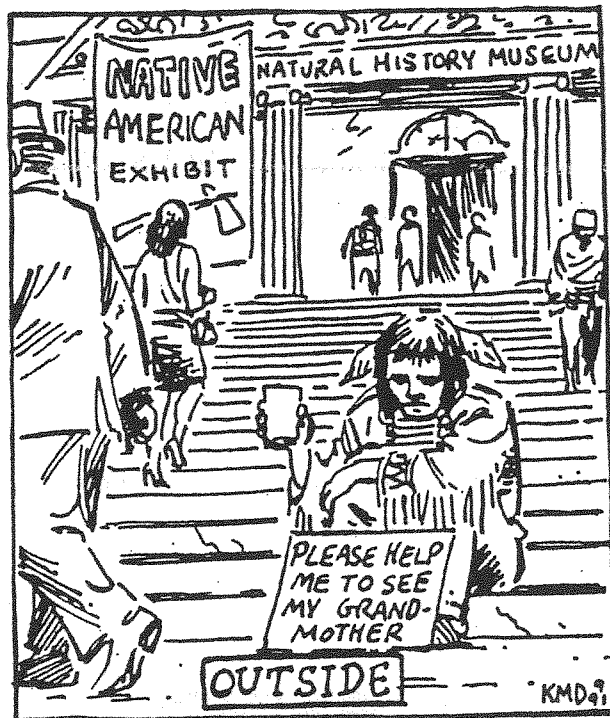


THE NET - WORKING



JANUARY 1993

ISSN 1171-0667

NETWORK

Waitangi

P.O. Box 5510, Wellesley Street
Tamaki Makaurau, ph 378 9816

THE NET WORKING, JANUARY 1993

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HOT OFF THE PRESS

A Year of Indigenous People's calendar with the Declaration and full text of the Indigenous Peoples Earth Charter, signed at Kari-Oca, Brazil on 30 May 1992, is available from:

Box 5510, Wellesley Street
Tamaki Makaurau

for \$7.00 including postage. The calendar is in black and white with border designs by students of Kowhai Intermediate School.

EDITORIAL

CHANGES...

After two years of acting as national co-ordinators for Network Waitangi, and producing The Net Working, the Hawkes Bay team has handed these jobs on to Tamaki Makaurau. Karen has flown off to Australia for a much needed holiday. Thank you, Karen and her supporting team for your excellent work and words in the last two years.

The Tamaki Makaurau team is the small group of Joan Macdonald, Jane Cooper, Karena Way, Ingrid Huygens and Julie Helean.

This issue is focused on 1993 as the International Year for the World's Indigenous People. It's up to us in our networks to take the year seriously and encourage our government to do the same. Please note that the entire text of the Indigenous People's Earth Charter is available on a calendar produced by the Awaroa Ki Manukau Support Group and available from Project Waitangi, Tamaki Makaurau (see advertisement previous page). The idea to make the charter accessible was inspired by Pauline Tangiora who attended the Indigenous People's Summit in Brazil last year.

The Tamaki group are considering the best way of serving the Network's needs. A questionnaire circulated to all Network Waitangi groups will ask for your thoughts on what you need from the national co-ordinators.

To the readership of The Net Working, we are not at this stage asking you to renew your subscriptions, because we would like to know whether you consider it worthwhile to continue producing this newsletter. We are aware that AFIA's Treaty Times reaches many of you and covers many of the same issues. Please let us know your opinion by sending back the coupon below to:

Project Waitangi Tamaki Makaurau
Box 5510, Wellesley Street
TAMAKI MAKAUURAU (Auckland)



Yes, please continue producing The Net Working

Any changes? _____

No, I don't need to receive The Net Working. I get the information elsewhere.

Yes, I would be willing to have my name on the mailing list sent on to AFIA without obligation.

Name _____

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THE INTERNATIONAL YEAR FOR THE WORLD'S INDIGENOUS PEOPLE

The United Nations has declared 1993 the International Year for the World's Indigenous People. Preparations were discussed at a technical meeting in Geneva on August 3-5. Indigenous participants left the meeting dismayed at the seeming lack of will on the part of most governments that make up the UN to take the Year seriously and to see it through successfully.

Although the theme of the year is "International Year for the World's Indigenous People; A New Partnership", indigenous representatives had not been consulted about this name, and about many other decisions that were taken. Several indigenous groups had lobbied for the Year to be launched on October 12, 1992 - the 500th anniversary of the arrival of Columbus in the Americas - but the date of December 10 (International Human Rights Day) was set, keeping the indigenous issues under consideration solely as a human rights matter, and away from the political realms where it also belongs.

Nor had indigenous groups been consulted in the planning of the official launching of the Year, to take place at UN headquarters in New York. It has been planned to be a great media event, but without authentic indigenous participation or support, making a mockery of the Year's theme.

The UN has not allocated any money out of its regular budget for activities or publicity during the Year. The secretariat has proposed that the UN and others find US\$500,000, a token amount with which very little concrete action can be taken. Indigenous and other NGOs were asked to find funding for their own projects, the guidelines for which were decided at this meeting. The areas which projects shall fit into are human rights; development and environment; education and culture; health; self-management and self-government; and other matters, including public events and information.

Despite all these difficulties, the International Year can still be used as an instrument to raise public awareness of indigenous issues.

At this important date, indigenous peoples of the Americas and elsewhere are demanding recognition as nations and respect for their cultures by the international community and involved governments. Only with admissions of past wrongs will future peace be attainable.

The issues facing indigenous peoples are also important in light of the environmental crises we're facing today. The fabric of life on this planet is wearing thin and our earth cannot sustain any more abuse in the name of progress. Indige-

nous peoples have always lived with respect for, and in harmony with, the land. Their ways of life can point to methods of survival for humankind as a whole, but as we move into the 21st century, the survival of indigenous peoples and their ways is increasingly threatened.

Who are indigenous people?

Indigenous peoples are known by several terms - first nations, fourth world, tribal people, ethnic minorities, etc. Although numerous definitions of indigenous peoples have been developed, none has been universally accepted. The definition most widely used by the United Nations was developed by the Special Rapporteur on the Problem of Discrimination against Indigenous Populations. It reads as follows:

Indigenous communities, peoples, and nations are those which, having a historical continuity with pre-invasion and pre-colonial societies that developed on their territories, consider themselves distinct from other sectors of the societies now prevailing in those territories, or parts of them. They form at present non-dominant sectors of society and are determined to preserve, develop and transmit to future generations their ancestral territories, and their ethnic identity, as the basis of their own cultural patterns, social institutions and legal systems.

In conjunction with this definition, it was stressed that only indigenous peoples themselves can truly define who and what is or isn't indigenous.

There is some confusion over what constitutes "indigenous" and what constitutes a "minority". For all intents and purposes, "indigenous" societies are recognized as those which have been affected by the last 500 years of colonialism. Therefore, many traditional minorities such as the Kurds, the Basques, and Romany (Gypsies) are not considered indigenous.

Because of the lack of clarity in definitions, it has been impossible to determine exactly how many indigenous people there are in the world today. It is generally recognized that the global indigenous population is about 200 - 300 million, making up about four percent of the world's population. These people today live on all continents.

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Many indigenous societies have been completely destroyed by disease, slavery, exploitation and other forms of murder.

What does the United Nations have to do with indigenous peoples?

The concerns of indigenous peoples have been addressed by the UN only in recent years. Although there had been a number of earlier attempts to address these issues in the UN - for example, a proposal by the Bolivian government in 1948 to create a sub-commission to study indigenous populations - no systematic work was undertaken until 1970. Then the UN decided to undertake a study on discrimination against indigenous peoples, prepared by Special Rapporteur José Martínez Cobo. It was not completed until 1986.

The Working Group on Indigenous Populations

The need for the UN Working Group on Indigenous Populations was fully recognized in the early 1980s, due mostly to NGO efforts.

In 1989, Chairperson/Rapporteur Erica-Irene Daes submitted to the Working Group a draft Declaration on the Rights of Indigenous Peoples. The draft has been extensively discussed and entered into its second reading at the 1992 session of the Working Group. The Declaration will most likely be ready for signature by 1995.

One of the key elements to be incorporated into the Declaration is the political right of indigenous peoples to self-determination. Many governments have traditionally opposed this right. However, states are slowly beginning to realize that indigenous peoples constitute separate nations, and that they should have control over their own futures.

Another important point to be included in the Declaration concerns indigenous ownership, possession or use of their lands and natural resources. This is an economic right, as land serves as the economic base for indigenous societies. It also takes into account the special relationship indigenous peoples have with the land: they consider themselves "caretakers" of what Mother Earth provides, a view which is diametrically opposed to Western concepts of domination over and ownership of land.

The Declaration will have about 39 paragraphs outlining the rights and freedoms of indigenous peoples. Among these are the preservation and development of ethnic and cultural characteristics and distinct identities: protection against

genocide and ethnocide; rights related to religion, language and educational institutions; maintenance of traditional economic structures and ways of life; environmental protection; participation in the political, economic and social life of the states concerned, in particular in matters which may affect their lives and destinies; traditional contacts and co-operation across state boundaries; and the honouring of treaties and agreements concluded with indigenous peoples. The Declaration will also lay out fair procedures for resolving conflicts or disputes between indigenous peoples and states.

Study on Treaties

Hundreds of treaties that governments made with indigenous peoples over the centuries have never been honoured. This problem was recognized in the 1986 report on discrimination against indigenous populations and was taken up by the Working Group. In 1989, Working Group member Miguel Alfonso Martínez was appointed Special Rapporteur. He has since then been developing the Study on Treaties, Agreements and Other Constructive Arrangements Between States and Indigenous Populations. The report should be finished by 1994 at the latest.

Other Concerns Taken up by the Working Group

• Study on Ownership of Cultural Property

In 1991, Chairman/Rapporteur Erica-Irene Daes submitted to the Working Group a paper on the question of ownership and control of the cultural property of indigenous peoples. In it, she addresses the issue of who has the right to cultural objects, including funerary objects and skeletal remains. Indigenous peoples, especially in the Americas, have been calling on museums and scientists to return such objects to the indigenous peoples themselves as the rightful owners. The working paper also explores the legal framework in which these demands are being made. A comprehensive study on the topic should be available for the 1993 session of the Working Group.

• Intellectual Property Rights

The concept of indigenous peoples' rights to their own knowledge defies the traditional definition of "intellectual property". Indigenous knowledge is often communal, having belonged to the group for centuries, rather than "belonging to" an

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THE SEALORDS DEAL

... Implications of the "Treaty of Waitangi (Fisheries Claims) Settlement Act"

This Act, passed through the House with "urgency" to avoid close scrutiny, has effectively legislated basic Treaty rights out of existence, creating divisions within te iwi Maori in the process.

All claims by Maori to commercial or non-commercial fishing rights, outside the provisions of the Act, are extinguished.

- no court or Tribunal can hear Maori fisheries claims, whether deep sea, coastal or inland resources
- the Sealords Deed of Settlement can not be legally challenged
- all Maori fisheries cases currently before the courts are cancelled, along with the orders resulting from decisions made in earlier cases
- Section 8(2) of the Fisheries Act (which states "nothing in the Act will affect Maori fishing rights") is wiped from the Statutes. This removes any legal avenues to appeal Maori fishing rights cases.
- As the Waitangi Tribunal can no longer investigate any event or future fisheries claims, iwi whose cases have not been heard will have difficulty proving their fishing rights.


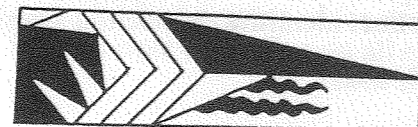
Tino Rangatiratanga over fisheries is denied.

- The 13 members of the Treaty of Waitangi Fisheries Commission created by the Act will be appointed by the Minister of Maori Affairs. These government appointees will determine how the benefits of the Sealord's deal are to be distributed among Maori.
- The Minister of Fisheries, "in consultation", will determine what constitutes non-commercial Maori fishing rights, e.g. what kai-moana can be taken, where and for what purpose. Where a mataitai reserve is established under the Act, the Minister can make rules limiting or prohibiting the taking of fish. Any restrictions drawn up by the tangata whenua must be approved by the Minister and can only be enforced by an authorised fisheries officer.

Te iwi Maori have paid a high price for the final (?) settlement.

and Operations on the Lands of Indigenous Peoples. Such a report was submitted to the 1991 session of the Working Group, focussing on the Americas. UNCTC was eliminated in the restructuring of the UN in 1992, and its replacement, the United Nations Transnational Corporations and Management Division, submitted a report in 1992 which presents several in-depth case studies with a view to refining policy issues.

This Backgrounder was prepared by Alison Marks of WILPF



THE RESOURCE MANAGEMENT ACT AND ITS POSSIBLE EFFECTS FOR TANGATA WHENUA

The stated purpose of the Resource Management Act is to promote the sustainable management of natural and physical resources.

In this Act "sustainable management" means managing the use, development and protection of natural and physical resources in a way, or at a rate, which enables people and communities to provide for their social, economic and cultural well-being, and for their health and safety while:

- a) sustaining the potential of the natural and physical resources (excluding minerals) to meet the reasonably foreseeable needs of future generations; and
- b) safeguarding the life-supporting capacity of air, water, soil and ecosystems; and
- c) avoiding, remedying or mitigating any adverse effects of activities on the environment.

Matters of national importance must be taken into account. The Act does not limit exploitation as long as the resource is sustained.

Damage can be done as long as there is restoration. It is OK to exploit resources as long as there is restoration. This fits in with the profit ethic of the government.

The Act does not provide for protection from sewerage discharge into waterways.

If something is not included in the District Scheme it can be done under the Resource Management Act.

It is extremely important that Maori are involved in formulating District Schemes. This may be the only point at which there is an opportunity to have worthwhile input.

Sections of the Act relating specifically to Tangata Whenua and the Treaty of Waitangi

Part II 6(e) Matters of national importance - In achieving the purposes of this Act, all persons exercising functions and powers under it in relation to managing the use, development and protection of natural and physical resources shall recognise and provide for the relationship of Maori and their culture and traditions with their ancestral lands, water, sites, waahi tapu and other taonga.

Part II 7 Other matters (a) in achieving the purposes of the Act all persons etc - shall have particular regard to Kaitiakitanga.

Part II 8 Treaty of Waitangi - In achieving the purpose of this Act all persons exercising functions and powers under it, in relation to managing the use, development and protection of natural and physical resources, shall take into account the principles of the Treaty of Waitangi (Te Tiriti o Waitangi)

Part III 39 Powers and Duties in Relation to Hearings (2) In determining an appropriate procedure (b) Recognise tikanga Maori where appropriate and receive evidence written or spoken in Maori.

Part III 58 Contents of New Zealand coastal policy statements may state policy about (b) The protection of the characteristics of the coastal environment of special importance to the tangata whenua including waahi tapu, tauranga waka, mahinga maataitai and taonga raranga.

Part VI 140 Minister's power to call in applications of national significance (h) is or is likely to be significant in terms of 8 Treaty of Waitangi.

In Part II (7) where it states "shall have particular regard to" - this provision is not in fact mandatory. To test this you would have to argue that they did not have particular regard, which raises the whole issue of how, for example, regional authorities define "consultation".

In Part II (8) Treaty of Waitangi "taking into account" means some notice must be taken. The Court of Appeal has determined what the principles mean, i.e. that Maori must obey and allow the government to govern, and the government must consult on major issues when not adequately informed.

Iwi plans are the most likely way in which Maori can do something with the Act.

Iwi Authorities can put forward a Plan and Regional Authorities must consult and have regard to the Iwi document, though ultimately they do not have to give effect to it.

The Planning Tribunal is not iwi friendly and that is where the Iwi Plans will most probably be tested.

Without help from the District Councils it will be difficult for iwi to prepare plans. At present Maori are forced to be reactive. Local authorities

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Where more people die than dolphins & elephants

MR CHAIRMAN, we come from a background of working and living in countries in which people are dying in larger numbers than dolphins or elephants, where indigenous and sustainable living styles are being ruthlessly disrupted by loggers or large-scale farmers or miners, where poor and indigenous peoples face the manipulation of their production systems into greater and greater dependence on an unfair world market, where the social and traditional safety nets of people are being eroded by a market economy which is unreliable and often capricious. Therefore in our view, the urgency of saving the world's environment lies in saving human beings from existing in abject poverty alongside their natural resources.

We believe that the causes and solutions of poverty have to be addressed at three levels:

At the level of the community, we believe that poverty is created among others through a process in which the natural resources and assets of poor people are taken away and centralised by states, private capital and international systems. It is these processes that lead to the dispossession of the poor and indigenous peoples of their forests and resources. People are made more vulnerable and dependent and their social safety networks eroded.

We suggest as part of the solution that the central issue is empowering communities and the poor to take control over their own resources and that the institution of legal mechanisms that allow the poor control of these resources is an integral part of this process.

But we also believe that the recognition of the economy of the poor, that is the small firms, the so-called informal economy is of vital importance. An important part of this recognition is the need for international financial institutions and capital to keep their hands off the resources of the poor.

At the national level, we address ourselves to two parts, the North and the South. For the North, we ask you to strengthen your own social security systems for the poor. And secondly, we ask you to reduce the income disparities worldwide and within nations.

To do this, the North must drastically reduce subsidies to companies and the upper income levels, impose higher taxes on the rich, the middle class and on the production of luxury goods, and facilitate the substantial reduction of incomes and consumption. In short, this means a redistribution of global incomes. The North must also import from the South those indigenous technologies and habits which have for millennia ensured environmentally sensitive life styles.

For the South, we ask you to readjust your development strategies so that priority is given to poverty alleviation and to adjust technology to promote environmentally sound production systems. This includes redistribution of land and assets in favour of the poor and provision of organisational and political space for the people to participate in decisions about production.

Internationally, we call for a review and revival of the UN General Assembly's declaration for a new international economic order, the formulation of programmes to reverse poor and declining terms of trade for the Third World, the reversal of resource flows, the building of effective mechanisms for the regulation of transnational corporations, and the democratisation of the Bretton Woods institutions whose power is strong and pervasive throughout Third World economies.

This is important to prevent further and unnecessary creation of poverty as a result of the policies and financial interventions of these institutions. Specifically, we ask that the World Bank and other financial institutions intervening in Third World economies have their poverty creation mechanisms audited. And finally we ask on behalf of poor peoples and indigenous people's economies, that the World Bank's interference in national and regional policy making be curtailed. We ask finally for a serious political commitment of this house to addressing these issues.

The above Intervention by Charles Abugre on behalf of the Third World Network was made at the UNCED Plenary Session on Poverty, August 1991.

GATT Agreement May Harm South Pacific's Industries

SYDNEY - South Pacific nations fear that a successful outcome of talks under the General Agreement on Tariffs and Trade (GATT) could spell disaster for their fledgling industries. The small island states had survived on a subsistence economy for centuries, but over the last two decades, most have been turning towards export-oriented industries to finance their consumer imports.

Virtually every industry set up in recent years has survived because of some form of preferential access to other markets, particularly in Australia and New Zealand under the South Pacific Regional Trade and Economic Cooperation Agreement (SPARTECA).

Many industries also benefit from the Multifibre Agreement (MFA), the Generalised System of Preferences (GSP) and the Lome Convention, which links 68 African, Caribbean and Pacific (ACP) states with the European Community. South Pacific countries believe a successful conclusion of the GATT negotiations to liberalise world trade may well mean the end of the road for their industries.

A new car parts assembly plant in Western Samoa, a tuna cannery in the Solomon Islands and Fiji's thriving garments industry are all dependent on generous access to markets under one or more of these agreements.

Fiji's sugar industry, which produces 500,000 tonnes of sugar annually and earned \$223 million from exports in 1990, is particularly alarmed by the prospect of losing its preferential access to major markets. The country has contracts with Singapore, Malaysia and China, but what really counts is its preferential access to the European Community (EC) market which brings in more than \$54 million a year from 174,000 tonnes of sugar exported yearly.

The Lome Convention allows Pacific countries to sell up to 1.3 million tonnes of sugar a year to the 12-nation Community at internal EC prices. In 1990, Fiji sold its entire quota at prices 240% higher than on other markets. The European Community has already warned ACP sugar producers that prices could drop by up to 20% starting next year.

John May, chief executive of the Fiji Sugar Marketing Company, says prices can be expected to fall in the next five years, and without Lome sales, "our

sugar industry would not survive in its current form at all".

Though only 40% of Fiji's sugar is sold to EC states, the average Fijian farmer could lose about \$5 per ton if the Community lowers prices to free market levels. The current profit margin is about \$15 per ton. The lowering of trade barriers through GATT and the reduction of import duties by Australia and New Zealand will make Pacific nations' products less competitive than those of Asian countries where labour costs are lower.

Under the Lome Convention, ACP countries can export canned tuna to EC states with a 24% lower import duty than non-ACP nations. Without this preference, industry experts doubt if the canneries in the Solomon Islands will be able to survive. In their bid to force the European Community and the United States to lower farm subsidies, Australia and New Zealand have begun dismantling their own tariff barriers and opening up their markets to world trade. This will hurt Pacific island states that have enjoyed preferential trade terms under SPARTECA, particularly Fiji whose garment exports have grown dramatically in the last six years.

Investments, mainly from Australia and New Zealand, have slowed down after Australia announced plans to phase out quotas by March 1993 and lower import duties for non-SPARTECA countries.

Bill McCabe, senior trade commissioner at the Sydney-based South Pacific Trade Commission, says preferential trade access is not the only reason industries have survived in the region but it did help attract investors and expand the product range.

"With the advent of SPARTECA, people explored the possibility of expanding exports to the Australian and New Zealand markets, so we saw a very rapid expansion of industries," he said.

For the past 30 years, the MFA has allowed United States and the European Community to impose quotas on large garment and textile exporters, allowing access to small exporters like Fiji. If GATT negotiators approve a draft agreement phasing out the MFA by 2003, Fiji will find it hard to compete with big exporters like Hong Kong and the Philippines. -IPS



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ties can delegate to Iwi Authorities, but this is only possible with a benevolent council.

The Minister of Maori Affairs can make a Heritage Order to protect a particular resource, and he can also, with the Ministers of Justice and Environment, provide an alternative to the Planning Tribunal, but on the whole the Planning Tribunal has all the power to make decisions about what is or is not allowed.

The inclusion of Kaitiakitangi in the Act could prove to be a positive step, allowing Maori some leverage in safeguarding their environment.

There has been a pull back from the Treaty in legislation because it can lead to litigation. The Resource Management Act could be the last piece of legislation that incorporates some recognition of tikanga Maori.

Thanks to Nin Tomas of the Auckland University Law School for these comments given in a talk to the Public Issues Group of CCANZ



WAITANGI TRIBUNAL STAFF RESEARCH PROJECTS

Currently the research staff are working on the following projects.

- ▲ A timeline is being compiled showing confiscation legislation, public works legislation, Native Land Acts and West Coast Settlement legislation. Each Act is listed with a brief analysis of the important provisions.
- ▲ Taranaki post-confiscation purchases report is near completion.
- ▲ A report on the Waitotara Purchase (Taranaki) is in process.
- ▲ Manaia 1C (Wai 148) – Exploratory report almost completed. This claim concerns land gifted in 1897 by Maori to the Crown and the claimants' alienation from that land because since 1963 it has not been used for a school – the purpose for which the land was originally given.
- ▲ Matakana Island claims (Wai 228 and 226) – Exploratory report in process.
- ▲ Manaia 1A & 2A (Wai 285) – Exploratory report in progress. This report concerns the Native Land Acts 1865 and 1867, and the alienation of Manaia 1A & 2A.
- ▲ Whangaroa claim (Wai 258) – Exploratory report in progress.
- ▲ Muriwhenua land claim (Wai 45) – Collecting petitions pertaining to the claim.
- ▲ Hawkes Bay and Wairarapa – Survey of the evidence of Maori population in this region 1820-1992.
- ▲ An investigation into rating issues is in process.
- ▲ Wellington Tenths claim (Wai 145) – Report on customary tenure in the Wellington region (defined as the area of the New Zealand Company's purchase) 1750-1850.
- ▲ Hough claim (Wai 238) – Site visit made. Land at Waikanae involving Public Works Acts 1928, 1981 and Noxious Weeds Act 1970. Exploratory report in process.
- ▲ Waiohau C26 (Wai 247) and Trustee's block (Wai 248) – Preliminary exploratory report completed on the lands involved in the Waiohau Consolidation Scheme that were taken for the Matahina Dam.
- ▲ Tasman Pulp and Paper Mill pollution claim (Wai 21) – Research concerning the impact that Tasman's effluent treatment system has had on Te Wai U o Tuwharetoa spring. Site visit carried out with report to follow shortly.
- ▲ Te Whaiti Blocks, Urewera/Tuhoe (Wai 66) – A critical analysis of the Urewera Native Reserve Act 1896 and the impact that the General Committee (who investigated the blocks and their respective owners in the Urewera) had on the region and its owners. Completed as a preliminary background report.
- ▲ Kairakau claim (Wai 270) – Investigation into payment of compensation for a taking under the Public Works Act 1928. Claim being negotiated.
- ▲ Te Kaha claims: Maraehako land (Wai 224) and Maungaroa land (Wai 281) – The sites have been visited, a preliminary report for Maraehako is almost complete; research still in process for Maungaroa. Maps of the area are being prepared.
- ▲ Te Horo Development Scheme (Wai 149) – Report almost complete. Research into the return of Crown shares to the original owners.

- ▲ Te Raupo lands, Bay of Islands (Wai 111) – Research under way on land taken for the Kawakawa-Opuia railway late last century.
- ▲ Te Rarawa ki Hokianga claim (Wai 128) – Exploratory report completed but may require amendments.
- ▲ Motutau 1B5BG (Wai 68) – Report near completion on Maori Affairs legislation.
- ▲ Turangi lands (Wai 84) – Exploratory report completed and released to parties. This report considers the Ministry of Works' acquisition of particular blocks of land for industrial development at Turangi during the 1960s.
- ▲ Ngati Motai lands (Wai 254) – Exploratory report completed and released to parties. The report examines the history of Whaiti Kuranui 6C2C West A, a block of land with an area of some four acres located at Te Poi in South Waikato.



TARANAKI HEARING

The ninth hearing of the Taranaki land claims (Wai 143) was held recently at Parihaka. To date, the Tribunal has heard evidence regarding pre-confiscation purchases, the wars and the Pekapeka (Waitara) purchase which sparked the first war. Evidence from each of the iwi of Taranaki whanui has included more contemporary issues, for example, river claims.

The latest hearing (20-22 October 1992) was held specifically to receive evidence leading up to the government attack on Parihake in 1881, and its history since then. Among those who addressed the Tribunal were Lindsay MacLeod, Milton Hohaia, Ailsa Smith, Hazel Riseborough and Peter Adds on behalf of Jane Reeves. The Tribunal heard evidence of the establishment and maintenance of the community at Parihaka, the teachings of Te Whiti and Tohu, the survey of the Waimate Plains and resistance to it, ploughing and fencing, imprisonment of Maori and their detention without trial. The Tribunal also heard how the 'Parihaka Reserves', which were confiscated lands returned to Maori, have since been alienated from Maori ownership overtime through subsequent legislation.

Much of the last day of the hearing was spent visiting numerous sites in the Taranaki rohe, including battle sites, pa sites, redoubts and stockades, tauranga ika and tauranga waka. The highlight of the site visits was going to Pawaiti Pawanui (or Puketoretore) a pa site incorporating major stoneworks and mauri kohatu.

The final part of the hearing included a re-enactment of an interaction between Te Whiti and Riemenschneider, a Lutheran from the North German Mission Society. Apparently, Te Whiti presented Riemenschneider with a live plucked rooster to demonstrate that government and settler encroachment on the land was leaving the people naked.

BOOK REVIEWS

GOOD HOUSEKEEPING FOR PEOPLE AND THE EARTH

At the last two national gatherings of anti-racism workers much discussion centred around "walking the talk", practising what we preach! But whilst we often know what we do not want, it is more difficult to be clear about what we do want, and that applies particularly to the area of economics.

John Peet (see below) writes: "The question 'What sort of future do we want?' should be answered by everyone, but this will be possible only if people are empowered to do so, by having access to as comprehensive a picture as possible. We need the wisdom of everyone in society, especially people who have been alienated from normal decision-making processes by institutional structures that support the status quo and the powerful".

All three books discussed below are empowering in this sense with respect to the way economics work and do not work, both nationally and internationally, besides suggesting possible alternatives.

Energy and the Ecological Economics of Sustainability, 1992. John Peet, Island press, Washington D.C., \$49.95

Having heard Katherine Peet talk at a national meeting about "ecological economics in the context of sustainable development", and having read a lecture that John Peet gave in Beijing, China, on this topic, I was delighted to find that John's book "Energy and the Ecological Economics of Sustainability" has finally been published and is available here.

This book is set out generously with lots of subheadings, and a very detailed table of contents, as well as a useful index. Its 256 pages of text make very solid reading. There are no pictures, and only a handful of drawings, tables and graphs. My copy has become quite colourful as I used a highlighter constantly and to advantage, as it allowed me to regularly look back and revise key concepts. Complex concepts and information are described in language accessible to a lay person like myself. I got hooked and felt invited to read on and on.

There are 17 chapters divided into three main sections:

In Part I, NATURE: THE WORLD AS WE SEE IT, John describes important tools available from physics and ecology to understand what "energy" is all about and the scientific vs the political-economic world view. He then introduces us to a "systems approach" of looking at the world and society, and some of the characteristics of complex systems and laws covering them. From a

biophysical systems world view it becomes clear that we cannot try to balance "economic" and "environmental" concerns, that "the environment is the playing field on which all other social concerns compete" (p. xvi). There are absolute limits to the availability of energy, no matter how efficient, or how technically innovative we become. All transformations of energy - and all we can do is rearrange forms of matter/energy - result in waste, and whilst some is recyclable, nature's capacity to absorb waste is known to be limited.

Part II, LIMITS: THE DARK SIDE, demystifies the political - economic perspective of growth, and the myths associated with that world view, as well as the myths of science and energy.

"The new ecological world view sees the world not as economically finite or infinite, but as a Place for Being. The processes of nature have been around at least as long as the processes of the marketplace, and they seem to hold more promise for the longevity of mankind if they are heeded and adapted to - rather than conquered and subordinated to human economic whims" (p 165).
Wow, yes!

In the five chapters of Part III, CHOICES: TOWARD THE WORLD AS IT COULD BE, John Peet explores possible answers that his work and experience suggest: "We do have the choice to invent our own future, but if we do not take up that choice, the future will be shaped for us, with tools that we made in the past and that are largely irrelevant today" (p xvi). "The philosophies, sciences, and biblical understandings of the past three centuries are all potentially enemies of the future... (but) other cultures can help us reclaim, through metaphor and image, what we may have forgotten" (p 253). "Indigenous peoples often have an enormous, irreplaceable fund of knowledge about their environment and what they can and cannot do in it...(for example) Many settlers now regard the Maori perspective as exposing valuable options for 21st century policies, especially in the context of stewardship of environmental resources" (p 241).

Wise decisions require hard scientific data, but are finally moral and ethical ones. "People and groups must insist on reclaiming some of their power and information and must demand the responsibility for creating their own futures, jointly with others".

A final quote from "Planning for the Future": "The process of transition to a sustainable society and a sustainable world will require major - and sometimes painful - changes in many countries... Planning is a central and essential part of life for those who have the power to choose their futures. Those who have no power depend on it being used wisely by those who have. For us in the developed nations of the world, the future for everyone else depends on the ways in which we, a small proportion of the human race, plan our own paths to sustainable development. If we get it wrong,



cont'd from p11

others will suffer more than we do. If we get it right, we will all benefit. That, surely, is a noble goal to pursue" (p 237).

There is a lot to read and absorb in this book. That and the price will limit its use by individuals. However, it is tailor-made for working through in groups, meeting regularly to discuss one or more chapters. Asking your local library to buy it is another good ploy to get access.

Counting for Nothing, What Men Value and What Women Are Worth, 1988, Marilyn Waring, Allen & Unwin, Port Nicholson Press, \$34.95

This book was the first to give me some understanding of the mechanics of current national and international accounting, its historical development, and its limitations.

Ignoring issues of conservation and sustainability, as well as all the unpaid, mainly women's work, in society, and attributing no "value" to peace, or general well-being, the national and international accounts are "rigged" by men to be used as a controlling exercise, to the exclusion of values of the environment and of women and children. Aid schemes have ignored women and often "caused malnutrition...changed climatic conditions and rainfall expectations...left women without fuel...or were culturally imperialistic..."

Marilyn Waring stresses that "goals and priorities should flow, not from assemblages of statistics, but from values..." Data will still be needed for guidance. She presents a different system by which work in the economy may be accounted for, which will provide a basis for more just and environmentally appropriate policies. At the same time she is not optimistic that national and international powerbrokers are really interested in change.

This book's 250 or so pages do not make easy reading, but are well worth the effort. Even just reading the Prologue, first and last chapters and the Epilogue are very worthwhile.

Hearts and Minds, A Place for People in a Market Economy, 1992, Richard Randerson, S.R.C. Books, Box 7477, Wellington South, \$6

This book is the smallest in size and the cheapest. It came out of seminars Richard Randerson, Social Responsibility Officer of the Anglican Church, ran in 1991 on "how local communities could contribute to building an economy with a more humane face".

He has chronicled well the human cost of the economic policies set in train by Labour and continued with a vengeance by National, and the philosophy which has been put forward to justify taking from the poor to give to the rich. The

impact on Maori and women receives special attention.

Richard Randerson presents "A Biblical View of Community", making the pursuit of social justice and environmental care an indivisible part of the proclamation of the gospel. "Priorities for Future Planning" must centre around the dignity of the person, the integration of economic and social concerns; partnership between Maori and all others, and between women and men; a truly consultative role for Government and joint action with the business community; seeing work as something which gives purpose and meaning to life; a welfare system, health, education and housing accessible and adequate for all; progressive taxation based on a belief in mutual support for mutual advancement; and protection of the environment. Good points!

Yet, I have some quibbles:

There is the assumption that the system was quite fair and participated in by all before rampant free-market policies, that there was a "golden age" in New Zealand: "With hearts and minds driven by a concern for people wasted lives will be restored, and fairness and participation shall once again be the proud stars that shine over Aotearoa". Well, that hardly applies to many Pakeha, let alone Maori!

I find a similar shallowness in addressing what honouring the Treaty might mean, despite Maori proverbs at the beginning and end, a quite lengthy section entitled "Impact on Maori", and a statement in "Priorities" that "Taking the Treaty seriously requires addressing the issues of resources and partnership as a matter of fundamental priority" (p 73). Are there really "probably few New Zealanders racially prejudiced at the personal level..."? Is it only that "many of society's institutions...are structured **unawares by the Pakeha majority** in a way that reflects the normal way of doing things for Pakeha, but not for Maori"? (p 31, my emphasis).

Is Richard Randerson so anxious that "Nothing in this book should be construed as an attack on the personal motivations and integrity of politicians and their advisers..." and seemingly also all Pakeha New Zealanders, that the issue of clear personal and cultural, as well as institutional racism cannot be named and Maori demands for sovereignty/self-determination get watered down to "partnership" and a focus on Maori "deprivation" which needs to be corrected? Yes, it is better to **condemn specific behaviours rather than abuse the person**, but ignoring the first because the person may take offence is condoning the behaviour. I perceive a lack of actually consulting with Maori over what changes they want.

Having said all that, I still recommend this book like the other two. All three added in different ways to my understanding.

Helen Yensen, Pakeha Treaty Action, Tamaki-Makau-Rau



Network Waitangi AGM 1993: ANNUAL GATHERING OF TREATY WORKERS

Network Waitangi Wanganui are offering to host the above in September 1993, with assistance from Network Waitangi New Plymouth.

We are proposing to hold the AGM on Saturday morning (with an outside facilitator) and use Saturday afternoon and Sunday to run workshops. We suggest that people gather on Friday night for a sharing of our activities over the past year. Our ideas for workshops so far have been:

1. Training - a sharing of resources, techniques/methods, issues and problems
2. Current issues in Aotearoa, how we address them locally, in workshops, personally.

We propose using guest facilitators for workshops. If anyone has any ideas for workshop topics or possible facilitators please feel free to send these to us. We intend canvassing those who attended the last gathering and anyone else interested in attending this next gathering closer to the time.

We are aware that we are proposing a gathering on a much reduced scale to previous years but this is what we are able to do given the small size of our group and its energy levels. If anyone else would like to provide a gathering on the scale to which we are accustomed, feel free. We will gladly step aside and give our energies in participation. Otherwise, we look forward to seeing you all in Wanganui in September 1993.

Any enquiries, suggestions, etc, gladly received. Write to:

Network Waitangi Wanganui
67 Portal Street
Wanganui



WORKSHOP ON INDIGENOUS PEOPLES

1.30pm Saturday 13 February 1993
at Friends Meeting House, 113 Mt Eden Road,
Tamaki Makaurau.

This workshop is organised by the Women's International League for Peace and Freedom and being held during their annual meeting. The workshop will be led by Moeatoa Minhinnick of Ngaati Te Ata.



From: Project Waitangi
Box 5510
Wellesley Street
Tamaki Makaurau, NZ

