

JULY 1999

Network Waitangi Newsletter

The Anti-Racism Treaty Workers Meeting is to be held in Otepoti/Dunedin on 5th, 6th and 7th November. This will include the Network Waitangi AGM.

The Dunedin Network Waitangi Group will be sending out more information shortly and there will be more information about what will be on the Agenda.

We are hoping to get some funding to help with travel costs to enable a good number of people to attend.

News from Groups

Network Waitangi Dunedin has sent information about their work to all the schools in their region and offered workshops or assistance with Treaty education.

Network Waitangi Wellington has been holding regular meetings and activities and have been sending the coordinating group Minutes of their meetings. They have been working on a Constitutional Change kit.

In Tamaki Makaurau we have worked with Jean Brookes and Kevin McBride to write to the Race Relations Conciliator with regard to the Agenda NZ. We sent a copy of this letter to a number of MPs and have had responses from some of them, in particular a very positive response from Marian Hobbs and Steve Maharey.

The Treaty Workers in Tamaki Makaurau have been holding bi-monthly meetings just to keep us all in touch and up-to-date with what we are all doing.

There have also been regular meetings about the possible proposed Treaty Conference next year. At the last meeting we processed the responses we had from you all.

We also wrote a response to the Consultation document and copies of these are included. Other groups may have responses they can share.

On behalf of Network Waitangi I wrote to Don McKinnon asking for the Government position with regard to the ILO Convention 169 Concerning Indigenous and Tribal Peoples and also the Draft Declaration on the Rights of Indigenous Peoples.

I also wrote to Roger Sowry, Minister of Social Services about the closure of "Dialogue" due to funding cuts to the cuts to the voluntary welfare organizations.

Jean Brookes and Mitzi Nairn have produced a comprehensive Constitutional Change kit for use by church groups.

Other inclusions are Makere Harawira's paper on Economic globalisation, indigenous peoples and the role of indigenous women.;

More information about the Treaty Conference;
The Millennium Fund Application;
Pakeha and the Treaty PH.D group;
Information about APEC

Pacific Court for Violence Against Indigenous Women and the Land

This is to be held in Tamaki Makaurau on 1-3 September this year. This is a human Rights Court and the intention is that the women present their testimonies about the violence caused to them by the loss of land, culture and language, militarism, nuclear testing, uranium mining, environmental destruction etc.

There will be a panel of jurists including Hilda Lini, Sharon Venne, Mililani Trask, Pam Greer and Nganeko Minhinnick.

There will be a large contingent of Aboriginal women attending.

Robyn Kahukiwa has designed a beautiful poster to advertise this event. We have these posters for sale at \$10 each.

Books we have for sale:

Moko Production's 3 books.

Vol. 1 The Fiscal Envelope; Economics, Politics & Colonisation.

Vol. 2 Cultural and Intellectual Property Rights.

Vol 3 Fisheries & Commodifying Iwi

\$10-15 each

20 years of Protest Action 1979 -1999

Te Kawariki

\$ 25

Pacific Women Speak Out -for Independence and denuclearisation.

A joint publication by WILPF Aotearoa, the The Disarmament and Security Centre and Pacific Connections {Australia}

\$15

Omomo Melen Pacific

Women from the non-self-governing territories and colonies of the Pacific

\$5

Paakeha/Tauwiwi Seeing the Unseen. By J.D.Kirton

\$25

\$5

We also still have copies of the Emily Karaka poster

Whenua Whawhai

\$5

*Jean Macdonald
for Co-ordinating Group*

We note the change in wording in the 1962 legislation, in that there was a move from 'Tribal' Committees and Executive Committees to 'Maori' structures. We believe this was a significant and deliberate action by the Crown.

There has been a series of major changes in the history of political expression by Maori of Maori since 1945, and especially in the 1980s-1990s.

Since Maori rejected the Fiscal Envelope there has been a major process of examining Constitutional Change. The latter process is quite different from that in which a Maori Minister of Maori Affairs in a Settler/Westminster type/National Government uses his position to by-pass such major work already being done by Maori about Maori values, followed by possible structures in a post-colonial setting.

We question how it is that the media has been almost silent on this discussion process. We also note that the majority of the consultations were in Te Puni Kokiri Offices and wonder how people were invited. The list of individuals interviewed between July and September 1998, seems to have left out other major groupings, including those we have referred to, who are working on Constitutional Change following the rejection of the Fiscal Envelope proposals.

A Settler dominated government that has no intention of honouring Te Tino Rangatiratanga is being invited by a misguided Minister of Maori Affairs to once more legislate for how Maori are to organise themselves: a misuse of Kawanatanga.

Such a process will mean that Kawanatanga will:

determine how and when Maori development will happen;

decide what structures Maori are permitted to have for representation and development;

establish a National Body which will need to be a Body Corporate (Kawanatanga structure) that will speak on behalf of all Maori;

enforce these measures on Maori people by law; and

pretend that they are doing this in the name of the Treaty of Waitangi.

The process of this discussion document carries the implication that any division of sovereignty of Parliament or substantive power sharing is neither possible nor intended: and carries the assumption that Maori gave up Te Tino Rangatiratanga.

26 July 1999

Te Puni Kokiri

Pouaka Poutapeta 636

Whanganui-a-Tara

Network Waitangi & Associates

c/o Jean Brookes

3 Roscommon Court

130 Balmoral Rd

Mt Eden

Auckland 3

**Submission on the 1998 Discussion Paper
on the Review of the Maori Community Development Act 1962**

From: Network Waitangi Tamaki Makaurau & Associates

We oppose the whole process represented by this Discussion Document. do not believe that Te Tiriti o Waitangi expects or allows for such a process and the possibility of consequent legislation about Maori structures by a Settler Government.

Maori have been working against such assimilation for more than 150 years. Te Tiriti o Waitangi affirms that Maori have the right to determine their own future, including forms of representation and policy making, according to their own tikanga. This is NOT what is happening in this process. Such an initiative by-passes major Maori work on Constitutional Change which is now the priority issue.

We acknowledge the genesis of the 1979 Community Development Act -

the 1945 Maori Social and Economic Advancement Act,

the 1961 Hunn Report which suggested integration as the way forward for Maori, claiming it was talking about combination rather than fusion,

the 1962 Maori Welfare Act, amending the 1945 Act, and forming Maori Associations,

and the re-naming of that Act in 1979 as the Maori Community Development Act.

Informed Maori and Pakeha will see through this deception, and Mauri Pacific can expect to lose votes substantially as a result of this ill-thought through process.

We support any recommendations from Maori that the whole process cease, and resources be given to the Maori work on Constitutional Change that is already being done.

We look forward to submitting further comments if the process comes to the Select Committee stage.

Yours Sincerely,

Signed: Jean Brookes *Jean Brookes*

Joan McDonald

Joan McDonald

Ingrid Huygens

Kevin McBride

Network Waitangi and Associates

Copy to Maori Affairs Select Committee



24 June, 1999

Network Waitangi and Associates
P O Box 47189
Ponsonby
AUCKLAND

Dear Members of Network Waitangi,

Thank you for the copy of the letter you sent to the Race Relations Conciliator.

I agree strongly with the viewpoint of the Race Relation Commissioner from Australia.

New immigrants do experience racism in our society, which I think you would acknowledge.

But Treaty issues are about constitutional issues, as well as those of racism.

Thank you for bringing this to my attention and thank you for the work you have done over the years.

Yours sincerely

Marian L. Hobbs

Marian L Hobbs
Member of Parliament



Steve Maharey

Member of Parliament for Palmerston North

Labour Spokesperson on Social Security and Employment
Associate Spokesperson on Education (Tertiary)

Parliament Buildings
Wellington

30 June 1999

Network Waitangi & Associates
PO Box 47189
Ponsonby
Tamaki Makaurau

Dear Members

I am acknowledging a copy of your letter to The Race Relations Conciliator regarding the Agenda New Zealand consultation paper.

I agree with your view that the Treaty of Waitangi must be upheld and a Maori presence included in the consultation process.

Yours sincerely

Steve Maharey
Associate Spokesperson on Education (Tertiary)



MINISTER OF FOREIGN AFFAIRS AND TRADE

21 April 1999

Joan Macdonald
Network Waitangi
PO Box 47-189
Ponsonby
AUCKLAND

Dear Joan Macdonald

Thank you for your letter of 13 April regarding ILO Convention 169 Concerning Indigenous and Tribal Peoples in Independent Countries and the draft Declaration on the Rights of Indigenous Peoples.

You will be interested to know that the Government is currently reviewing its position regarding the ILO Convention and just last month Cabinet agreed that the Ministry of Maori Development, Te Puni Kokiri, should consult with Maori to seek their views on the possibility of New Zealand ratification. Interdepartmental consultations on the implications of ratification of the Convention for New Zealand are also underway.

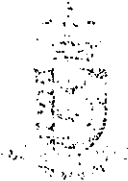
As this consultation is being coordinated by Te Puni Kokiri, I am sending a copy of your letter, and this response, to my colleague the Minister of Maori Affairs for his information.

Regarding the draft Declaration on the Rights of Indigenous Peoples, New Zealand is actively engaged in the work of the intergovernmental Working Group of the UN Commission on Human Rights to elaborate a draft Declaration.

Yours sincerely

A handwritten signature in black ink, appearing to read 'Don McKinnon', written in a cursive style.

Rt Hon Don McKinnon
Minister of Foreign Affairs and Trade



Hon. Roger Sowry
National MP

Minister of Social Services,
Work and Income
Leader of the House

16 JUN 1999

Joan Macdonald
for Network Waitangi
PO Box 47-189
Ponsonby
AUCKLAND

Dear Joan Macdonald

Thank you for your letter of 25 May 1999 in which you express concern about the 'Dialogue' newsletter ceasing to be published.

I have consulted with representatives of the umbrella groups concerned, the NZ Council of Social Services, the NZ Council of Christian Social Services and the NZ Federation of Voluntary Welfare Organisations, in order to gather a variety of opinions on how issues raised may be addressed. As a result of this consultation, I have decided that for the 1999/2000 financial year I will purchase via contract, a selection of information and advice services from the voluntary sector.

These services will include the quarterly production of a single newsletter, joint training programmes and packages and a joint advice and information service. In addition to this, I will commission a study into options to improve the effectiveness of the umbrella groups and to enhance their relationship with government.

I am confident that the approach which I have outlined will ensure the continued delivery of valuable services to the voluntary sector, while guaranteeing effective use of government funds.

The task of negotiating a contract for the services that I require is currently being undertaken by national office staff of the Contracting Group of the Children, Young Persons and Their Families Agency. I expect a contract will be signed early in the new financial year.

Thank you for your comments and interest in this matter. I trust the arrangements as outlined in this letter will assure you of the Government's support in providing the not-for-profit sector with information and advice services.

Yours sincerely

Roger Sowry
Minister of Social Services, Work and Income

NETWORK *Waitangi*

P O BOX 47-189 PONSONBY
TAMAKI MAKAUURAU/AUCKLAND
PH.(09)360 8001
FAX(09)360 8005

25 May 1999

Roger Sowry
Minister of Social Services
Parliament Buildings
WELLINGTON

Dear Mr Sowry

Our organisation has subscribed to 'Dialogue' for a number of years and have found it an extremely useful Newsletter for keeping us in touch with what is happening in the voluntary sector.

We were therefore very concerned when we received notice that the production of 'Dialogue', which has provided a lot of useful information and networking to many voluntary organisation has had to cease being published.

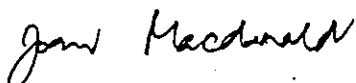
We understand that you are willing to fund one joint newsletter for the Federation, the NZ Council of Social Services and the NZ Council of Christian Social Services and we are pleased to hear that.

It just seems a pity that these organisations have had to reduce their services and their staff when there was such a small amount of funding needed to keep them going, and that this money would not have done very much to help anyone if redirected to any of the agencies that these umbrella groups serve.

We hope that the breakdown in the community sector's relationship with the government can be repaired. These umbrella groups provide an advocacy and information service for many agencies which cannot do this for themselves as well as doing their frontline work.

The government appears to rely on the voluntary sector for a large amount of social welfare, education and community work. Reliable and adequate support would seem to be essential for this work to continue.

Yours sincerely



Joan Macdonald
for Network Waitangi

NETWORK

Waitangi

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13 April 1999

The Hon D McKinnon
Minister of Foreign Affairs and Trade
Parliament Buildings
WELLINGTON

Dear Mr McKinnon

Network Waitangi is interested to have your opinion about the International Labour Organisation Convention 169 concerning indigenous and tribal peoples in independent countries, and known as the Indigenous and Tribal Peoples Convention, 1989. Is the New Zealand Government giving consideration to ratifying this Convention.

We believe it has considerable significance for Maori and that adoption of this Convention would make a difference to the economic, social and cultural status for them, and would enable improvements in education, health and employment.

We are all aware of the situation for Indigenous peoples in countries where they have been subsumed by a larger dominant culture. The adverse statistics in health, education and imprisonment speak for themselves. We think it is important for all of us in this country to improve this situation.

We also consider it to be very important that the New Zealand Government supports the Draft Declaration on the Rights of Indigenous Peoples without reservation or alteration.

Yours sincerely

Joan Macdonald

Joan Macdonald
for Network Waitangi

Copy to Minister of Maori Affairs
Minister of Labour

Treaty Conference 2000 Planning Group
PROPOSAL FOR REGIONAL CO-ORDINATION
17 July 1999

The Tamaki Makaurau-based planning group on the Treaty 2000 conference wishes to thank all the groups and individuals around the country who responded so promptly and enthusiastically to our mail-out. The overwhelming feedback was "Great idea, go for it" and most regions offered to help with distribution of publicity. We'll be in touch with each of you soon to follow up.

In the meantime here is our proposal for involving each region, both in planning the conference, and in stimulating interest from communities and organisations throughout the country. We realise that since all efforts towards the conference are voluntary, involvement from your area will depend on how much time people can contribute.

Here is our current proposal:

Vision and scope of regional involvement:

1. that all regions of Aotearoa receive local distribution of conference publicity
2. that many regions have the opportunity to give feedback to the conference about local issues re: strategising for the Treaty
3. that several regions have the support of local facilitators in preparing contributions for the conference

Proposed local structure:

A local contact/facilitator agrees to take on one or more of the following roles

- *distributor* of conference publicity
- *convenor* of local meetings to gather feedback/issues/strategies to take forward to the conference, particularly for those unable to attend the conference by (i) giving guiding questions and (ii) convening discussion
- *facilitator* of local participants who are able to attend the conference by (i) contacting key people within local groups and organisations, (ii) encouraging them and working with them on preparing their contribution/participation and (iii) giving feedback to the Planning Group towards the agenda

We will contact each of you to discuss these possibilities more fully. Please contact us anytime if you are clear about your group's role. In considering the timeframe, we realised that a clear network of local convenors/facilitators would need to be in place by approximately four months before the conference to ensure strong local input. If a network of active local contacts were not in place by then, the Planning Group would need to review their vision for local involvement, and probably make other arrangements.

NETWORK WAITANGI & ASSOCIATES
P O Box 47-189 Ponsonby
Tamaki Makaurau

8 June 1999

The Race Relations Conciliator
Rajen Prasad
Race Relations Office
Level 3 Norwich House
177 Queen Street
AUCKLAND

Dear Rajen

A group of people who have been involved in Treaty education, and who attended the Agenda New Zealand Launch at Auckland Girl's Grammar School on 3rd May, met together later because we are deeply concerned about some aspects of the document for consultation and the accompanying questions.

We agree with the idea of planning for the future of race relations and support the need to find a clear national direction from the people. We hope there will be a lot of participation. It is very important for the health of our nation that all cultures are respected and that racism is outlawed. However the energy put into good race relations must not ignore the rights of Maori.

We are concerned at the strong tendency of the Agenda towards asuperficial multiculturalism and strongly object to the sidelining of the Treaty of Waitangi, when the Treaty should be central to our search for just race relations for this country now and in the future.

We affirm that the demographic makeup of this country is changing in a major way. However the use of phrases such as "things are different now" appears to imply other than a treaty-based approach to all issues, policies and relationships; for example the opening paragraph of the consultation paper sets up a dichotomy between the Treaty relationship on the one hand and the way we relate to people of different cultures on the other. This is not a dichotomy as the Australian Race Discrimination Commissioner showed so clearly.

We were very interested to hear the Race Discrimination Commissioner from Australia who summarised our concerns with a historical rundown of the processes that they had followed concerning race relations. That is -assimilation in the 50's followed by multiculturalism. However, in the 70's multiculturalism was superceded by the need to Find a new process to honour the special status of the indigenous people, so that they are not treated as a minority amongst others. We believe we in Aotearoa/New Zealand are also at this point.

Because we have the Treaty of Waitangi there is an on-going necessity for the Crown partner to take responsibility for educating ethnic constituents, particularly new arrivals, about

the Treaty relationship as the historical basis for the constitutional and institutional relationships. An extension of this would see the Crown taking full responsibility for supporting the rightful needs of minority ethnic groups within that Crown-Maori relationship.

The implication of the Agenda is that we now have to move on from Maori claims for equity and participation based on the Treaty of Waitangi. There seems to be a feeling in the community that once the Treaty settlements and grievances of the past have been dealt with that we can move on from Treaty issues. The Treaty must always be an important part of race relations and there needs to be a call for institutional and structural change so that we are not all assimilated into the dominant British derived Pakeha culture.




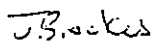
We would also caution against any tendency in considering the changing demography of Aotearoa, of the introduction of a "scary" element into a discussion which should always focus on the positive. Changing demography is a call to positive action, not to fear and insecurity.

There is a lack of clarity in the paper regarding critical differences between personal prejudice and structural relationships.

Finally, it is our considered opinion that consultations of this kind should always include a Maori monitoring presence at all levels. We need some assurance that this is provided for in the Agenda New Zealand process.

We would be very happy to dialogue with you about a way forward. We were really glad to have been part of the early stage of the Race Relations Office and we look forward to a continuing close relationship.

Yours sincerely

 Joan Macdonald  Kevin McBride
 Ingrid Huygens  Jean Brookes
for Network Waitangi and Associates

Copy to selected MPs.

10 June 1999

Agenda NZ
PO Box 105-102
Ak Central

Network Waitangi &
Associates,
c/o Jean Brookes,
3, Roscommon Ct.
130, Balmoral Rd.,
Auckland 3

Ph: Ak 6300-455

Submission to Agenda New Zealand Consultation

From: Network Waitangi and Associates

Introduction:

As a group of people who have been involved in Treaty education, we are pleased to offer a submission to the Consultation Agenda New Zealand.

We feel that the sets of questions overlap quite a lot, and pre-dispose towards people answering them in a multi-cultural context rather than a Treaty-based one. This is more than unfortunate, as it by-passes the basis for justice in this country: how to honour Maori as tangata whenua rather than as one numerical minority among others.

We agree with the Race Discrimination Office of Australia that neither integration nor assimilation is a basis for healthy race relations and justice.

Present National challenges:

We believe that two processes need to happen at once: institutional and structural change based on the 1835 Declaration of Independence and the 1840 Tiriti o Waitangi, and educational processes working against personal prejudice between peoples of difference.

We believe that Constitutional Change is necessary to honour the status of Maori and their right to full decision-making power as tangata whenua. The Agenda New Zealand paper and its discussion questions seem to set these two processes up against each other to the detriment of the primary relationship between Maori and the Crown and its agents. The large degree to which there is either silence or marginalising of the primary relationship both in the document and its questions seems to suggest one of two things. New Zealanders are thought incapable of understanding the distinctiveness and relationship of the two processes, or the Race Relations Office does not want the primary relationship explored in any significant way.

We encourage the Race Relations Office to be courageous and clear about this dual process, and specifically ask people how we might do it. As it stands, this document understates the primary task of Treaty-based structural and institutional change at the expense of tangata whenua status. In that way, the consultation reduces its legitimacy as a tool for reconciliation and justice between tangata whenua and manuhiri.

What could be done:

There is a need for Constitutional Change educational programmes for all residents and citizens in Aotearoa New Zealand, as well as an up-grading of such orientation for immigrants and refugees. Similarly, the Government needs to take responsibility for ensuring that all material it produces for tourists speaks the truth about the on-going search for structures and processes to ensure te tino rangatiratanga and an honourable kawanatanga.

Such education programmes need to dispell myths such as 'We are one people' (mistranslation and misinterpretation of what was said and meant in February 1840). It needs to acknowledge openly that this country is one among 'hundreds' that are seeking structures of justice between indigenous peoples and all others who have come (see Living Relationships, Ministry of Justice 1998). Honesty is to be admired, and is empowering to the task in hand. Deception is offensive to the intelligence of all who presently live in this country, and to those who would like to come here and desire accurate information about us. We invite the Race Relations Office to model such honesty and call us all to maturity in which truth can be faced. Only then would we have legitimacy and integrity in our roles as peace-makers and peace-keepers in various parts of the world where the same journey of truth seeking and re-construction of society is happening. Without such a national commitment, we send our soldiers and police to countries such as East Timor and the Balkans under false pretences.

We need a Treaty-based history, civics, and anti-racism education process for all who are here, and all who apply to come here.

We need to re-visit the history of the relationship between tangata whenua and the Crown as well as the internal relationships of Tauwiwi, with its story of Pakeha dominance. The education process needs to bring to light both processes as part of the same story of dominance, particularly noting its long-lasting effects on the tangata whenua.

A general education process for all non-Maori residents should include Government-funded appointments of Treaty community and school-based educators, commissioned by and if they wish, monitored by the tangata whenua. Their primary role would not be multi-cultural events, which many Local Authorities already do well, but the planning and executing of Treaty-based understandings for our life as a multicultural nation. They might also support and encourage religious education in schools as long as it was educational rather than an evangelistic.

We offer a story of what this might mean concerning just relationships of manuhiri with Maori, and manuhiri with each other:

Once upon a time a family who were the land invited newcomers with a different culture to a celebratory party. As the party evolved the participants recognised the sets of relationships that were being enhanced by the occasion.

Firstly the relationship between the family who were the land (indigenous peoples) and all others who had come (manuhiri). Everyone understood the hospitality of the indigenous host. Everyone also appreciated the variety and richness of the multiple identities amongst the manuhiri. There was a mutual delight in their relationships rather than fear of what each would do with power. Consequently the group among the manuhiri who had usurped power for more than 150 years recognised the offer of the opportunity to set itself free to re-negotiate it's relationships. This would be primarily with the tangata whenua, yet at the same time with all manuhiri who had come. They would all then realise that they were taking steps towards a commonwealth of common good in which new relationships with the tangata whenua would emerge for the good of all.

We recommend that all material made available to tourists, immigrants and refugees by the Government be up-dated and consistently monitored concerning:

- * representation of Maori as tangata whenua;
- * acknowledgment of persistent Maori attempts to relate to the Crown as their primary relationship;
- * historical accuracy, especially about the Declaration of Independence and Te Tiriti o Waitangi;
- * clarity that a national process of values clarification by all self-identified groups is an essential pre-requisite to a dialogue between tangata whenua and manuhiri;
- * support for discovering new forms of justice-carrying Constitutional and Governmental relationships;
- * the present vibrance of Maori culture especially of Te Reo,;
- * recognition of the herculean energy that Maori continue to put into forming and re-forming structures with which to dialogue with the Crown about a Treaty-based relationship;
- * the status and work of the Waitangi Tribunal;
- * clarification that the possible 'end' of wai/claims to it will only highlight the further work of dialogue and distributive justice before us as a nation;
- * acknowledgment that this work is similar to that of Canada, Scotland, Wales, Ireland, East Timor and the Balkans.

We therefore recommend that migrants be expected to participate in an educational process preferably before their final decision-making to apply to the Immigration Department, and refugees be offered a similar process either while they are waiting to come, or when they are in a psychological position to discover that this country is little different to the critical places from which many of them have come. It would be more honest and possibly less psychologically damaging in the long-run to offer them a haven that speaks honestly about its own journey

{rather

than to paint a heaven that does not exist. It is better to be truthful than to leave migrants and refugees to discover that we have misrepresented our own journey because of cowardice or ignorance. We should not assume that migrants or refugees will not see what we are hiding from ourselves.

A further step in the process of committing oneself to the journey of this country could be when people apply for citizenship. We recommend that by the time it is granted, they will have recognised Maori as the tangata whenua, with the implications that this has for them as manuhiri, who may themselves experience racial discrimination from the dominant group and its structures.

Further Government funded learning by this stage, could include:
a reasonable pronunciation of Maori,
simple greetings,
a small number of simple waiata,
and an introduction to general principles on visiting a Marae (in actuality if the mana whenua so decides).

The purpose of such processes would be to experience what all manuhiri urgently need to acknowledge, that the tangata whenua is the Treaty partner with whom they and all manuhiri will need to dialogue, especially as Constitutional Change becomes clearer. This could be experienced as an exciting journey of honesty, followed by commitment to the task at hand. The fact that they may be better informed and more committed than their other-than-Maori neighbours is no reason for not getting on with the job through specific strategies such as these.

Newcomers need to know other truths before leaving their own shores including:

accurate information about un/employment rates and trends, income support levels, and housing costs;

difficulties with public transport in places such as Auckland;

possible loneliness when no neighbours visit one;

that this country chose to be a fore-runner of economic rationalism, and the present disquiet about that policy and its results for people on middle to lower incomes;

the link between unresolved Crown-tangata whenua race issues and what people perceive to be new levels of violence in neighbourhoods; as well as-

particulars that newcomers will experience with great pleasure such as-

gardens for most people in cities;

the spaciousness of the countryside compared to life in places such as Taipei; and-
the nearness of the sea for many compared to the few in Britain.

The following true story illustrates something of what is happening now:

One sunny afternoon all the residents were invited to pop in to a home, to say hello to their neighbours. Among the participants was a middle-aged Indian couple and a Pakeha neighbour who carried accurate information about the history of the country, as well as the ability to analyse the causes of unemployment and violence. A relationship arose around the sharing of the local paper each day, and the emerging horror and anger experienced by the Indian couple as they found that their Degrees and extensive experience in education still left them grossly under-employed 12 months later. The Indian family particularly appreciated that they were told the truth of history and the causes of the present indices of stress and injustice. It did not make their decision-making much easier, but at least they knew that their perceptions now made more sense. The most painful thing for them was the lies they had been told, by inference or silence, by New Zealand staff.

We recommend that such lies cease, and people not be misled into thinking that running to the Southern part of the world will avoid questions of racism and economics. That is an insult to people's intelligence, as well as an affront to them in times of vulnerability.

People coming here need to be told truth, on the assumption that many of them will not immediately if ever be among the minority in the upper income brackets, and that our middle-class as of early 1999 is rapidly finding economic life very difficult. We feel it is responsible to tell people, if it is true, that the emergence of a large impoverished and dissatisfied underclass is leading to all sorts of unease in society. They need to know that the wealthy (as in many similar situations overseas) are feeling the need to protect themselves against the 'poor' and the 'unruly'. This often leads to ghettoisation which is often on colour as well as class lines. We need to be honest and share that economic violence includes a failure to even begin to address a just relationship between the Crown and tangata whenua. New comers need to know such facts as the unemployment rate amongst young Maori being over 20%, and even higher for Pacific Island school leavers, and that this is not due to any inherent inferiority of those peoples.

The underlying causes need to be stated: the need for Constitutional and economic structural changes as well as the addressing of on-going personal prejudice and structural racism.

Consequently, we strongly recommend to this 1999 Consultation that we need a major shift in race relations and economic policies so that people are put before the market, and that the status of indigenous peoples is recognised and acted upon structurally at all levels of society, including in local communities, schools, workplaces, educational structures and the media.

A positive feature of a society made up of people of different cultures is many forms of relating, hospitality, food and lifestyles that promote a greater understanding of cultures other than our own. A key feature of a racially harmonious society is that all ethnic groups are treated with respect including in the information they are given, and that the above issues of education, conscientisation, and structural change are dealt with urgently and adequately.

To make real changes in this country, we need to deal with the power of the dominant pakeha culture which all the time tries to make everyone conform to its norms. We hope that our recommendations offer some ways in which the Crown can take responsibility for educating ethnic constituents, re-educating its pakeha and other tauwi citizens, and moving towards a society that honours Maori as tangata whenua, and creates structures that include honourable expressions of kawanatanga.

We would be happy to speak to this submission, and thank you for this opportunity to address such core issues about life in this country. As we said in our letter to the Race Relations Conciliator, we hope that Maori will have a monitoring presence, if they so wish, at all stages of this consultation.

Signed: *Jean Brookes (JEAN BROOKES)*

Network Waitangi and Associates

INTRODUCTION TO PAKEHA & THE TREATY PH.D GROUP

We are a group of three Pakeha anti-racism and Treaty workers who are also undertaking the process of Ph.D. study. We are introducing ourselves as a group because we want our work to promote justice in Aotearoa, and we hope to receive feedback and advice in this area.

We formed as a group through our common field of Treaty work, and our concern that doctoral study often had the effect of removing individuals for many years from active or relevant work towards social justice. However, each of us were now in a position where doctoral study was necessary to attain, or hold, employment positions.

At an initial meeting on 14 February 1999, the group and supervisor met and agreed on accountability processes that might help ensure that our study contributed to active and relevant social justice work in our common field of Treaty work in Aotearoa.

We have therefore committed ourselves to accountabilities for our study that give a primary focus to progressing justice in Aotearoa with respect to Maori. We seek feedback and advice from Maori people on the directions that our Ph.D. studies might take in order to ensure that the outcomes are positive for Maori. We also aim to be accountable to our colleagues in Treaty and anti-racism work, and we welcome their feedback and advice on our studies. Thirdly, we are committed to supporting each other through the long and difficult process of doctoral study, and to helping others who attempt similar accountabilities in their study. Finally, we will be accountable to the academic requirements of our respective universities and academic supervisors. These agreed accountabilities are shown overleaf.

We have all completed past studies in social and community psychology, and these will form a basis for doctoral work for each of us. However, we have different areas of interest and expertise, so each of us is likely to focus on a different topic within the broad areas of social and community psychology. Our backgrounds and areas of expertise are shown overleaf.

Please feel welcome to pass on this introduction to others. We welcome feedback on our directions.

Ingrid Huygens
Ray Nairn
Rose Black

and Mitzi Nairn (group supervisor)

PAKEHA AND THE TREATY PH.D GROUP

Specific areas of interest and expertise

Ingrid Huygens	<p>Daughter of Dutch immigrants, Master's thesis on attitudes to Maori, Dutch and British accents, member of Network Waitangi. Currently self-employed consultant in WORKWISE, a small reset and advisory service in health, education and community development. Also do workforce development and management supervision. Based in Tamaki Makaurau, work throughout mid-North.</p> <p><i>My areas of interest and expertise are power sharing (or depowerment) for dominant groups, accountability in social change work, how institutions and individuals apply ethics and morality, inter-group and inter-individual justice.</i></p> <p>Contact: workwise@pl.net</p>
Ray Nairn	<p>Third generation Pakeha of English, Scottish descent, founding member of Auckland Committee on Racism and Discrimination (ACOTD). Currently lecture in Behavioural Science at University of Auckland Medical School.</p> <p><i>In 1987, with Tim McCreanor, I began analyses of Pakeha talk on Maori/Pakeha relations. From 1993, I applied these skills to analyses of media depictions of mental illness and have been successful in obtaining two Health Research Council grants to support this work.</i></p> <p>Contact: r.nairn@auckland.ac.nz</p>
Rose Black	<p>Third generation Pakeha of Irish Catholic descent. Master's thesis on Pakeha cultural awareness. Recently researcher for HRC-funded project on 'Success Stories: narratives of research from disabling mental illness' based at Waikato University. Currently tutoring for Women's Studies and Psychology, and supervising students doing evaluation research.</p> <p><i>My areas of interest are Pakeha identity and cultural awareness, and the Treaty of Waitangi partnership.</i></p> <p>Contact: rblack@waikato.ac.nz</p>
Mitzi Nairn (group supervisor)	<p>In New Zealand from age 4, London-born. Pakeha community worker, ACORD founding member, New Perspectives on Race, anti-racism and Treaty of Waitangi stirrer and educator of Pakeha. Since 1988 director of ecumenical Programme on Racism.</p> <p>Contact: c/o Ray Nairn</p>

**ACCOUNTABILITY STRUCTURES & PROCESSES
FOR PAKEHA & THE TREATY PH.D GROUP**

Group members Ingrid Huygens, Rose Black, Ray Nairn.

Group supervisors Mitzi Nairn

Accountability structures for PhD study	Potential processes
1. To progressing social justice in Aotearoa with respect to Maori	<ul style="list-style-type: none"> • asking key questions of key advisors • following advice offered • offering our areas of ability/competence
2. To our colleagues in Treaty/anti-racism work in Aotearoa	<ul style="list-style-type: none"> • regular updates/reporting through newsletter/annual gatherings • presentations of progress to colleagues • monthly supervision
3. To our study group and its outcomes	<ul style="list-style-type: none"> • checking/monitoring quality of academic supervision • trailing a process for anti-racism workers doing PhDs • producing collective work • making overt our collective process and experiences
4. To our academic requirements	<ul style="list-style-type: none"> • following university protocols creatively • enrolling as individual Ph.Ds but finding ways to connect three areas of study

ECONOMIC GLOBALISATION, INDIGENOUS PEOPLES AND THE ROLE OF INDIGENOUS WOMEN

Makere Harawira

presented at the Hague Appeal for Peace Conference, May 1999
the Hague, Netherlands

PANEL: "WOMEN AND GLOBALISATION"

ORGANISER: WOMEN'S INTERNATIONAL LEAGUE FOR PEACE AND FREEDOM

Although there is a great deal of rhetoric about the evils of globalisation it is a very poorly defined concept. At one level, the term 'globalisation' refers to the processes by which the world is becoming more interdependent. Interdependence is a concept that is extremely well understood by indigenous peoples because it is embedded in our psyche. Our genealogy or whakapapa, which to us as Maori is everything, connects us to first Papatuanuku, (Earth Mother) and to all her children, to Tangaora (God of the Sea) and his children, to Ranginui, (Sky Father) and beyond that to the stars and to other planets of the solar system. These concepts are well-known to us because they are in our whakapapa (genealogy) and have been passed down through generations.

Globalisation also refers to other processes - for example the notion of the global village, to the way in which we are becoming politically and socially more and more interdependent. However it also and primarily these days, is used to refer to the creation of a single global economy. Renato Ruggerio, ex-Director of the World Trade Organisation stated: "We are creating a single global economy". Embedded within this new single global economy is a set of liberal European epistemologies which define human beings as economic units and the free market as a rationally operating framework within which perfect competition exists, which has its roots in the mercantilism of the earliest forms of imperialism, and which is deeply ideologically flawed. Economic liberalism and free trade are the lynch pins of the new economic order designed to carry humankind on a wave of economic triumph into the new millennium.

To extend the analysis, the problem is not just economic globalisation nor even the notion of the market. To explain, Adam Smith's theory of a self-regulating market efficiency depended upon small, locally-owned enterprises that compete in local markets on the basis of price and quality, not globalised free trade and footloose capital. What we are in fact witnessing is the assertion of a new form of global capitalism that are more dangerous than ever. The popular concept of nation-states exercising sovereignty on behalf of national interest and of the interests of the various groups residing within their borders is being heavily challenged by the locating economic power within transnational corporations whose wealth exceeds that of many countries. The architects of this global capitalist order are powerful businessmen, heads of transnational corporations who also sit in powerful positions of influence within the Clinton Administration.

Human rights, foreign policy, military engagements, are selectively responded to by states on the basis of economic interest, be it defined as political or strategic. Underneath every encounter of war, every humanitarian intervention by the US and its allies, including the interventions in Kosovo, is an economically defined set of interests or agendas. The United Nations, that body created following world war 2 as guardian of the new world order of the time, within which human rights instruments, regulations circumscribing the rights of multinational companies and ensuring the ability of states to provide for the rights of citizens, and within whose framework the draft declaration of the rights of indigenous peoples has been struggled over inch by inch, whom declared 1993 as the Year of Indigenous Peoples and declared at the time a new partnership with indigenous peoples, now has a new set of partners within the UNDP. They are the heads of multinational companies. Development within the UNDP is now defined and determined by this group of multinational business interests. We are witnessing the assertion of new forms of capitalism, of a new global capitalist order in which the resources, the wealth, the assets of the world are

increasingly concentrated in the hands of a few, while the vast majority are increasingly dispossessed.

Arguably the most disenfranchised, disempowered and dispossessed groups within this new global economic order are indigenous peoples and minorities all over the world. This is well documented. The object of deliberate genocide, tens of thousands, hundreds of thousands of indigenous people have died during our time in the struggle to retain the right to live on and care for their territories to which they not only depend for survival but have ancient, deeply-held spiritual and genealogical connection. Despite the documented evidence, these facts determinedly ignored by mainstream reporting, ignored by governments, ignored by the majority of people who either don't know due to a well-controlled media, or simply are occupied with their own daily struggle. And then there are those whose need to ensure their own survival results in a particular and selective form of myopia. So that while righteous indignation can be freely generated over ethnic cleansing in Kosovo, that same righteous indignation is largely absent regarding the plight of thousands of indigenous peoples.

Global Economic Capitalism - Ongoing Colonisation

For indigenous peoples, these new forms of economic globalisation are a continuation of the colonisation which has been perpetrated on them since the beginnings of capitalist expansion. Nevertheless the experience of globalisation is not the same for all people within groups. Economic globalisation has enormously increased the hardship and despair of many groups of women. Indigenous women's experience of globalisation is one of multiple layers of oppression. From the very beginning, colonisation turned indigenous societies on their head. In the case of Aotearoa/New Zealand, colonisation has reversed the form and structure of our societies, rewritten our histories, redefined who we are and our relationships with one another as with the experience of my own iwi.

As was the case with some other tangata whenua groups in Aotearoa, Waitaha were a matriarchal people. Waitaha women had great mana, and were the holders of knowledge that was highly tapu, or sacred. They held the knowledge of whakapapa (genealogy), they held the knowledge of medicines, of plants, and of the stars that our whakapapa connects us to. With the advent of colonisation much of our whakapapa and particularly the whakapapa of many of our women and the knowledge that they held, was displaced and almost lost. The histories of many iwi are replete with famous and outstanding female rangatira. The systematic rewriting of Maori histories and the sustained and deliberate attack on Maori social structures and values of collectivity which has continued to this day has not only fragmented our people and dispossessed them of their lands but also removed the status of Maori women and relegated them to the lowest level of society. Today in the face of new forms of colonialism represented in the new global economic order, indigenous women are once again experiencing multiple layers of oppression - from both the new forms of global capitalism and from the further displacement of disruption of fundamental indigenous values.

The influence of western liberal patriarchal values has been one of the most significant contributions to the oppression of Maori women. The cooptation of indigenous leaders by neoliberal ideologies of individualism, competitiveness and consumerism is increasing the levels of oppression experienced by many indigenous peoples. The most significant and disruptive effect of colonisation which is being reiterated in the current forms of economic liberalism and globalisation of the economy has been the theft of long and deeply-held traditional values and understandings of collectivity, of manakitanga (caring for one another), of kaitiakitanga (Caring for Earth Mother), for Tangaroa (god of the sea) and for their children and in the further redefining of our social structures as corporate tribes.

The notion that Maori were a tribal people is highly arguable, certainly my own people were not. While Waitaha as a whole was composed of at least three distinctly different groups, our social structure consisted of large extended family groupings within which roles were distinctly defined. Today, the infiltration of neoliberal ideologies into Maori leadership can be interpreted as yet another level of oppression particularly of Maori women whose voice the male elite leadership often try to silence. Far from enabling a revival of traditionally-held beliefs and practices, self-determination for Maori is being reinterpreted in terms of an economic base. The attraction of economic wealth as the means to achieving tino rangatiratanga or self-determination for Maori is further displacing and fragmenting traditional social structures of whanau and hapu. It undermines the core values and whakapapa relationships which connect indigenous peoples to the land and to the spirituality and values which are the core of cultural identity. The whenua (land) with which we have deep spiritual connections and whose loss so traumatised our people has become a commodity to be traded, symbolising the theft of the deep spiritual beliefs and values which locate us within the universe and in relationship to each other in particular defined ways.

Much of the current practice being constructed as iwi or tribal development is in direct opposition to the deep cultural values and philosophies that underpin Maori social and spiritual life. One example is the trading of resource consents for activities such as mining. Another is hapu consents for experimental GMO farms within their rohe in exchange for the short-term benefits of employment and training is another. These contradictions and tensions that have arisen within Maoridom as a result of global capitalism add a further tension to the issues that Maori are engaged in struggling over.

Multilateral Economic and Trade Agreements

The framework of this global capitalist economic order is sustained and regulated by a series of multilateral agreements whose function is to protect the interests of business over that of governments, civil society and most certainly indigenous peoples. International regulations which in the 1970s enabled states to regulate the activities of multinational interests within their borders have been overridden by multilateral economic and trade agreements which protect and enhance the rights of investors over the rights of citizens, over indigenous peoples' rights to their natural resources, to the land which is their very being, over environmental regulations, over labour agreements, over the most basic human rights to a decent living standard and a decent wage. These agreements are enforceable in courts of law both nationally and internationally.

One of the central pillars of this global economic order is the World Trade Organisation which came into existence in 1993 due to the inadequacy of the GATT agreement as an enforcer of the international regulations that provide the structure for the global capitalist order. New regional economic agreements such as NAFTA and APEC are also designed to reinforce this economic order. Built into these international and regional agreements are legally enforceable clauses protecting the rights of trade and investment - for which read transnational business interests - over those of local communities and countries.

For instance, the *Most Favoured Nation* clauses common to the GATT, WTO, NAFTA and APEC mean in simple terms that investors must be treated at least as well as the most favoured country with whom business is being done. It means that you cannot discriminate on the grounds of human rights, environmental regulations, genetically modified foodstuffs etc. *National Treatment* clauses mean that investors have to be given at least the same rights as local businesses. States can no longer support local businesses, protect labour conditions and the rights of women and children where they are deemed to restrict or inhibit the ability of foreign investment to make a profit.

The impact on indigenous peoples of economic agreements designed to remove the few remaining trade protections and barriers to market liberalisation is devastating. For Maori, the implications are enormous. Aotearoa/New Zealand has led the way in participating in international agreements with less protection barriers than any other participant. With the GATT negotiations for instance, Aotearoa put in place the least amount of protections whereas the initiating country, the United States, put in place carefully calculated protections to protect its own industry while reaping the benefits of less astute bargaining from other countries. The fact that such agreements enable the sale of or trade in almost all such resources, assets and enterprises as remain in New Zealand ownership, when they privilege foreign investors without requiring any return to this country, caused Maori as well as many other New Zealanders great concern. The claims by Donald Johnstone of the OECD to the effect that the Agreement will enshrine protections for indigenous peoples' rights and resources are a significant misrepresentation of the truth. Moreover they can be interpreted as a blatant attempt to gain the consensus of indigenous peoples to an agreement that will in fact marginalise the rights of

indigenous peoples even further as well as remove their access to indigenous resources by misleading them with intent.

In Aotearoa Maori led the way in raising awareness of and resistance to the Multilateral Agreement on Investment, in fact, when the multilateral agreement on investment negotiations became known, Maori women were in the forefront of highly successful mobilisation against the MAI. Despite this, in regards to APEC, determined efforts by the Crown to coopt Maori business leaders as part of the APEC process appears to be successfully fragmenting any cohesive efforts at challenging the APEC model of open regionalism as the pathway to fortune and happiness.

Removal of Environment and Resource Protections

The provisions of these regional and international agreements override nation-state regulations including environmental regulations, genetically modified or hormone treated foodstuffs, labour laws and all citizenship rights. The loss of nation-states ability to regulate environmental and other protections within their own borders has enormous implications for indigenous peoples' lands and resources including intellectual and cultural property rights over which the battle being waged in Aotearoa/New Zealand for some years now has been led Maori women and fiercely resisted by the government. Economic globalisation has fostered the rape and plunder of indigenous intellectual and cultural knowledge by multinational pharmaceutical companies who collect and study plant materials which have been used by particular indigenous groups for often thousands of years for very specific uses, and then patent the results of their research so that firstly, they own the property rights and therefore also the profits and secondly, so that in many cases, this plant can no longer be freely used by those who have traditionally used it. The entrenched nature of capitalist thinking and practice means it is almost impossible to counteract this practice.

In Aotearoa, Maori women have been the initiators of a claim before the Waitangi Tribunal which seeks to protect Maori intellectual and cultural rights over flora and fauna. The most noticeable aspect of this case which is a landmark case and which has implications for indigenous people everywhere, is the way that the Crown has consistently put obstacles in the way of the case because of its implications for foreign investment. The significance of this claim is wider than might at first be realised by non-Maori in that it represents the strongest case for protecting New Zealand's flora and fauna from pillaging and exploitation by overseas-owned multinational companies.

Structural Adjustment and The Global Economic Order

Structural adjustment programs such as those imposed in Yugoslavia, Russia, Brazil, Mexico, Aotearoa, to name just a few, are an integral part of the development of the new global economic order as they are the means by which the assets and resources of countries are made available, often at rock bottom prices¹ to the same groups of creditors whose debts are paid off by loans through the IMF. Because of the size of its population (less than four million with an indigenous population of 15%) and its isolation, Aotearoa has been regarded as ideally placed to be the experimental model for pushing the limits of New Right-driven economic structural adjustment. The embracing of these ideologies in the 1980's saw Aotearoa develop what the OECD promotes as a model open economy, one which is driven by free market ideologies. For the past 15 years this has entailed a steady move towards a minimalist form of governance that functions to increase the influence of power brokers and undermine democracy as we know it. A key principle of this restructuring is the separation of economics from social issues. At the international level, at the regional level - as in the APEC leaders decision-making - and at the local level - policy and decision-making is based on the notion of economic gain without counting the cost in human terms.

Here in Aotearoa this has been reflected in the wholesale privatisation of a range of provisions including health and education, the sale of state owned enterprises including power and recent attempts by the government to remove itself from its own obligations under the human rights act. All of these policy directions are underpinned by the same economic agenda - that of making Aotearoa even more attractive to foreign investment by opening up these areas to private enterprise. Far from resulting in increased employment and the promised reduction of

¹ as for example, in the case of Yugoslavia, Russia, and Brazil

our overseas debt, the privatisation and structural adjustment program of these 15 years has resulted in not only in a record overseas debt of \$102 billion but also an enormous increase in unemployment. This has been coupled with economic rationalisation applied to public policies for health, welfare and education, for all of which Maori statistics are the worst in the country. In fact the rapid reforms experienced during the past 15 years Aotearoa has been matched by record negative statistics in the areas of health, employment, income and housing. The 1990s period has arguably been one of the most challenging and rapidly-changing periods in Aotearoa since the end of the Great Depression. The human cost has been enormous.

Included in these costs has been:

- the unnecessary and premature death of a Maori man refused dialysis on the basis of economic rationalisation;
- the lingering painful death of a 21 year old Maori youth who was refused proper examination of his extreme head pain for two months due to an assumption that he was a street kid looking for easy drugs;
- the suicide of record numbers of people - the majority of them aged between 14 and 24, the majority of them Maori and Pacific Island youth. Some of them are my own nieces and nephews. The youth suicide rate in Aotearoa is the highest in the world, the majority Maori and Pacific Island. Several suicides of 15 and 16 years old youth have occurred within the adult prison to which they were sentenced - because there was no money allocated for youth prisons or rehabilitation programs to replace those that were closed down in the structural adjustment process.

Conclusion

The world order that is being currently created is terminally ill. It cannot be worked with. It cannot be fixed from inside. It is embedded in epistemologies that are counterproductive to any form of sane and genuinely sustainable and peaceful world order. It needs replacing with a completely new model. As indigenous peoples who are experiencing a further wave of colonisation through global economic capitalism, and who as a result are hugely over-represented in all negative indices, the challenge is to seek ways of transforming these outcomes not only for Maori but for all who live within Aotearoa. Outstanding whaea such as Whina Cooper, Eva Rickard, Mira Szaszy, Sana Murray to name but a few, have led the way for the current endeavours by Maori women to combat the loss of Maori traditional values and the insidious forms of colonisation being asserted by economic globalisation. Within indigenous peoples and in particular, indigenous women are the seeds for a new world order based on traditional values of manakitanga, kaitiakitanga, wairuatanga. However if this new global order is not to continue the same inequities that have been perpetuated on indigenous peoples and women through global free trade, that model requires as a basic fundamental the acknowledgement of indigenous peoples' continued colonisation and the acknowledgement of the right of indigenous peoples to self-determination.

It has been said that when women regain their rightful place within the world, wars will cease. It has also been said that women will refuse to give up their sons and daughters to war, wars will cease. Perhaps we could add that when women refuse to participate in or otherwise support power over politics, when women refuse to participate in the currently asserted global capitalist economic order and themselves begin the creation of a new order within which Papatuanuku and the traditional values of nurturance, equality, spirituality and just distribution are central, wars will cease and peace will finally begin.

Paper copyrighted to Makere Harawira

Contact:

Makere Harawira

Email: m.harawira@auckland.ac.nz

Millennium Grant Application Form

Please use black ink to fill in this form

Organisation or Individual* Details

* Please note individuals and commercial organisations are not eligible to apply for Lottery funding. They are eligible to apply for Towards 2000 Taskforce Funding

Name of organisation or individual

NETWORK WAITANGI INC

Postal address

P.O. Box 47189, PONSOMBY
TAMAKI MAKAUURAU

Street address (if different to postal address)

1/5 SEYMOUR ST
ST MARY'S BAY
AUCKLAND. 2.

Phone (09) 360 8001 Fax (09) 360 8005

Please indicate whether your application best fits Taskforce Themes or Lottery Themes.

Taskforce Lottery

Contact People

Contact Person KAREN WAY

Postal Address 32 ORUAHO PLACE
BEACHAUEN, AUCKLAND. 10.

Phone (09) 483 6493 Fax (09) 483 6485

Email Address Karena3w@xtra.co.nz

Backup contact person JOAN McDONALD

Phone (09) 360 8001 Fax (09) 360 8005

Brief description of project(s) this grant will be used for

"A MODEL FOR OUR NATION; A MODEL FOR THE WORLD" - a nation-building public education programme to foster the place of Pakeha/Tau Iwi within the Treaty.

Who will mainly benefit from the project?

Ethnicity* Maori Asian or other
 Pacific Island Ethnic Groups
 European/Pakeha All New Zealanders

* We encourage applications from Maori and other specific ethnic groups.

Age 0 - 10 26 - 59 76 +
 11 - 25 60 - 75 All ages

Gender Male Female Both

Finance Details

Amount requested \$ 500,000 - 00

Total cost of project \$ 750,000 - 00

GST number

Name registered under for GST

Not registered for GST will apply
(Please tick if applicable) when necessary.

Certificate of Incorporation Number:

NAIS 507 436

For Administration Use Only

Date received _____

Client / File number _____

Application number _____

Meeting date _____

Agenda number _____

A code (Output) _____

B code (Age & Gender) _____

C code (Ethnicity) _____

D code (Region) _____

E code (Theme) _____

Application acknowledged _____

Legal status checked _____

Initials _____



Section One – The Organisation

Any personal information about individuals in this application will be used only to assist with the administration and assessment of the application. This information is restricted to the people considering this application, other parties that may need to be consulted and officers of, and people contracted to act on behalf of, the Department of Internal Affairs. Names and addresses of Lottery Grant recipients including the contact people will appear in the NZ Lottery Grants Board's Annual Report to Parliament and may appear in publicity material for the Lottery Grants Board and the Towards 2000 Taskforce. You are entitled to access to the information and to correct it. All information which is not personal to an individual will be released under the Official Information Act if requested.

Legal Status (Lottery applicants only)

1. Organisations which are legal entities (go to question 3 if you are not a legal entity)

Are you a (please tick one):

Incorporated Society (incorporated under the Incorporated Societies Act 1908)



Please attach a current Constitution or Trust Deed and Certificate of Incorporation

Registered Charitable Trust (registered under the Charitable Trusts Act 1957)

District or City Council

No verification required

School Board of Trustees (established under the Education Act 1989)

No verification required

Maori Trust Board (established under the Maori Trust Boards Act 1955)

No verification required

Section 438 or 439 Trust (established under the Maori Affairs Act 1953)



Attach a copy of the Maori Land Court court order

Maori Committee, Maori Executive or District Maori Committee (established under the Maori Community Development Act 1962)

No verification required


Whenua Topu, Ahi Whenua or Whanau Trust (established under Te Ture Whenua Act 1993)



Attach a copy of the Maori Land Court court order

2. The Lottery Grants Board may also accept applications from legal entities other than those listed above, provided they show they are legally able to receive grant money and carry out activities with a charitable purpose

Please specify legal status if different from those listed above

and  Please attach verification of legal ability to receive grants and carry out charitable activities.