

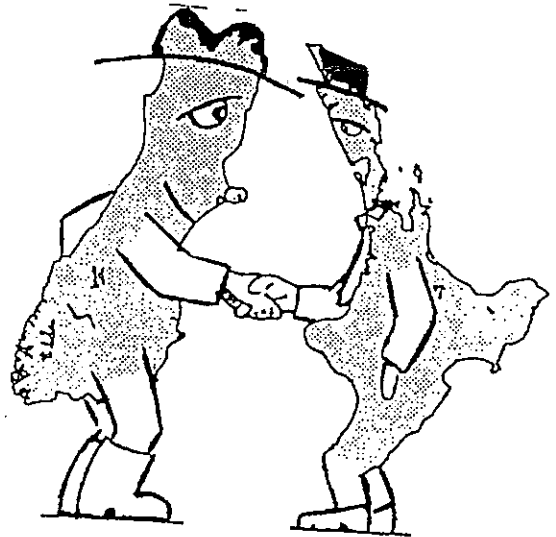
NETWORK WAITANGI NEWSLETTER

NOVEMBER 2000

The aim of Network Waitangi is to provide a network for groups and individuals who are working for a society based on the Treaty of Waitangi. Focussed on Pakeha responsibility, membership of the national Network is open to groups of Tangata Whenua, people from the Pacific Island nations and other Tauīwi who acknowledge and promote its aim. Associate membership is open to individuals, provided they acknowledge and promote the aim of the Network. Groups and individuals are admitted to the Association at an Annual General Meeting of the national Network.

Greetings everyone!

Welcome to the second rotational newsletter of Network Waitangi. This edition is produced by Network Waitangi Otautahi with valuable contributions from other regions. The decision to rotate the production of the Network Waitangi newsletter was made in a conference call earlier this year and seems to be a popular choice.



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Waitangi Day 2001

Network Waitangi Whangarei offers support to attend events at Waitangi around 6th February. Network Waitangi Whangarei see it as their responsibility to ensure a Network Waitangi presence at Waitangi for the Treaty events each year. We extend a general invitation to anyone wishing to join us there. Should you require help to get there from Whangarei or a spare place in a tent on Te Ti Marae grounds contact us anytime before the beginning of February and we will help with this. Should you wish to be part of a block booking at a nearby motel, contact us by Christmas the previous year and we can organise this. We can be contacted C/- Kathryn McKenzie, 57 Church Street, Whangarei, Phone: 09 436 2143, email: kmck@clear.net.nz

IMPACT ASSESSMENT AND TE TIRITI O WAITANGI

Questions for Aotearoa

International Association for Impact Assessment (IAIA)

IAIA is the International Association for Impact Assessment, formed in 1980 to bring together researchers, practitioners, and users of various types of impact assessment from all parts of the world. IAIA involves people from many disciplines and professions, including corporate planners and managers, public interest advocates, government planners and administrators, private consultants and policy analysts, non-government organisations and university teachers and their students. IAIA members now number more than 2,500 and represent more than 100 countries.

The Mission of IAIA is to "advance the innovation, development and dissemination of best practice in ... impact assessment, management and policy throughout the world". IAIA's primary purpose is development of international and local capacity to make wise decisions regarding the anticipation, planning, and management of environmental change - in terms of ecological and human consequences - in order to enhance the quality of life for all. IAIA promotes ecologically sustainable and equitable development and is committed to environmental justice and the preservation of human rights.

Annual Conference of IAIA

International conferences are held annually, with the most recent conference held in Hong Kong in June 2000. Other recent sites have been Glasgow, Scotland (1999), Christchurch, New Zealand (1998), New Orleans, Louisiana, USA (1997), Estoril, Portugal (1996), Durban, South Africa (1995), Quebec City, Canada (1994), Shanghai, PRC (1993), Washington, DC (1992), Champaign, Illinois (1991), and Lausanne, Switzerland (1990). Over 600 participants regularly attend the annual meetings.

The Annual Conference is a meeting of impact assessment practitioners, environmental decision makers, indigenous peoples and industry leaders. This year's conference focused on the vision and future direction of impact assessment in the next 10 years. Concurrent sessions and workshops covered a number of themes such as environmental assessment for sustainability assurance, biodiversity and impact assessment, social impact assessment, integration of social-

cultural and technical appraisal techniques, the role of NGOs in impact assessment in the 21st century, public participation and development co-operation, and strategic impact assessment for policy development.

Indigenous Peoples' Section

The Indigenous Peoples' Section (IPS) is a forum which provides the opportunity for indigenous peoples to meet, discuss and debate key issues related to impact assessment and indigenous communities. This includes the cultural, spiritual, social, health and environmental implications of development in relation to their traditional beliefs and practices, and how best to work with industry and government agents to bring about positive outcomes for indigenous peoples. It is also an excellent forum for indigenous peoples to come together and share knowledge and practice in relation to developing frameworks for cultural impact assessment.

The IPS is Co-Chaired by Rev. Maurice Gray (Kai Tahu, Ngati Porou, Rangitane, Ngati Kahungunu) and Terry Williams (Tulalip Tribes, Northwestern USA). Maurice and Terry work very closely together to ensure that the mana of indigenous peoples within the section is maintained and enhanced; a task which has often been difficult to achieve in the context of interaction with international corporates and industry representatives. However, with the support of other indigenous representatives, Maurice and Terry continue to build the IPS and deal progressively with the challenges. One particularly positive outcome from the 2000 forum was the decision to establish a strategic planning process for the IPS, and to actively encourage and support the increased presence of indigenous peoples at future conferences.

This year's annual conference of the IAIA was held in Hong Kong, looking at the future of impact assessment for the next 10 years. This is particularly important for indigenous peoples, as more and more industrial development impacts significantly on their communities from year to year. The 2001 Conference will be held in Cartagena, Colombia, the focus of which will be impact assessment in an urban context.

Attendance at the annual conference provides an opportunity to share international perspectives and work co-operatively with other indigenous peoples to formulate a cultural paradigm consistent with their unique values and practices in relation to environmental, cultural and social impact assessment. Assessment tools that take into account Maori approaches will benefit practitioners who carry out impact assessments, and international indigenous peoples' models also benefit New Zealand's development in these areas.

From an indigenous perspective, there are many future challenges that face the IAIA and, indeed, those involved in impact assessment in Aotearoa. There is a need to recognise the crucial importance of impact assessment within a culturally appropriate framework, utilising tools and strategies that enhance the identity, dignity and prestige of indigenous peoples. These concepts are encapsulated in the following excerpt taken from the paper co-authored by Rev. Gray and Mairehe Louise Tankersley, and presented at the 2000 IAIA Conference in Hong Kong:

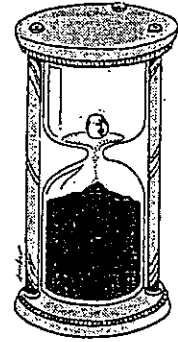
"Practitioners of social and environmental impact assessment can assist indigenous peoples in restoring culture and language, by adopting cultural and spiritual assessments based on the esoteric lore of the ancient cultures from which we all derive our origins... Exact scientific practices need to be balanced with symbolic images of reality. When this occurs, science, culture and spirituality become united as one cohesive, coherent whole."

[Contributed by Mairehe Louise Tankersley, Te Runaka o Kai Tahu ki Otautahi]

ETHICS, NOT TECHNICALITIES

[This paper poses the problem: If energy efficiency and conservation are the answer, what was the question? and suggests that energy policy should be based primarily on ethics not only on technical considerations.]

John Peet



Economics and science can describe, up to a point, what *is*. To a lesser extent, they can also help us assess what *could be*. But neither economics nor science can tell us what *should be* (let alone *how? by whom? when? and where?*). That is the key issue in envisioning the future. It is a question of *values*, not of dollars or kilowatts. In the context of the broad topic which this paper addresses, a sustainable future is an ethical, not a technical, issue. Technology and economics will be tools to assist in its identification.

Choosing the ethic we use to guide us into the future is, I suggest, the most important decision that faces us today, as a society. A general ethic for the goal of living more sustainably which I and others have been suggesting is: *"All people have their basic needs satisfied, so they can live in dignity, in healthy communities, while ensuring the minimum adverse impact on the natural system, now and in the future."* Such a statement helps open up a picture of people, society, economy and environment all inextricably linked together and seen as a whole.

Indigenous peoples already have this view of interrelationships, and the Tangata Whenua of this land must be acknowledged as being ahead of Pakeha in this matter. In this, Pakeha must come up to speed, to address the limitations of monocultural approaches. The conventional pakeha perspective sees the economic activity of a country as revealed through its money flows (often summarised as GDP) going round in a circle from production to consumption and back again. A biophysical perspective, on the other hand, sees production and consumption of goods and services in an economy requiring material and energy resources which go in

one end with waste coming out the other - the metabolic flows of the economy, as with any organism. The best way of minimising waste output is make the most efficient use we can, of what we absolutely need. Nature must be able to absorb, without harm, what wastes we do produce.

The term "energy" applies not just to coal, oil, gas, and electricity, but has a fuller scientific meaning. This is because the laws of energy (known as thermodynamics) apply, without exception, to all physical processes on earth. They are true whether applied to circulation in the atmosphere and the oceans, all forms of life, the actions of people and machines in an economy, or the movements of the planets. Energy inputs are essential to the functioning of any economy, not only directly as fuels but also indirectly through the natural solar cycles that provide the "ecosystem services" (air, water, soil etc.) essential for all forms of life, including the economic.

Starting with primary resources such as coal, oil and gas in the ground, energy is made available to society in useful, "consumer" form, via power stations, cables, oil refineries, gas pipelines and so on. The resultant fuels such as petrol, gas and electricity are then used to produce energy services - transport, warmth, cooking, lighting and so on.

It makes sense to use the minimum amount of energy to achieve a given level of satisfaction of people's needs. As a generalisation, the most environmentally benign technologies for satisfying needs - and often the most economic - are those that involve behavioural and structural savings. Behavioural energy savings are achieved by changes in lifestyle. Structural energy savings are achieved through changes in the economy, the transport system and so on.

Better quality housing and changes to urban form are other examples.

An economy that emphasises recycling of materials and durability of consumer goods will benefit from other environmental advantages, in addition to energy savings. Technological energy saving can usually be accomplished with less environmental damage than new production from primary energy.

Technology links the *means* of primary energy to the *intermediate end* of supplying energy services to the consumer, usually coordinated by the economic system. Improvements to intermediate technologies of production of secondary energy and energy services remain important challenges. And the economic efficiency that is really meaningful in all this is the degree to which each unit of primary energy actually contributes to satisfaction of basic human needs.

But we still have to ask ourselves: What is the question to which energy efficiency and conservation is the answer?

In one respect, of course, replacing fossil fuel inputs to the economy with solar and other renewable energy inputs, would have environmental advantages. There would also, in all probability, be social or economic advantages through increased employment and improved health from less pollution. Even so, we must still ask: What is it all for? If we only replace fossil fuels by solar "fuels", can we expect continuing increases in the use of private cars, heavy trucks and air travel? What about wind-powered aluminium smelters?

These examples raise important questions about just what it is we are doing and whether it makes sense. Referring back to the ethic I quoted earlier, a policy of substituting solar for fossil fuels addresses the requirement of reducing "... adverse impact on the natural system ...", while doing nothing directly to address people's basic needs. These can only be examined as part of an overall perspective that is much larger and more complex than the substitution of one source of energy by another.

A socio-economic viewpoint is clearly necessary, to address some of these questions. What is the point of better technologies that simply enable more and more unthinking consumption? If only supply and end-use efficiencies are implemented, without changes in people's livelihoods, then the overall efficiency is unlikely to improve much. More to the point, if the basic assumption inherent in mainstream economic thinking remains, namely that growth is a good thing to be promoted endlessly, then improved technical efficiency will achieve little more than a breathing space.

Acknowledging what really matters to humans, within the constraint of ecological resilience, is the first step towards policies for achieving a system that is environmentally, socially and economically sustainable in the long term. This is the aim of the ecological economics approach, which is increasingly gaining acceptance. An acknowledgement of this type will also enable Tauwiwi to bring useful contributions to the Treaty table.

Again, I return to the ethic quoted above, as a touchstone for evaluating policy options for a sustainable future. If it seems too hard to apply it to a system as large and complex as that of society within its total world environment, we might remember that the ecological economist Herman Daly suggested some time ago that: "*It is better to deal incompletely with the whole than wholly with the incomplete*".

(Published in Energy-Wise News September 2000 p 7. Also downloadable from <www.eeca.govt.nz>)

NZ YEAR BOOK – A question of Sovereignty

As you may already be aware, the recently published NZ Year Book claims that: "New Zealand's constitutional history can be traced back to 1840 when, by the Treaty of Waitangi, the Maori people exchanged their sovereignty for the guarantees of the Treaty and New Zealand became a British Colony." (Chapter 3: Government 3.1 Constitution, p.29)

(From Ani Pahuru-Huriwai's original email of 13/10/00 and forwarded by Karen Way)

OF INTEREST TO TREATY EDUCATORS

Settling Treaty Claims – Guiding Principles

Six principles to guide the Government in negotiating settlements of historical claims under the Treaty of Waitangi were announced recently. The aim is to provide certainty in the negotiations process. The principles are:

Good Faith The negotiating process is to be conducted in good faith, based on mutual trust and co-operation towards a common goal.

Restoration of Relationship The strengthening of the relationship between Maori and the Crown is a vital part of the settlement process, and will be reflected in any settlement.

Fairness Between Claims There needs to be consistency in the treatment of claims. In other words, "like should be treated as like" so that similar claims receive a similar level of financial redress.

Transparency The Government will look at how to promote greater understanding of the issues. First, it is important that claimants have sufficient information to enable them to understand the basis on which claims are settled. Secondly, there is a need to promote greater public understanding of the Treaty and the settlement process.

Government-Negotiated The Treaty settlement process is one between claimants and the Government as the only two parties who can, by agreement, achieve durable, fair and final settlements.

Other Matters

Some other matters that came out of this process were:

- ◆ the 'fiscal envelope' approach has been abolished;
- ◆ the Government will continue to honour the relativity clause in the Tainui and Ngai Tahu settlements, but similar clauses will not be included in future settlements;

- ◆ the Government is to look very closely at mandate and cross-claim issues, and it's recognised that different approaches will be needed for different claimant groups;
- ◆ reconfirmation that public conservation land is not "readily available for settlement of Treaty claims";
- ◆ Crown minerals (including petroleum), which are owned and managed for the national interest, "will not be included for consideration in the historical claims process"; and
- ◆ a proposal is being taken to Cabinet, to seek a major review of the Treaty of Waitangi Act (with the aim of matching up the future role and focus of the Tribunal with government's objectives in this area).

Crown Land 'Banks'

Throughout NZ, the Ministry of Justice's Office of Treaty Settlements (OTS) manages land that Crown agencies have declared surplus to their needs. Only surplus Crown, Crown Research Institute, hospital, and hospital services land is banked. In special circumstances State Owned Enterprise land may also be banked. This land may be used in the settlement of Treaty of Waitangi claims. All sorts of land and properties are involved: closed hospitals and rural schools, houses, vacant residential sections, dairy and sheep farms, even a BMX track!

Properties remain in the land banks (usually leased out) until they are used for settling claims. If they are not wanted and if there are no potential overlapping claims on the land, the properties are then sold on the open market.

The Treaty of Waitangi, Language and Legal-Economic Policy

Richard Dawson

[Richard Dawson is an economist who recently completed his Ph.D. at the University of Auckland on the topic "The Treaty of Waitangi and the Fisheries: an Interpretation from Institutional Law and Economics". He is currently working in Wellington, at the Institute for Policy Studies at Victoria University.]

Currently I am focusing my work on the topic of language, especially the ways in which language shapes our perceptions of 'legal' and 'economic' policy issues. Differences over the Treaty of Waitangi are the central subject matter.

To begin with, the terms 'legal' and 'economic' are a source of much difficulty in talking about policy. Typically people use these terms with the belief that both 'law' and 'economy' are separate spheres of activity and are independent of politics. This belief is reinforced by language (i.e. distinct names, distinct departments at universities: therefore they must be distinct 'fields').

One argument in my work, which certainly does not originate from myself, is that language is not and cannot be transparent in the sense of simply pointing to something out there; and that *rationality* merely requires using the correct words, correct definitions of those words, and linking the words correctly. I subscribe to what may be called a *literary* way of thinking about language: every sentence uttered is culture- and context-dependent, and permits multiple interpretations.

An interpretation of the Treaty perhaps tells us more about the interpreter (her or his values, beliefs, interests, and so on) than the Treaty itself. The supreme question of policy relating to the Treaty is 'Who decides which interpretation is to count?'. The Treaty itself says nothing about who should interpret it. The privileging of certain answers to the question has had and will continue to have significant implications in the political-legal-economic process of determining who 'owns' what and who can do what to whom in Aotearoa / New Zealand. Attention to language will mean that the policy process can be a thoughtful one rather than thoughtless. Every thought is shaped and bound by language: let us examine whose language, thoughts, and values are in control and controlling others.



NOTE: THIS TREATY FRAMEWORK IS PRODUCED FOR INTERNAL USE BY TE PUNI KOKIRI AND IS NOT A STATEMENT OF GOVERNMENT POLICY

(Reprinted with permission from Te Puni Kokiri)

A FORMAL STATEMENT OF THE FRAMEWORK

This Treaty framework can be summarised and used to generate a list of strong premises for use in Treaty-based policy debate. Below is a list of key assertions. Together these provide a consistent rationale for Treaty-based policy, and give direct leads on how to respond to particular issues with the interests, not just of Maori but of all New Zealanders in mind.

- i. The purpose of the Treaty of Waitangi is to enable Maori and other New Zealanders to live together peacefully and develop the country together.
- ii. New Zealand cannot achieve its potential unless the survival and development of the Maori people are assured.
- iii. Maori people belong and are protected under both sides of the Treaty as tangata whenua and as citizens.
- iv. As a living document, the Treaty protects Maori according to their circumstances from time to time.
- v. Protection means ensuring the right and ability of Maori to live and develop as *Maori*.
- vi. The Treaty protects Maori interests generally, not just the interests specified in Article 2.
- vii. Rangatiratanga should be the foremost object of the Crown's protection because it is how Maori protect themselves and develop their culture in a Maori way.
- viii. By protecting and enhancing rangatiratanga, the Crown will protect and enhance Maori self-development.
- ix. Maori will not be able to exercise rangatiratanga effectively in modern society if they are at a significant disadvantage in living standards.
- x. Protection of the Maori people therefore requires that wealth gaps between Maori and non-Maori be closed.
- xi. The Crown's duty to protect rangatiratanga must be balanced against its duty to govern for the benefit of all New Zealanders.
- xii. The Treaty and its principles of good faith provide the mechanisms by which a fair, reasonable and practicable balance can be achieved.

Expertise in applying this Treaty framework to new policy issues will develop through practice.

Further Reading

The Reports of the Waitangi Tribunal, particularly *Te Whanau o Waipereira Report*, 1998, GP Publications, Wellington
Mai Chen and Geoffrey Palmer, *Public Law in New Zealand: Cases Commentaries and Materials*, 1994, Oxford University Press, Auckland
Paul McHugh, *The Maori Magna Carta*, 1991, Oxford University Press, Auckland

NETWORK *Waitangi*

FINAL DRAFT

PROTOCOLS AND ETHICS FOR TAUWIWI TREATY EDUCATORS

Acknowledge:

- that while there are two documents, Te Tiriti o Waitangi (the Maori text which is often accompanied by a translation into English) and the English version, Te Tiriti takes precedence.
- that Te Tiriti is like an instrument of the Declaration of Independence of New Zealand – He Wakaputanga o te Rangatiratanga o Nu Tirenī – which was made on 28 October 1835.
- that Te Tiriti established a relationship with Maori, giving Pakeha a place – if Te Tiriti is honoured. (“Pakeha” meant all those who were not Maori; today the term “Tauwiwi” would have equivalent meaning)
- that te tino rangatiratanga is vested with tangata whenua while te kawanatanga is to be shared between tangata whenua and tauwiwi.
- that whanau, hapu and iwi manawhenua groups have tino rangatiratanga status.
- that relationships between organisations at local, regional, national and international level must begin with building an active relationship between each local organisation and local manawhenua group(s).
- that tangata whenua and tauwiwi should act in the “utmost good faith” towards each other (as espoused by the Court of Appeal).

Any Treaty educator, whether working nationally or locally, should be in contact with local manawhenua group(s) and local Tauwiwi Treaty educators before engaging in Treaty education work in that rohe.

For the purposes of accountability, support and resourcing, Tauwiwi Treaty educators should link with each other at least six monthly, outlining their work for the last six months and describing their plans for the next six months. These plans should be shared with their local manawhenua group(s).

The purpose of this work is to resource people to create a society based on Te Tiriti o Waitangi, founded on sustainable use of resources and on communal need, and which is consistent with hapu/localised development.

[Please send any changes required to Network Waitangi Otautahi - Christchurch Community House, 187 Cashel Street, Otautahi (Christchurch), Telephone 03 365 5266, Fax 03 366 8535 marked “Attention: Network Waitangi Otautahi”- by 31/12/00 NWO for final adoption during the NW Inc Conference Call on 18/01/2001.]

Kawanatanga: Commentary on discussion at Network Waitangi AGM 2000

Written by Betsan Martin

The context for the AGM was Manukau Polytech, generously made available by Te Tari Matauranga through Christine Herzog. Our meeting was in a spacious, comfortable upstairs room adjacent to Nga Kete Wananga Marae. A sunny day, surrounding gardens and trees, a spacious meeting room with soft chairs, generous lunch, and a pleasing weariness after the Treaty 2000 conference suggested a promising meeting. The agenda for the 2000 AGM went fairly quickly until we paused to take time to discuss what items should be priority for Mana News from the conference, and then later, entered into discussion on the role of and need for a national co-ordinator.

This writing is my reflection on discussions at the meeting, mostly in respect of the position of national co-ordinator and issues of organisation that arose from that discussion. It is intended to focus thought on the organisation of Network Waitangi in regions, in preparation for discussion and further clarification at the next meeting.

For me, the heart of the matter didn't come clear until the next day. These reflections are not intended to be a documented report of the meeting. I did not take any notes. Before coming to 'the heart of the matter' let me pause on the Mana News discussion.

It was hard to identify a few key points for Mana News. The points we identified were:

- ◆ Affirmation of Te Tiriti o Waitangi, and the authority of the Maori text.
- ◆ The NZ govt move quickly to ratify the Draft Declaration of the Rights of Indigenous Peoples, with an 's', and encourage other nations to do so.
- ◆ That we continue and deepen the work of what it means to be Pakeha - sing our own songs, relate to our own histories and stories.

- ◆ That the Treaty audit in key educational agencies be implemented to put in place Treaty commitments in education.
- ◆ That there be a strong Pakeha presence at Waitangi, on Waitangi Day - re workshops and activities.
- ◆ Strong message about the use of Maori language from Tangata Whenua. Mana News to speak to Bernard Makaore.

The area of non-consensus was our interpretations of the direction from the tangata whenua caucus on the speaking and use of te reo Maori. Some heard a request that te reo not be used by Pakeha/Tauiwi. Some heard a cautionary message, that te reo be used with great care and respect. For some direction and guidance should be taken from tangata whenua of the different iwi or hapu; in our case, for the conference, from Ngati Whatua. We all agreed that we must expand our use of tangata whenua place names throughout Te Ika a Maui and Te Wai Pounamu. We had no agreement on what to say to Mana News about the Pakeha use of te reo. We agreed that Mana News should speak to Bernard Makaore to report on what the tangata whenua caucus wanted to convey on te reo Maori.

We were not able to explore in depth, amongst ourselves, an area of such significance. Entering fully into the diversity of Pakeha views and our experiences for examining contradictions, complexities and excitement of our varied knowledge eludes us. Face-to-face with each other on differences, on philosophies and approaches to the work of Te Tiriti educators, had to be secondary to AGM business.

Part of the weight of the discussion was the difficulty of making a distinction between the role, or position, from the person - Karen - and many who were at the meeting affirmed the work Karen has been doing, as well as affirming the benefit of a co-ordination position. We were endeavouring to discuss a structure. One of the structural issues is how the regional groups are served by a co-ordinator, what is accomplished by that role, what are the supports needed to make the role effective, and what are the costs to a person in that role, especially considering that it is unpaid.

There was discussion of the propensity for a national co-ordination role to deplete the locally-focussed energy from the local group. This has not only been the experience of Auckland, but was also recalled from the days of Karen Hendrick and the Hawkes Bay group. Some from Auckland who were at the meeting said specifically that they did not wish to support a national role. Auckland people were explicit that rather than continue as a 'Network Waitangi' group, they preferred to continue with the wider association of 'treaty workers', the group that has already worked together for the Treaty 2000 conference. Many comments were made from regional representatives: one that has stayed in my mind was from Don, Whangarei, who drew our attention to another lead from the Tangata whenua caucus – the relinquishment of power. I didn't really see the relevance of 'power' to our discussion at the time. On reflection, it may have had everything to do with it.

I only began to think through our discussion more carefully the next day, that the matter of a co-ordinator is a matter of organisation, and organisation brings up management and governance, which are associated with power. When I discussed this with Christine Herzog, she identified the legal and structural frameworks for organisations:

this raises the question of who is the organisation and who decides who is who. If N.W. is an Incorporated Society, it must have at least 15 "proper" members at any given time and, unless the constitution says otherwise, the members at the AGM s/elect some kind of executive to manage the affairs between AGMs - any appointed officer would report to that executive. If NW is a charitable trust, the trustees are governance. The constitution is the legal source of authority, as registered with the Registrar of Incorporated Societies (offices in Wellington and Auckland).

(Christine Herzog, email 21 July 2000)

From the above, we would need to look to an executive, which probably has been the role of the regional group where responsibility for

co-ordination was located. An executive could be comprised of different regional representatives.

We opened up organisation and governance as an issue amongst ourselves: we look to other groups, such as Women's Refuge and Literacy Aotearoa for inspiration, and this is an opportunity to develop 'kawanatanga' discussion further. I hope we return to this discussion next year.

A co-ordinator as a leadership position has a history with the women's movement, and the women's movement is an important reference for us, especially in honour of the significant leadership of women in the Pakeha Te Tiriti movement. Analyses of power have been central in the women's movement, and inspired many of its achievements.

We come from traditions of liberalism – in all its variations, and we are constituted on the values of individualism, property, sovereign power, capital, etc – developed historically in the interests of men; with many women aspiring to self-determination within a liberal framework. Some find emancipation, and security in our traditions. Others seek new forms, with Tino Rangatiratanga/ kawanatanga governance, and provision for diverse cultural integrity and social organisation that will support and enhance the interests of women *and* men and children. As we consider governance, we could turn towards relational forms of leadership that may not be invested in over-arching responsibility.

I see many regional groups flourishing, building associations with Treaty workers. Ingrid suggested like a federation. We could meet annually, as a confederation, to make decisions and share responsibilities such as publishing the newsletter, advocating for Te Tiriti issues through the media, arranging teleconferences, organising gatherings. We can attend to kawanatanga governance in our local networks and at regional gatherings, and give time to expanding our discussion next time.

Courtesy 'Transforming Word.' (Transforming Word is a network for writers for the advancement of transformative thought and action)

MINISTER'S PROPOSAL FOR TOWN MEETINGS ON THE TREATY SETTLEMENT PROCESS

(In response to a request by NW members for information on Government policy around Treaty education for Tauwiwi as announced by the Minister in Charge of Treaty of Waitangi Negotiations, Hon Margaret Wilson, in her address to the 25th Anniversary of the Waitangi Tribunal, Network Waitangi Whanganui-a-tara provided the Minister's speech notes. The following excerpts may be of particular interest to NW members.)

...When the Tribunal was established I think it is true to say that most members of government and most members of the public had to be convinced of the need to provide redress for the wrongs of the past. Now, as a result of the Tribunal's work, there is widespread support across all parties for just settlements. The public attitude remains mixed.

For that reason I am working on a proposal to try a series of town meetings aimed mainly at the Pakeha/European section of the community to discuss the historical Treaty settlement processes. As a result of the meetings, I hope more people will read and hear the compelling evidence of the things which gave rise to grievances in the past....

A proposal to make the National Treaty Workers' Gathering and the Network Waitangi AGM two separate events

Network Waitangi Whangarei are concerned that in recent years the National AGM of Network Waitangi has become an add-on event in concurrence with the Treaty Workers' Gathering. By this time participants are tired and time is limited and so the meeting becomes nothing more than a quick opportunity to deal with pressing business matters.

If the Network is to continue to maintain its own identity amongst the network of other Treaty workers' organisations and groups we need to be clear about our shared purpose and protocols. This requires ample time to discuss and explore issues together about the nature of our work, education and advocacy, and the dynamics of working together. This can only be done if a weekend and venue is set aside for this purpose and this purpose alone.

Therefore Network Waitangi Whangarei propose that the Networkers' Gathering next year, 2001, be the event proposed by Christine Herzog to take place 1 year after the Treaty Conference 2000 [i.e. July 2001], and that Network Waitangi Otautahi organise the National Network Waitangi AGM for the 1st weekend in November 2001.

[NB: Local NW groups need to be ready to make a decision on this during the December 14th conference call.]

DRAFT WEBSITE FOR NETWORK WAITANGI

(Provided by Anne and Sylvia of NW Whanganui-a-tara/Wgtn as a starting point)

NETWORK WAITANGI LOGO – is there one?

A national network

- # promoting responsible pakeha partnership under Te Tiriti O Waitangi;
- # providing workshops, discussion groups, resources, and newsletters for the education of pakeha/tau iwi about Te Tiriti;
the exploration of pakeha identity and culture;
the consideration of constitutional change;
- # supporting Treaty educators with a national gathering;
- # lobbying and advocacy.

CONTACTS

Regional Contacts *(from local lists)*

CALENDER OF EVENTS: see also PMA What's On

OTHER WEBSITES OF INTEREST: - PMA, Waitangi Tribunal please add others

NW Newsletter Mailing List

We are aware that the current NW Newsletter list may need to be updated and we have included a copy with this newsletter for your information. If you wish to make any amendments, please forward them to Network Waitangi Whangarei, contact person Kathryn McKenzie, by 25th Dec 2000 for the next newsletter. We suggest that each local NW group coordinate the list of people in their area who want to receive the newsletter and notify the next newsletter editing group on a regular basis.

Next Network Waitangi Newsletter

Network Waitangi Whangarei is to produce the first Network Waitangi newsletter for the year 2001. It will circulate after 15th January and Whangarei members would like your contributions before 25th December (Christmas Day) 2000. Contributions can be sent to Network Waitangi Whangarei, C/- Kathryn McKenzie, 57 Church Street, Onerahi, Whangarei, Phone: 09 436 2143, email: kmck@clear.net.nz

NETWORK WAITANGI NEWSLETTER MAILING LIST

Varey Barnsdell
PO Box 9081
Kirikiriroa/Hamilton

Jane Cooper
56 Elgin St. Grey Lynn
Tamaki Makaurau/Auckland

Jo Cottrell
1 Benhamand Place
Kirikiriroa/Hamilton

Cheryl Tolcher
6a Castaing Cresc
Te Atatu Sth.
Tamaki Makaurau/Auckland

Margaret Stuart
C/- WARC
PO Box 218
Kirikiriroa/Hamilton

Sara Smallman
Brook Rd. Awhitu
R D 4 Waiuku
Waikato

Sylvia Bagnall
57 Wright St.
Whanganui-a-tara/Wellington.

Network Waitangi Dunedin
PO Box 1375
Otepoti/Dunedin

Joan Cook
12/2 Pah Rd.
Onerahi
Whangarei

Averil Williams
NW Otautahi
187 Cashel St
Otautahi/Christchurch 8001

Helen Gibson
53 Westholme St.
Otautahi/Christchurch 5

Katherine Peet
87 Soleares Ave
Otautahi/Christchurch 8008

Graham Miller
8 Downing St
Chartwell,
Whanganui-a-tara/Wellington

Network Waitangi Taranaki
Marlene Benson, Jane Powell, Sr.
Genevieve, Margaret Smith
458 Devon St. West
New Plymouth.

Matthew Hodgetts
17 b Baton Terrace
Thorndon
Whanganui-a-tara/Wellington

Rose Black
214 May St.
Kirikiriroa/Hamilton

Julian Warmington
168 Hanson St.
Newton, Poneke
Whanganui-a-tara/Wellington

Kristin Joy
14 Ponsonby Tce
Tamaki-Makaurau/Auckland 1002

Tim Howard
WURM / NW
PO Bx. 5098
Whangarei

Ingrid Huygens
4 Westmere Cresc
Tamaki-Makaurau/Auckland 2

Andrew Tremain
32 Oruamo Plce
Beachaven.
Tamaki Makaurau/Auckland

Sandra Wackrow
10 Ferguson Ave.
Greenlane
Tamaki Makaurau/Auckland

Lynne Giddings
103 Garnet Rd.
Westmere,
Tamaki Makaurau/Auckland 2

Moea Armstrong
23 Sherwood Rd.
Whangarei

Anne Wells
63 Wade St.
Wadestown
Whanganui-a-tara/Wellington.

Jo Kemp
138 Bethells Rd.
RD1 Henderson
Tamaki Makaurau/Auckland

Marg Gilling
EDD
Wellington.Polytech
PO Bx 756
Whanganui-a-tara/Wellington

Jenny McLeery
134 Tramway Rd.
Kirikiriroa/Hamilton

Jeff Drane
213 Rintoul St.
Berhampore
Whanganui-a-tara/Wellington 6002

Joan Macdonald and Karen Way
Box 47-189 Ponsonby,
Tamaki Makaurau/Auckland

Mitzi Nairn
CCANZ Programme on Racism.
PB 11903
Eilerslie
Tamaki Makaurau/Auckland

Kathryn McKenzie
57 Church Street
Onerahi
Whangarei

David James and Gill Wychel
260 Wickstead Street
Wanganui

Robert Consedine
82 Travis Road
Burwood
Otautahi/Christchurch 8009

Sue McNabb
Equal Employment Opportunities Officer
P O Box 94
LINCOLN UNIVERSITY

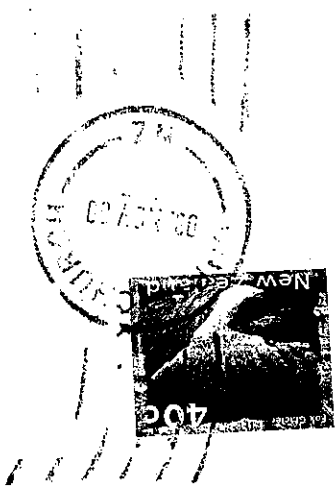
Sue Turner
C/- Mental Health Foundation
2nd Floor, Securities House
221 Gloucester Street
Otautahi/Christchurch 8001

Madeleine Burdon
25 Ivory Street
RANGIORA 8254

Ronni Fitzmaurice and Barbara Cowan
30 Andrew Avenue
Palmerston North

Betsan Martin
5-43 Bolton Street
Petone
Lower Hutt

187 Cashel St
Chch



Ingrid Huygens
4 Westmere Cresc
Tamaki-Makaurau/Auckland 2