), and I know for a fact that we have a fantastically visible dimension already in the Social Welfare System!

Still, all cynicism aside, positive discrimination is not the answer to our prayers/demands. Sometimes I doubt that it is even a short term goal worth pursuing because often it takes so much energy getting a token Maori into something that we tend to have the long term vision clouded by our own drive to achieve the short term goal.

Anyway, food for thought ...

In closing...

It was good to see faces from the hiko again, find out what everyone was up to, what problems they were having in their areas, what people were thinking about for Waitangi '85, te mea, te mea, te mea.

Congratulations too to the hosts for the good back-up work during the hui - often the failing of other hui.

As for us? Well we came there very cynical about conservative Maoridom - co-opting and slowing down demands that they were doing their best to sweep under the carpet over the last few years, and we left there with very much the same feeling, albeit somewhat mollified. A leopard can't change its spots, and although mankind is able to change its opinion, ours won't change until we can see some real change in the actions of those conservatives in Maoridom. For now, our greatest hope still lies with the more open minds of the rangatahi, their spirit, their drive, and their simple understanding of what aroha is all about.

Until we meet again then, me whawhai tonu matou ake, ake, ake!

The work goes on ... Open letters

Because it is important not to let ourselves become complacent after big hui like the one at Turangawaewae, we enclose here some open letters to different people in line with demands made at the hui, and we also comment on statements made to the media following the hui itself.

Dame Whina Cooper "The celebrations are part of our history. We are pleased to be part of the British Empire."

In case she hasn't heard, there is no longer a British Empire. The Yanks took it over after the first world war. More and more Maori people are voicing displeasure with the tricks the British Empire pulled on us last century, and finally, if she is so pleased about it all, why is she skipping off to Oz?

David Lange PM "There is a very strong conviction abroad that the treaty has been celebrated wrongly in the past, and my government will be looking at a better understanding about how it should be observed"

Koro Wetere "I will ask my colleagues to set up a commission to look at all the recommendations ..."

If every government is going to waste its time just looking at the problem which one is going to get around to actually doing something to solve them? A bit more commitment than that is required, and if it won't come from them, then it must come from us.

* SPECIAL *

HIKOI KI WAITANGI ... 1985!

Marching to Waitangi began in 1979. Te Ringa Mangu "Dun" Mihaka brought an idea to some of us in Tamaki, and from those humble beginnings began the annual marches to Waitangi.

- 1979 The first march went under the banner of "The United Peoples Liberation Movement of Aotearoa".
- 1980
- 1981 The marches continued under the direction of the "Waitangi Action Committee".
- 1982
- 1983
- 1984 The last march rallied under the leadership of "Kotahitanga".
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Sept 16 1984 Turangawaewae Marae

Hui Resolution: THAT THIS HUI SUPPORTS THE CESSATION OF THE CELEBRATION OF THE TREATY OF WAITANGI, AT WAITANGI, AND THROUGHOUT AOTEAROA, ON FEBRUARY 6, 1985.

Sept 24 1984 Waitangi Action Committee Letter to David Lange, Prime Minister

" ... The resolution is worded so as to be unequivocal, It does not call for a change to the celebrations. It calls for the celebrations to cease."

" ... At this point in time, we intend to march to Waitangi to oppose your governments celebration of the treaty signing. That's not a threat. We marched when National was in power, and we'll march when you're in power."

That is our stand.

IF THE CELEBRATIONS ARE NOT CALLED OFF ... WE WILL MARCH TO STOP THEM.

This special supplement is to set out the reasons why we think a march to Waitangi should go ahead if the '85 celebrations are not called off.

WHY DO WE MARCH?

Marching over a period of time is good for a number of reasons:

1. It takes the issue out of the isolation of only being seen to happen on one day, and in one place.
2. It allows more people to get involved.
3. It lengthens the time the issue is kept before the eyes of the public.
4. A march with a specific destination, and a single goal, gives people something to work towards.
5. It brings unity more than any other political action (except jail!).
Remember the hikoi?
 - we sleep together
 - we eat together
 - we sweat together
 - we cry together
 - we argue together
 - we hate together
 - we love together
 - we laugh together
 - we march together
 - we scheme together
 - we learn to live with the differences
 - we learn to build on the similarities
 - we learn to sacrifice
 - we learn the strength of unity
 - we learn the strength of the people
 - we learn ...
 - we are always learning ...

WHY WAITANGI?

1. Waitangi is where it all started.
 2. Waitangi is where our tupuna signed a document in goodwill - and have suffered for it ever since.
 3. Waitangi has become a focal point to highlight Waitangi grievances.
 4. Waitangi is traditionally the forum for such discussion.
 5. Waitangi is where the major State celebrations are held.
 6. Waitangi is therefore, the single, most important point for general political action, and national discussion.
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WHY NOT MARCH TO PARLIAMENT?

1. Turangawaewae Hui Resolution: THAT THIS HUI ENDORSES THE CALLING OF A HUI BY THE FOUR ELECTED MAORI MPs, TO BE HELD AT WAITANGI, ON FEBRUARY 4, 5, 6, 1985, AND THAT MPs WORK WITH A COLLECTIVE TANGATA WHENUA FROM THROUGHOUT AOTEAROA.
2. The marae is the focal point of Maori decisionmaking.
3. Waitangi is the issue, Waitangi is the marae.
4. If we march to Wellington, are we going to then fly back to Waitangi for the hui?
5. Parliament won't be sitting - they'll all be at Waitangi.

OKAY, SO IT'S WAITANGI. HOW WILL IT BE ORGANISED?

We suggest it be organised basically the same as Te Hikoi '84.

1. People will come in their tribal/regional groups.
2. They will elect delegates to a National Coordinating Committee.
3. They will provide their own support vehicles/provisions.
4. Tribal/regional groups can march from their own areas.
Link up with others as they pass through new territory.
Others (eg. Te Wai Pounamu, Poneke) can travel to a central point if they wish.
Spend 2 nights at central point organising equipment, marshalls etc.
Leave for Waitangi as one. Kotahitanga ...
5. There should be less emphasis on marching all day.
6. And more emphasis on korero in the afternoon, evening, and night.
7. Each group should bring their own 'take'. Time should be set aside to put that 'take' to the whole hikoi for discussion and support.
A committee should be formed to put our resolutions together as a Statement of Intentions. This statement can be presented to the hui at Waitangi for discussion and acceptance.

GOALS?

1. Stop the celebrations. As much as an action in itself, this has also been a popular rallying call. 1985 will require different tactics.
 2. Making the hui at Te Tiriti o Waitangi Marae a reality, through public pressure, as well as pressure on the 4 Maori MPs.
 3. Updating the demands made at Turangawaewae.
 4. Creating a program of action for the next 12 months.
- Goals must be set by all the people. Your contribution is important.
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Well, those are the points we're asking you to consider. But it's not all there is.

Since the hikoi, people from throughout the country have been caught up in the spirit it created. People who had been sitting on the fence, and even people who were against it, are keen to be on the next hikoi.

The Hikoi Book put out by the Waitangi Action Committee has generated a lot of interest too.

This doesn't mean that we have to march because people are sentimental about it.

But it does prove that Waitangi is a 'take' that has a lot of meaning and that a hikoi to Waitangi again does have a lot of support.

Sure, there were problems on the last one. Problems of philosophy, of accountability, of individualism, of leadership, and the problems of knowing exactly what we wanted and how to go about getting it.

But most of these problems can be overcome. With preparation. With open discussion. With proper delegation of authority. With commitment, and with honesty.

We hope that Kotahitanga will take up the leadership for next years hikoi, because for all the problems, we all learnt a lot about each other, and about ourselves.

We can build on that if we try.

But, if things don't work out, and if Kotahitanga decides to do something else, or maybe give it all away, the march will still go ahead.

Remember ...

IF THE CELEBRATIONS ARE NOT CALLED OFF ... WE WILL MARCH TO STOP THEM.

kia tutaki ano tatou,

Waitangi Action Committee

P.S. Bring this with you to the Kotahitanga hui. It will come up for discussion.