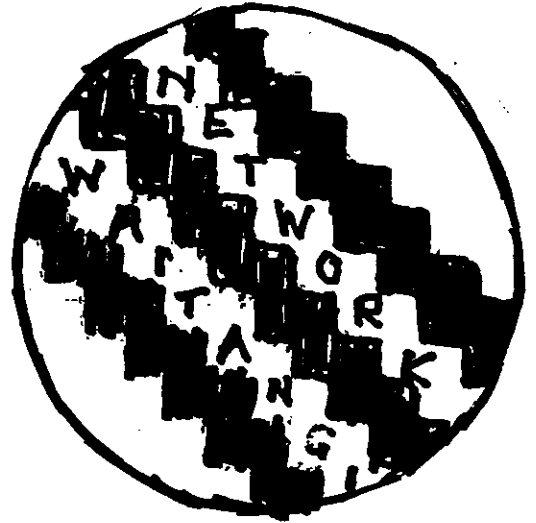


# NETWORK WAITANGI NEWSLETTER MAY 2001

GREETINGS FROM WHANGANUI-A-TARA!

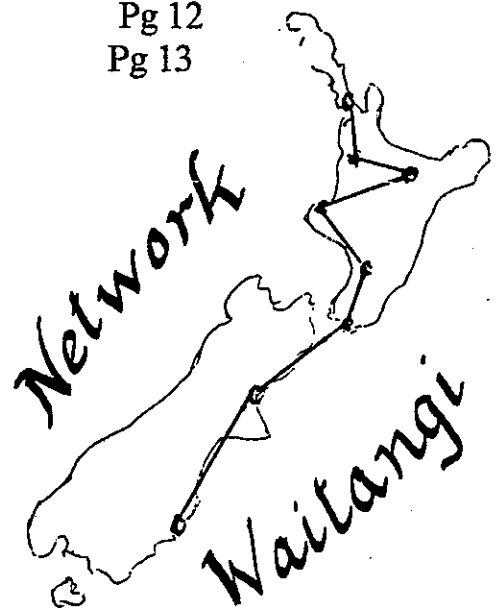
At last, the next rotational newsletter for the Network. Thank you for your patience as we have worked on a pilot project commemorating the signing of Te Tiriti o Waitangi here on 29 April 1840. Here are your contributions, ideas and events that you want to share as part of our work.



## LIST OF CONTENTS:

- |   |                                  |
|---|----------------------------------|
| 1. OPENING GREETINGS  | Pg 1                             |
| 2. LOOKING BACK –excepts from a Newsletter '91<br>- the constitution of October '91                         | Pg 2<br>Pg 2                     |
| 3. MORE NEWS FROM 2001 – Joan's farewell<br>- Waitangi 2001   | Pg 3<br>Pg 3                     |
| 4. CORRESPONDENCE WITH THE MINISTER   | Pg 7                             |
| 6. LOOKING FORWARD – a proposal from NW Otautahi  | Pg 9                             |
| 7. NETWORK BUSINESS - teleconference notes<br>- finances<br>- Conference Against Racism<br>- dates to diary | Pg 10<br>Pg 10<br>Pg 10<br>Pg 10 |
| 8. PARIHAKA   | Pg 11                            |
| 9. 29 APRIL 2001  | Pg 12                            |
| 10. SONGS TO ENJOY!   | Pg 13                            |

*3 Rough logos  
choose? Can you do another?  
Lets have an array to choose?*



# EDITORIAL

Taken from "The Net Working" produced by Karen Kendrick  
Network Waitangi, Hawkes Bay.

*Somebody said to me a while ago, when they heard that Project Waitangi National Office had closed – "do you think there's still a need for Project Waitangi?" I said it then, and I say it now – yes, we've hardly scratched the surface!*

*How do you like the name – The Net Working? It came out of our first Network Support Group meeting in Palmerston North at the end of 1990. It seems to fit the vision some of us have of the value of networking as a social change tool, and wanting to attract other people and groups working for peace and justice in Aotearoa.....*

*So the challenge now is, how DO we honour the Treaty and give back the mana to Maori. We took it away, so we can give it back.*

March 1991

From the Network Waitangi (Inc) constitution signed in  
December 1991:

### *3. Working Objectives:*

*to actively keep information flowing between groups and individuals;*

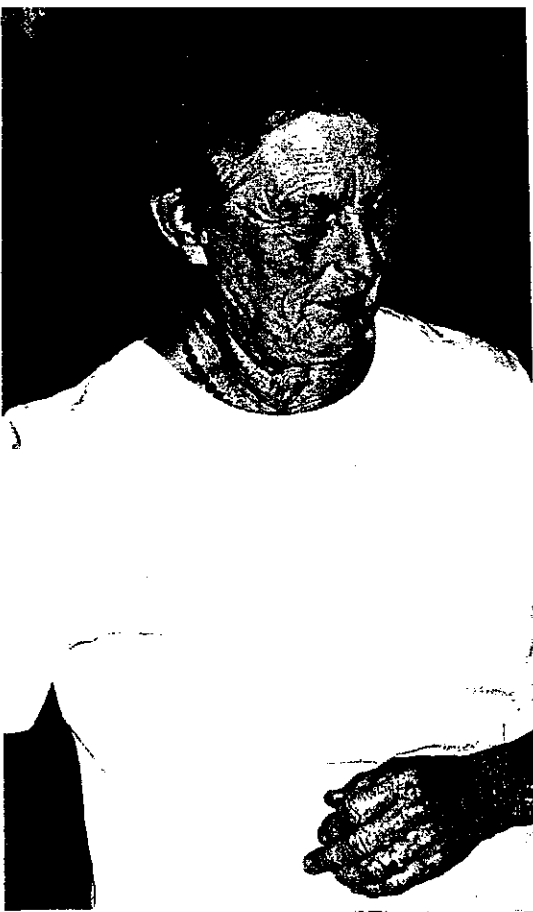
*to organise an annual meeting to provide support, training and accountability for these groups and individuals;*

*develop resources and ensure their distribution;*

*raise and respond collectively to Treaty issues at a national level;*

*undertake any other activities consistent with the aim and objectives.*

Perhaps we need to consider these statements, as we look to the future .....



## Honouring Joan

On Saturday 4 February a gathering was held in Auckland to honour the myriad contributions made by retiring National Treasurer Joan Macdonald to Network Waitangi over many years. Joan has far exceeded the job description for a competent treasurer: people spoke of her commitment, personal support, amazing availability, warmth and humour. Those attending learned that it's not only the network that has been so blessed - Joan has long been active in the anti-racism movement in its various forms and is a lynchpin of the Women's International League for Peace and Freedom.

*Joan finds a few words.*

## At Waitangi 6 February 2001

Helen Clark may have stayed away but Whangarei Network members once again made sure that an information tent was available to Pakeha visiting Waitangi and it made a centrepoint for treaty workers from the Network and beyond to gather, gain refreshment and exchange ideas.

Some young women from Auckland devised a simple street action to take to the village green near the shops at Paihia, in order to remind Pakeha what the day is all about. They erected a washing line with "dirty linen" - deeds dishonouring te tiriti - strung along it. This attracted some curious glances, some determinedly averted eyes, and a couple of loud redneck attacks.

Network members joined the annual hikoi from the camping grounds to the treaty grounds, and the enlivened church service ensuing.

As well as we did a lot of listening and, well, networking. (And eating, swimming and sunbathing.)

Our thanks to Whangarei and especially Kathryn and Moea for your thoughtful guidance and hospitality.

## Waitangi Day 2001 - A Day to Re-connect?

What should Presbyterians do on Waitangi Day? Isn't it interesting how "should" sparks a reaction in people? It certainly does in me!

If we are true to our Presbyterian history we will be interested in reform, whenever it is needed. We will also want to carry on developing a faith and form of life that enables (so-called) ordinary people to find dignity and identity that no-one can take away from them. In my Cooperative Venture Parish we can also call on our Methodist traditions, particularly of non-conformism!

So what might this mean for Waitangi Day?

How about starting with the idea that this is a Day when we go beyond monocultural Pakeha symbols to represent our understandings of reality, and open our minds to a different, rich set of symbols?

When the indigenous peoples of this land - the tangata whenua - arrived, it was they who named the plants, the birds, the fish and everything else they found here. Their language has the great advantage that it names things in relation to all other things. That was how they made sense of their landscape. In doing so, they also laid the foundation for their understanding of Creation, and for all of the interconnections between its parts. Regaining and retaining the insights of tangata whenua is, I believe, an imperative if we who are Pakeha are to join with them in jointly envisioning an inclusive future for this land.

Over the years much of this indigenous understanding was lost and is only now being regained. If we are to continue to build on such an understanding we will need to learn a way of peacemaking which leads beyond the language and the culture, to where the spiritual dimension is central.

The Treaty of Waitangi and Waitangi Day can become a symbol of the re-forming work which I believe is needed in 2001.

One set of Pakeha questions might be:

How do we find out what it is that we can all agree upon as being of primary importance, and then how can we use our collective wisdom to work onwards together?

In addressing these, we might also ask ourselves:

What do we each want to pass on to the next generation?

What keeps us going when we are down in the dumps?

What do we really value?

I have a feeling that if we could pay attention to this basic set of questions, Waitangi Day could take on a deeper meaning for all of us in this land.

My (Irish descended) mother used to say "Be careful of what you want, 'cos you might get it". My (Scots, Celtic speaking) grandmother would say "Everything is connected - can you feel the connections?"

As we approach the World Council of Churches' Decade Against Violence, one thing we could do is give new meaning to peacemaking, through the approach of re-connecting

divisions of "economic" and "social", for example, reconnect academic disciplines, and trust in our own images of the whole. The Treaty is in my view a vital catalyst to help us re-connect and re-form our future together.

There is an opportunity to explore some of these questions and issues at the WEA, 59 Gloucester Street, on the evening of Waitangi Day, Tuesday 6 February. The event starts with a shared meal at 6 pm. Everyone is welcome.

*Katherine Peet, guest editorial for St Ninian's Parish Magazine, 4 February 2001*



*As at Parihaka, children are at the front of the demonstration. There were many more protestors than dignitaries, and they appeared to be having a better time too!*

*Network Waitangi.*  
5

A song for Waitangi day (tune: "My Bonny lies over the Ocean")

The treaty was signed at Waitangi  
The Treaty was signed by the sea  
Our people dishonoured the Treaty  
That's not how we want it to be

*Chorus (in 2 parts)*

Stand tall, be strong  
(Treaty Treaty )  
Be strong, speak out  
(Treaty Treaty)  
For Iwi sovereignty



*Network members listening to the speakers as the hikoi gathers by the infamous flagpole.*





NETWORK  
WAITANGI  
WHANGAREI

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C/- Kathryn McKenzie  
57 Church Street  
Onerahi  
Whangarei

24<sup>th</sup> January 2001

Rt Hon Margaret Wilson  
Minister of Treaty of Waitangi Negotiations  
Parliament Buildings  
Wellington

Dear Ms Wilson,

**Re: Treaty Education**

We are a long-standing group of Pakeha educators on Treaty issues, with origins in Project Waitangi, which was financially supported by the Labour government in the 1980s. We write to you to ascertain your interest in again supporting a national office to service the regional education work that was begun, under government funding in the 1980s and had continued on a voluntarily basis since.

Enclosed is a copy of an application to the Millenium Fund of the Lottery Grants Board, which sets out and costs this objective. The application was unsuccessful.

We understand the Government has a commitment to education of Pakeha groups on Treaty of Waitangi issues as part of its Treaty settlements process. Network Waitangi is a national organisation with a track record of some twenty years (initially as Project Waitangi). We have refined our education techniques over the years and believe that we now achieve a large measure of success in our workshops, which is supported by feedback from participants and records of behaviour change both personally and institutionally. Much treaty education work done in polytechnics and other institutions throughout New Zealand is based on workshop processes pioneered by Project Waitangi.

A national office would enable us to improve, collate and distribute our educational resources, and increase the effectiveness of our organisation. Fulltime staff working on resources, standards, new workshop techniques, researching, and communicating with regional groups would assist our educational aims considerably. We believe there will be a need for this education for many years yet, given that the school system seems unable to adequately address many of the issues in a way that students, many of whom we consequently see in our workshops, can readily understand. We believe

app enq23-Apr-01

the subject requires educators thoroughly comfortable with the subject, and happy to discuss racism as well, in much the same way as sexuality educators need to be both well-versed and confident with their material.

We seek your views on the Government's pragmatic approach to the huge task of education on these issues. Perhaps our aims and yours are similar enough to enable the Government to find a way to support our organisation to deliver.

Although this letter originates from the Whangarei branch of Network Waitangi, the initiative is supported nationally.

We look forward to your response and advice on furthering our aims.

Yours sincerely

Kathryn McKenzie  
for Network Waitangi Whangarei

THE REPLY! —

Thank you for your letter of 24 January 2001 in which you seek advice regarding funding for Network Waitangi.

I wish to express my strong appreciation of the significant time and resources that you and your colleagues devote to Network Waitangi. A significant task lies ahead of this country in our struggle to learn to live and work with difference. I believe the reconciliation of different cultures is best achieved through a commitment to peaceful co-existence, and a willingness to learn the techniques of accommodation that make it a reality. Certainly organisations such as Network Waitangi are important in working to forge a unity among New Zealanders through acknowledging, respecting and accommodating the real diversity of our country.

Unfortunately it is not in my capacity as Minister in Charge of Treaty of Waitangi Negotiations to direct or provide funds to organisations such as Network Waitangi. However I urge you to continue to pursue through the appropriate channels, further support for your proposed public education programme.

The government is committed to honouring the Treaty and the Treaty settlement process, and encouraging communities to engage in constructive dialogue in order to restore relationships between the Crown and Maori, and Pakeha and Maori. Central to this challenge are the steps we take to ensure that the Treaty is given appropriate recognition in government, and to address the wrongs alongside each other. Once again I acknowledge the work of you and your colleagues in working to achieve the difficult goal we have set before us.

Yours sincerely.....

Tim is going to send in a reply to this asking questions like: what is the govts. budget for treaty education, what are the priorities for this budget and how is it spent.



# Network Waitangi Otautahi

## PROPOSAL FOR NETWORK WAITANGI INC

### ANNUAL GENERAL MEETING 2001

We value the challenge from Don Ross (NW Newsletter, Feb 2001) for the need to strengthen "the core group of Treaty and Anti-Racism workers as represented by Network Waitangi" and to consider what would be the "most effective and appropriate organisational steps" necessary to sustain and nurture our work and ourselves for the future.

In response to the further challenge by Network Waitangi Whangarei (NW Newsletter, Feb 2001) regarding issues of accountability and the need to "challenge each other about the power we hold as Pakeha", we would like to offer the following proposal for the consideration of all members of the Network:

**That the next national AGM of Network Waitangi Inc be held as a two-day stand-alone residential gathering hosted by Network Waitangi Otautahi commencing at 1200 noon on Friday 12<sup>th</sup> October and concluding before lunch on Sunday 14<sup>th</sup> October 2001.**

This timeframe would provide ample space for our NW Inc AGM as well as a valuable opportunity for in-depth discussion and visioning for the future of the Network. We support NW Whangarei's suggestion that the time has come for the national Network to decide on our direction and to address the issues of "a clear charter of ethics and purpose and good processes of accountability". In order to do justice to these urgent matters, we believe that we need to spend creative and positive time together as a national Network, "separate from the Treaty Workers' Conference in time and content".

We invite your response to this proposal before 20<sup>th</sup> May 2001. Please contact:

Network Waitangi Otautahi,  
Christchurch Community House,  
187 Cashel Street,  
Otautahi/Christchurch

Phone (03) 365 5266 (Answerphone only)  
Email to Eileen Shewan: ebs16@student.canterbury.ac.nz

**Notes from the 5 April 2001 teleconference:-**

with Catriona, Sylvia (Wellington), Moea (Whangarei) and Karen. Catriona had a clarifying conversation with Eileen (Otautahi) on the Friday.

*Otautahi are planning to have the AGM and training / networking on the second day. They do not want to organise a National Gathering.*

Egroup – Sark is still researching this; reportback from the regions;

Karen will develop a proposal for progressing the Question & Answers update. She will also ask Dunedin, Palmerston North and Rotorua about doing *the next newsletter and conference. Call.*

**NETWORK WAITANGI - present financial situation.**

Cash in Bank: 28/2/01 \$8,068.58

Since then we have paid: auditor 821.25

Wgton group teleconference 197.64

Payments received: Book sales 100.00

Treaty conference 2000 162.90

**PRESENT BALANCE: \$7367.55**

[\$1,000.00 of this is tagged to finish the update of Questions and Answers.] - this the final word from Joan !!

**NEW TREASURER'S ADDRESS:**

Karen Culpepper: c/o YWCA, P.O.Box 5146, Dunedin

**OUR FUTURE WORK, ???**

**WORLD CONFERENCE AGAINST RACISM, RACIAL DISCRIMINATION, XENPHOBIA AND OTHER FORMS OF INTOLERANCE [WCAR]**

**Do you know about the World Conference 31 August – 7 September in Durban, South Africa?**

**Do you want to know more?**

**WCAR forum website: [www.racism.org.za](http://www.racism.org.za)**

**World conference website: [www.unhcr.ch/hym1/racism/htm](http://www.unhcr.ch/hym1/racism/htm)**

**Helen Fawthorpe, MFAT, can be contacted for more information about this conference.**

**Can anyone attend this conference?**

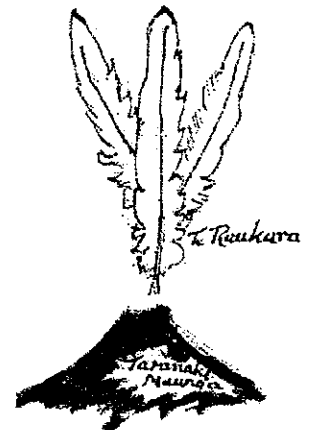
**Do we as an organisation want to become an NGO and be involved with the process/reports?**

**DATES TO DIARY:**

**OCTOBER 3-4, Treaty- Strategizing Gathering – Regional, Auckland .**

**OCTOBER 12- 14, NETWORK WAITANGI AGM & meeting, Otautahi – venue and times to be confirmed.**

# PARIHAKA



## A POEM

By Apirana Taylor

We never knew  
about Parihaka  
it was never  
taught anywhere  
except maybe  
around the fires  
of Parihaka  
itself at night  
when stories  
are told  
of the soldiers  
who came  
with guns  
to haul us up  
by the roots  
like trees  
from our land  
though the prophets  
called peace peace  
it was never  
taught at school  
it was all hushed up  
how we listened  
to the prophets  
Tohu, Te Whiti  
who called  
Peace Rire rire  
Paimarire  
but the only  
peace the soldiers knew  
spoke through  
the barrels  
of their guns  
threatening  
our women and children  
it was never  
taught or spoken  
how we  
were shackled  
led away to the caves  
and imprisoned  
for ploughing our land

## THE EXHIBITION

Magical is the word I use to describe the Parihaka Exhibition. I visited many times and always my gut was twisted at the tragedy as my heart lifted with hope

The words often spoken in response were 'I DIDN'T KNOW'. There was a feeling of deprivation at the truth which had not been told. The story of two prophets who heard a call for peace and led the people to an understanding that it was possible to resist the pressure to sell the land and to give up their communal ownership and cooperative living, while refusing to meet guns with guns. For me the photographs told of the unity which has held the Parihaka people through the years. The paintings and poetry evoked the emotions to echo and enlarge the experience.

Then what of the settlers? Why did they find it impossible to accept that the refusal to sell was real and that the two peoples could live peacefully side by side, if the settlers accepted tangata whenua's right to choose what would be available for sale? Why was the spirit of peace regarded as madness? The questions are as difficult for me to answer as questions I ask about Government Policies both at home and abroad today.

The public lectures and forum were well attended. I attended a few of them. From Pakeha speakers I heard a gratitude for the generosity of the people's sharing of their stories and a deep response of respect and compassion. The speakers held the history and wisdom which had been given to them as precious treasure. James Mack said of his experience in mounting an exhibition Taranaki saw it all, in 1973 "I did not realise that the research I was to embark on would change my life." Laura Savage, the director of the City Gallery said at the poporoaki that she had discovered that in giving control to the people of Parihaka she had not lost anything but gained much.

The strength of the Maori speakers was rooted in the teaching of Tohu Kakahi and Te Whiti o Rongomai and in the determination to carry the way of life into the future. The lack of adequate resources to keep up the hospitality of the 18<sup>th</sup> of the month meetings did not blot out the vision of a continuing source of analysis and action for today. The sense of a faith that would overcome the difficulties impressed me. As we stood before the multiple photograph by Marti Friedlander with a Rangatahi guide reflecting about the abandonment which was recorded in the photographs, he said, "There is not work to allow more young people to come home." Behind the remark was belief that others shared the will to have Parihaka live again. I carry the image of Kuia Rauwha Tamai pareā in that photograph in my mind. She sits staring into the yonder, with a big black kettle, symbol of the tradition of hospitality by her side. The future will carry the strength of the past.

### *Possible Action*

Following my reflection about the Parihaka Exhibition I wish to speak of the paper presented at one of the Sunday afternoon sessions by Ruakere Hond on Te Whare Wananga o Taranaki. He points out that these institutions of higher learning, which were used by Te Whiti and Tohu are not the same as Universities of modern western society. They were teaching which included analysis of the values which underpinned the way of life to enable decision making about future action. Te Whiti saw that the Pakeha who came to the meetings were not able to analyse their own processes of decision taking and therefore were unable to participate in the debates at the Wananga. I think Pakeha are still lacking in skill to analyse their behaviour and values. This makes me turn to Mitzi Nairn's offer of workshops on Structural Analysis in the March 2001 Programme on Racism Newsletter Mitzi suggests a two day event as an introduction. An informal discussion in Wellington considered the possibility of trying to obtain funding [from the churches?] and having a five day event with a number of speakers. I bring this possibility to the Network for discussion

*29 April 2001. Commemoration of signing of Te Tiriti o Waitangi in Poneke in 1840.*

Wellington Tenth's Trust and Network Waitangi Wellington chose to offer resources to churches to recall the history, since this year 29 April was a Sunday. The project was widened to include offering the historic part to Community Centres and schools. Placing the Treaty into a local context seems to have aroused interest and provided an opportunity for focusing on Te Tiriti. We have still to ask "What next?" with the Trust. We do know that we appreciated working together. The church service, which was attended by four Trust members and at which the kits were dedicated, was a fitting climax to the preparative work.

### WHAT ABOUT THE TREATY CONFERENCE PROCEEDINGS..... MORE ORDERS ?

from:  
David Tutty  
Treaty Conference Publications Group  
Ph 09 360 3037  
Fax 09 376 2829  
Private Bag 47 904, Ponsonby, Auckland  
[treatyconference2000@hotmail.com](mailto:treatyconference2000@hotmail.com)

Publication contents are listed on the Peace Movement Aotearoa website  
[www.converge.org.nz/pma/tw2000up.htm](http://www.converge.org.nz/pma/tw2000up.htm)

**We're gonna keep on walking forward  
Keep on walking forward  
Keep on walking forward  
Never turning back  
Never turning back**

**We're gonna keep on dreaming boldly  
Keep on dreaming boldly  
Keep on dreaming boldly  
Never turning back  
Never turning back**

**We're gonna keep on loving strongly  
Keep on loving strongly  
Keep on loving strongly  
Never turning back  
Never turning back**

**We're gonna keep on walking forward . .**

# One more step

Words: Sydney Carter (Original title: *Travelling with God*) Tune name *Southcote*  
copyright © 1971 Stainer & Bell Ltd., London England. Used by permission.

One more step a - long the world I go. One more step a - long the world I go.  
Round the cor - ner of the world I turn. More and more a - bout the world I learn.  
As I tra - vel through the bad and good. Keep me tra - vel - ling the way I should.  
Give me cour - age when the world is rough. Keep me lov - ing though the world is tough.  
You are old - er than the world can be. You are young - er than the life in me.

C G D G

From the old things to the new Keep me tra - vel - ling a - long with You.  
All the new things that I see You'll be look - ing at a - long with me.  
Where I see no way to go You'll be tell - ing me the way, I know. And it's  
Leap and sing in all I do. Keep me tra - vel - ling a - long with You.  
Ev - er old and ev - er new. Keep me tra - vel - ling a - long with You.

Bm C D D7 G D7 G

from the old I tra - vel to the new. Keep me tra - vel - ling a - long with You.

1. We are go - ing; Heav - en knows where we are go - ing;  
2. We will get there; Heaven knows how we will get there;  
We'll know we're there. It will be hard we know, And the road will be  
We know we will. mud - dy and rough; But we'll get there, Heav - en knows how we will  
get there. We know we will...