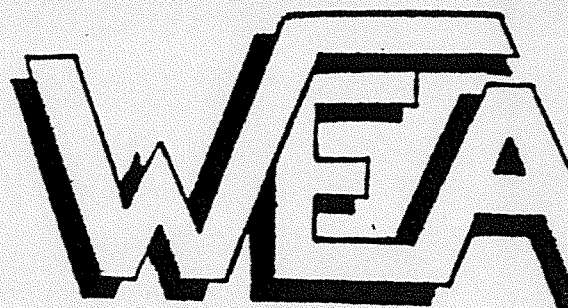


**AUCKLAND WORKERS
EDUCATIONAL ASSOCIATION**
131a Williamson Avenue,
Grey Lynn,
AUCKLAND. PHONE: 764-857.



4th ANNUAL ANTI-RACISM & TREATY WORKERS GATHERING

During this year's Raglan conference organised under the auspices of Waikato Polytech, it was agreed that the 1991 gathering would be hosted by the Auckland region. The WEA has offered to provide the administrative base.

Planning for 1991 is underway, and some of the possible issues for consideration at it are:

- refocusing our energies - where are they best directed?
- working "inside" or "outside" the system
- pros and cons of linking oppressions
- co-opting and colonisation of language
- economic analysis
- professionalisation of anti-racism and Treaty work

Dates: 5 pm Thursday March 21 through 1 pm Sunday March 24, 1991

Venue: In Auckland; details to be decided after we have an idea of numbers -WE NEED TO HEAR BACK FROM YOU FIRST

Costs: to be kept to a minimum; for those whose attendance is not subsidised by institutions, we will attempt to keep costs under \$100 per person

Further information will be sent out in late January. In the meantime, copy this and share it with other Treaty and anti-racism workers committed to real change. Please fill in and return the form below IMMEDIATELY to the WEA at the address above.

NAME:

PHONE (day/night):

ADDRESS:

- ☐ I am coming barring unforeseen circumstances
- ☐ I might be coming but am not sure yet
- ☐ I will not be coming
- ☐ I will need childcare assistance; age(s) of children _____
- ☐ I have a disability that requires _____
- ☐ I will need a travel subsidy; approximate amount _____

TOPICS I would be particularly interested in (continue over):

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**ENROLMENT FORM FOR
4th ANNUAL ANTI-RACISM AND TREATY WORKERS GATHERING**

Hopefully you have already received a general description of the gathering we are planning for March. The following are the practical details.

Time: Registration at 6:30 p.m. on Thursday March 21; dinner at 7 p.m. (cup of tea available from 5 p.m. onwards). Lunch on Sunday March 24 at noon, to be ready to leave by 2 p.m. (some people are needed to stay a bit later to finish tidying up).

Venue: Motu Moana Scout Camp, corner Portage Road and Connaught St, Green Bay, Auckland. We will be sleeping in bunkrooms and sharing toilet/baths. The camp is set in bush with easy tracks, near the beach.

Cost: \$150 per person if an institution is paying, \$100 if paying personally

To Bring: *Personal clothing and toiletries (including insect repellent, togs, something warmer for evening on beach or around campfire)

*musical instruments and songs

*resource materials you use in your work.

If you are coming by car please bring one set of cutlery, crockery, cup and/or glass, pillowslip, sheets and blankets/sleeping bag for yourself and one set to share with someone else; if you are not coming by car, you do not need to bring the eating and sleeping gear as some kind person will have brought it for you.

RSUP: As soon as possible so that we can make arrangements, especially for food, but if worst comes to worst just come even if you haven't time to send back the form. Also, please advise us on the back of the form if you have childcare, disability, and/or travel subsidy needs, if you haven't done so already.

Participation: We consider ourselves responsible for setting up the gathering but want others to take responsibility for content (e.g., agenda, facilitation) and operation (e.g., washing dishes, making tea). Please come prepared to be involved! Remember: this gathering is for people who have had **experience** in Treaty and anti-racism work, not for people who want initial training. If you know people who have had experience and are committed to social change but aren't on our mailing list, please share this flyer with them.

Please fill in and return the form below to the WEA at the above address.

NAME:

PHONE (day/night):

ADDRESS:

☐ Enclosed is a check for _____ people

I will need to borrow/ can bring _____ eating and sleeping gear (delete one)

☐ I need to be picked up and taken to the camp; time and place of arrival:

☐ Special diet (e.g., vegetarian) _____

ANTI-RACISM/TREATY WORKERS GATHERING PLANNING GROUP

First Planning Meeting Minutes

Wednesday 3rd October 1990

7:30pm - 9:30pm 43 Warwick Ave, Westmere.

APOLOGIES: Avril Maxwell, Susan Da Silva, Fe Day, Kate Kite
Karina Way, Rose Lightfoot

PRESENT: Ingrid Huygens, Joan Macdonald, Jean Brookes,
Krista Patel, Jane Barron, Lynne Giddings

DISCUSSION

WHEN TO HAVE THE GATHERING? Suggested dates

Thursday 21st March - Sunday 24th March

The Hui could start with registration at 5:30pm on the Thursday which would follow a day meeting of Project Waitangi. It could conclude at 12 noon on the Sunday.

WHO? Tangata Whenua involvement?
Joan will contact Alice Heather.

Lynne will contact Debbie Jones in Hamilton to find out the history and philosophy of previous gatherings and get the contact list for 1989.

WHERE? Is dependent on who will be involved.

WHAT? Depends a lot on how wide a group of participants are invited. Would be good to explore the real basics of anti-racism vv Treaty work; economic analysis (would include practical aspects too - how can workshops bridge the gap between "oppressions"?); how to link global analysis; working in the "system"; changing attitudes; Trainers/Educators/Consultants; code of Ethics; who is the knowledge and resources being given to etc; women's analysis of racism and non-Pakeha Tau iwi (there might be several caucuses). Suggestion that there be "trust building" at the start, including sharing of visions and dreams

HOW? WEA agency
Seek funding. Joan will follow up possible approach already made by Project Waitangi.

Krista, Joan and Jean agreed to meet and write up a draft application and investigate possible sources of funding.

NEXT MEETING: Wednesday 24th October, 7:30pm
At Lynne's home, 43 Warwick Ave. ph.764-874

People Attending Treaty Gathering, March 1991

Moea Armstrong 23 Sherwood Rd, Whangarei
Jane Barron 28 Humariri Place, Pt Chevalier AUCKLAND
Marlene Benson Network Waitangi Denbigh Road, RD 24 STRATFORD
Jean Brookes 780A Dominion Rd, Balmoral AUCKLAND
Catriona Budge 6 Purser Grove, Lower Hutt
Diana Church 32 Derwent Crescent, Titirangi Auckland
Susan Da Silva 1100 New North Road, Owairaka AUCKLAND
Dyan Das 63 Poplar Ave, Raumati South
Fe Day 22 Tole St, Ponsonby Auckland 1
Jeff Drane Network Waitangi 171 Daniel St, Newtown Wellington 6005
Lynne Giddings 43 Warwick Ave, Westmere AUCKLAND
Anne Grey 4 St Ives Place, Mairangi Bay
Kay Hawk 17 Liverpool St, Epsom Auckland 3 Auckland 3
Susan Healy Pompallier Diocesan Centre, New Street Private Bag, Auckland 1
Julie Helean Seahorse Farm, R D 4, Ocean Beach Rd Whangarei
Christine Herzog 2A Tutaneikai Street, Grey Lynn AUCKLAND
Jan Hill 24 Cassino Street, Devonport Auckland
Ingrid Huygens 19 Webber St, Westmere Auckland 2
Linda Isaza Limeworks Loop Road, Te Pahu, RD 5 HAMILTON
Frances Kenney 538 Swanson Rd, Ranui Auckland 8
Karen Kenrick Box 384, NAPIER
Kate Kite 47 Mt Royal Ave, Mt Albert MT ALBERT
Joan MacDonald Network Waitangi Box 5510, Wellesley St AUCKLAND
Betsan Martin The Family Centre P O Box 31-050, LOWER HUTT
Averill Maxwell 1149 New North Road, Mt Albert Auckland
Mitzi and Ray Nairn Programme on Racism P O Box 9573, AUCKLAND
Katherine Peet Network Waitangi 87 Soleares Ave, Christchurch 8
Pat Rosier 2/60 Esplanade Road,, Mt Eden AUCKLAND
Genevieve Sister Mary 122 Brooklands Road, NEW PLYMOUTH
Rose Stobie 2 Peary Crescent, Hastings
Andrew Tremain 32 Oruamo Pl, Beachhaven Auckland
Karena Way Auckland Hospital Building 18, Private Bag Auckland
Sue Whiting 3 Kamara Rd, Glen Eden Auckland 7
Sue Wood 1/71 Selwyn Cres., Milford Auckland
Gina Woodward Network Waitangi 145 Raumati Rd, Raumati Beach
Helen Yensen Pakeha Treaty Action 3A Highwic Ave, Epsom Auckland 3

REPORT FROM ANTIRACISM AND TREATY WORKERS GATHERING,
TAMAKI MAKAUROU, MARCH 20 - 24 1991.

On Wednesday 20th March Network members from Wellington, Lower Hutt, New Plymouth, Hawkes Bay, Auckland and Christchurch met at Joan McDonald's house in Ponsonby.

We began with a scrumptious meal prepared by Ingrid Huygens of the Tamaki Network, after which we set our agenda for the next day. Most of us bedded down at Joan's that night, and started work on Network business at 9am on Thursday, intending to work until 4pm.

I would like to acknowledge here the wonderful hospitality and commitment to the Network demonstrated by Tamaki women, both at this initial meeting and at the wide gathering.

Those present at the Network meeting were:

Joan McDonald, Christa Patel, Ingrid Huygens of Tamaki Makaurau,
Catriona Budge and Betsan Martin from Lower Hutt
Jeff Drane from Wellington
Sister Genevieve and Marlene Benson from New Plymouth
Katherine Peet from Christchurch
Rose Stobie and myself from Hawkes Bay.

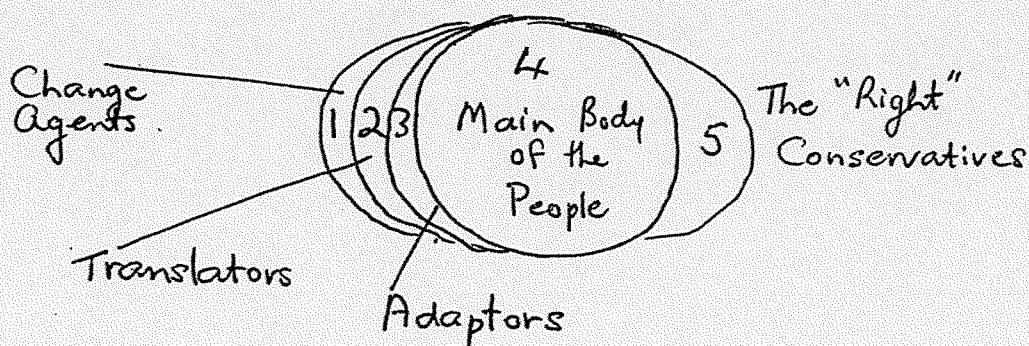
Some of the issues we talked at length about were:

- Training and the issues involved working with Pakeha, with Maori and with mixed groups.
- The issue of Pacific people's experiences of colonisation and racism.
- The difficulty of measuring the effectiveness of past work and that we need to get better at it.
- Whether we should be doing workshops with Pakeha, with institutions, and if not what?

Most of these questions were unresolved and carried over to the wider gathering.

One decision we did make, as a result of feedback from Otautahi, is not to use the terms "bicultural" and/or "partnership" and to use "treaty-based" and "relationship" respectively, and to encourage others to understand and use these terms.

Jeff showed us a useful model (shown below) which assisted us to recognise what roles we can take as social change agents.



I believe that in our groups we need to be developing "specialist" roles, so that some of us are change agents, others being translators or adaptors. We also agreed that Rangatiratanga must flow up from the grass and flax root level and that Kotahitanga doesn't just "happen".

An interesting explanation was given to help explain the difference in Maori and Pakeha concept of, for instance, greenstone. In describing greenstone most Pakeha would say "a very hard rock of exceptional qualities with x number of uses", whereas a Maori concept could be "a child of Tangaroa and child of Tane"

HAWKES BAY ACTIVITY REPORT:

We spent the time discussing the difficulties HB is having running the Network on a voluntary basis.

There was immediate acceptance of the situation and a real desire to work for a solution. So we spent most of the afternoon on this, coming up with some ideas to take to the wider gathering for their support, namely:

- that a constitution be developed, and that the name NETWORK WAITANGI be registered and incorporation take place as soon as possible in order to support a funding application to Internal Affairs for a Seeding Grant.
- that a new national structure be set up to bring in national accountability and responsibility, particularly in the area of training, but also assisting in the development of the Network as a positive social change forum and in the production of the Net Working.

- the need for a new image and a new purpose so that other Treaty and antiracism workers will be attracted to the Network, which will assist accountability in training methods and knowledge and resource sharing.
- besides a new purpose, we will develop aims and objectives to make it measurable and real.

We spent the rest of our time drafting and working on these until the end of the afternoon until it was time to pack up our gear and move out to Motu Mana Camp and meet the others.

MOTU MANA GATHERING

Here we met up with more Network members who hadn't been able to come earlier -

Gina Woodward and Dianne Das from Kapiti

Moea Armstrong from Whangarei

Karen Way, Andrew Tremewan and Christine Hertzog from Tamaki.

As well, there were up to forty other women there at times, and an average of thirty at most sessions. Three men attended. Jeff was the only one able to be present for the entire gathering.

Thursday evening was used for catching up, sharing a meal, and setting out the issues we wanted to work with over the next 3 days.

When we finished, a couple of hours later, the whiteboard looked like thi



ECONOMICS

Economic Analysis

Ecological Economics

WORK ETHICS

Who we work with

Class base

Mixed groups

Funding/charging

Evaluating effectiveness

Working in systems?

Accountability/Networking

Requests from Maori

TREATY/ANTIRACISM WORK

Nga Iwi and Tau Iwi

Oppression - Oppressor - Oppressed

Pakeha separatism

TE TINO RANGITIRATANGA AND TERMINOLOGY

Relationship of Kawanatanga/Rangatiratanga - role of NGO's

Co-option and colonisation of language and terminology

Models of Treaty-based organisations

LINKING OPPRESSIONS

Ideas for working with Feminists

EDUCATION

Working with students

PAKEHA IDENTITY

So beginning on Friday morning, through to 1pm on Saturday 23th, we worked through most of the issues. Some became redundant along the way, others evolved into something else, but there were many expressions of satisfaction by the time we got to our farewell on Sunday.

NETWORK WAITANGI

Early on Sunday we spent an hour on Network Waitangi issues for the purpose of explaining where we were up to and sharing the ideas we had about changing the structure etc.

It was interesting to discover there still existed unresolved issues about Project Waitangi and the way it had been perceived to operate as an exclusive organisation, e.g. in naming resources as for Pakeha. After some of these issues were talked through and the purpose of the Network in 1991 was debated, there was a warm and supportive response to the new direction for the Network and most trainers indicated that they would be happy to join up with the Network organisation when we get our constitution sorted out. The constitution needs to reflect that the organisation exists primarily for changing Pakeha systems, but doesn't exclude Maori from involvement.

GENERAL (PERSONAL) IMPRESSIONS

- The need to develop ways of working together - Maori/Pakeha, Men/Women, Lesbian/Heterosexual, Oppressor/Oppressed, etc.
- The need for Pakeha Identity/Culture workshops, rather than "Treaty Awareness".
- Nothing less than 2 day workshops is still a good rule.
- The need for training for Trainers.
- The possibilities for the Network to play a different, more effective role in the process in Aotearoa.

For my identity as a Pakeha woman, the value of this gathering was priceless - the rituals we shared, especially the songs we learned and sang together, the open and caring way in which the whole gathering evolved, and above all, the Feminist way in which the whole gathering ran - no "agro" and everyone helping out with the cooking and cleaning and facilitating.

I was heartened and energised by the whole experience.

NEXT GATHERING in 1992 - somewhere in the Wellington area, with Lower Hutt, Wellington and Kapiti groups combining to organise.

FOLLOW ON TO TAU 1W1

FATHERING 1991 —

5. NEXT MEETING: THURSDAY, 11th July 6pm if BRINGING FINGER TEA

17, Liverpool St., (Kay Hawke's home),

Epsom

6.30pm START

BRING (written or verbal, with no expectation that written stuff
be circulated to group or anyone):

(Name, address, phone)

What we're doing; skills we have; what we've achieved; what we'd
like help on re staategies; AND (special for that meeting) -

HOW Gov.policy changes have affected our areas of life/work.

= 10 minute sharing ONLY

(Meanwhile several sets of people offered each other support.)

21942 ~ 6292490 (D) *****



the march began to resemble the Springbok Tour protests, with demonstrators trying to force open the gates while police physically restrained people from entering the restaurant. It was at the point where the "protest mentality"

PHOTO: GIL HANLY

PROTESTERS STOP THE TRAFFIC IN QUEEN ST

became apparent, with anger obvious in the voices of the chants and the stubbornness of those trying to break through the police barricades. It was also here that the only arrests of the day occurred, with two people being charged with obstructing and resisting the police.

After some time the march continued to Aotea Square, and the Aotea Centre

became the stage for the demonstration. The Centre itself was closed off, but outer walkways and balconies swarmed with protesters, mostly people who would, especially now, be unable to afford to use the venue they had helped finance. At this stage things lost their momentum and after a few speeches the crowd dispersed. By 2.30 pm it was all over.

Although this day of anger about the Employment Contract Bill and the benefit cuts was reasonably peaceful, we can't help but feel that as the financial constraints become a reality the masses will become more vocal and more violent in their frustration. It is hard to imagine that, especially after the Poll Tax riots in the UK, our government still thinks it can get away with taking even more from those already on the margins between an acceptable standard of living and poverty. Obviously someone earning well over \$100,000 a year simply cannot appreciate the importance of losing \$30 a week. Hopefully they will be made to understand this simple equation before things get too bad for those of us whose quality of life will be drastically affected by the loss of that \$30.

TREATY HUI

More than 30 women and two men, mostly Pakeha, gathered in Auckland over three days in March to evaluate their work among Pakeha to further the implementation of the Treaty of Waitangi. Pat Rosler was there.

I did not go to the hui as a reporter but as a participant, and am writing about the event as I experienced it.

Some of those who came have been working — paid, unpaid or a combination of these — in this area for up to ten years and have a wide experience of gatherings such as this. For others the gathering was a first and the area of work comparatively new. There was a strong contingent from Network Waitangi (previously Project Waitangi), but the change of name goes with a change in direction and focus).

The organisers, a group of Auckland women, with administrative support from Auckland Workers Educational

Association (WEA), had planned the event for workers who were already committed to Treaty implementation, so those in the group had a range of shared values and a high level of skill at operating in groups. This meant that the structure set up for the weekend, with facilitation shared among group members and regular agenda and time setting worked extremely well. Subjects that people felt passionately about were dealt with in an atmosphere of attention and consideration without personal recrimination. The beautiful setting, a scout camp on the shore of the Manukau had adequate amenities.

By sharing cooking and domestic chores within the group the organisers were able to cover the costs of the gathering from registrations and thus have a pool of money to make available for hui for iwi people. Fundraising efforts had, from the beginning been committed to supporting iwi-based hui. This is part of the "walking with the talk" — sharing resources — of honouring the Treaty.

A question that was raised early was whether in fact continuing to workshops with Pakeha about the Treaty of Waitangi was doing anything to share power and resources to the iwi of Aotearoa. If the answer was no, it was suggested, then maybe workshops were an ineffective use of energy. The question remained alive throughout the gathering, as related questions about the content of workshops and who alienated them were discussed. As were other issues like funding and charging for working inside and outside institutions, accountability, requests for training of iwi groups and working in mixed groups that included the iwi people from Pacific nations. The latter was one of the most difficult topics of the weekend, with concern to stay focussed on the Treaty yet not repress non-Pakeha immigrant peoples invisibility.

The value of these discussions for was not in seeking answers or solutions but in becoming clearer about the analysis that leads to a commitment to fully honouring the Treaty and strate

for disseminating this. For instance in the report back after a small group session the following questions and issues had come up around selecting who to do workshops with:

- Are our efforts best directed at grass roots groups or at institutions?
- What are the differences between working with those at the "bottom" in institutions and in grass roots situations?
- Does working on Pakeha culture and identity have a better outcome for the iwi than Treaty workshops? People from the iwi have expressed a need to have their own education about the Treaty and for Pakeha to look at who Pakeha are and what Pakeha are doing, with the Treaty being part of that process.
- An "entry point" should be established for making the material of workshops relevant to an institution or group. This may be different every time.

The discussion of workshop evaluation brought out the difficulty of measuring effectiveness. It also included reiterating the need for operating from a group base (the ethics of "loners" making a career out of Treaty workshops came up several times), and for building evaluation into all work. The need to interpret evaluations was also considered — it is not necessarily the aim of a workshop to make people "happier". (An awareness of injustice does not lead to happiness.) There was strong support for building evaluation and measurements into workshops: "This is what we will do, how we will do it and the time it will take and we will meet again on this date." On-going work of this sort with groups would mean restricting the number of new groups. A quote from an un-named woman in my notes at this point is: "We discover the limits of what we can do and carry on", which illustrates both a commitment and a willingness to keep examining the whys and hows of Treaty work.



Photos: Karen Kendrick



FROM LEFT: LYNNE GIDDINGS AND CHRISTINE HERZOG WITH PLANTS GIVEN TO THE ORGANISING GROUP.

Another important discussion concerned the meanings of kawanatanga and tino rangatiratanga and how each relates to the Treaty and to today. Kawanatanga can mean the Pakeha institutions and values that run the country at present or it can mean the place of Pakeha within tino rangatiratanga (the latter as defined by the iwi). The implications of this are vast. It is worth noting that an original intention of kawanatanga was to bring law and order among the Pakeha who were here when the Treaty was signed.

Another quote from my notes, attributed to Mitzi Nairn: "In the absence of an economic base there is no culture." Economics was another continuing thread throughout the weekend. The group agreed to a press release (which was, as expected, received by the media with a thundering silence). It reads:

"As an association of anti-racism and Treaty workers we believe that an alternative economic approach is essential for the well-being of all people in Aotearoa/ New Zealand. This alternative must be based on tino rangatiratanga, ecological sustainability and co-operation.

"We recognise that the present economic system lies at the heart of the racism in this country. Te Iwi O Aotearoa and their resources continue to be exploited by this rapacious, capitalistic system.

"Te Iwi O Aotearoa have been kaitiaki (guardians) of the land and sea in their respective areas since the beginning of human habitation in this land. Their knowledge of what the environment can sustain surpasses that

of any other group. Recognition of their role as kaitiaki is fundamental to righting the injustices that a colonising economic system has wreaked on them and their land.

"The embracing of alternative economics which recognises tangata whenua and which is based on ecological sustainability will benefit all people who live in this country.

"Pakeha in particular will need to move beyond a value system that promotes competitiveness and individualism to one of co-operation and justice for the common good."

Another session focussed on linking sexism, racism, classism etc and using models that do not present these as a hierarchy. I have not covered all the issues that were given attention in a full and stimulating weekend. The pitfalls of a simplistic approach to resource sharing, the need for support and networking among workers and the role of Network Waitangi in this, the economic myths that are presently current, like the one that private health care will cost the country less, all these and more were debated. A final quote from my notes. "We Pakeha are addicted to being right and being good rather than looking to see what has to be done."

There were no easy answers, but themes and patterns emerged, and the closing evaluation indicated that the gathering had been overwhelmingly successful in that it had offered the support that was vital to those working in isolation and stimulation and challenge (of the invigorating rather than demoralising kind) to everyone. □

This is written for the New Zealand
Comments/objections to Pet of Māngia on
360-1847 by 10 April please
11252 words/sc/ds

TREATY HUI

Forty-something Pakeha women and two men gathered in Auckland over three days in March to evaluate their work among Pakeha to further the implementation of the Treaty of Waitangi. Pat Foster was there.

I did not go to the hui as a reporter but as a participant, and am writing about the event as I experienced it, not as one reporting.

Some of those who came have been working - paid, unpaid or a combination of these - in this area for up to ten years and have a wide experience of gatherings such as this, for others the gathering was a first and the area of work comparatively new. There was a strong contingent from Network Waitangi (previously Project Waitangi, but the change of name goes with a change in direction and focus).

The organisers, a group of Auckland women, with administrative support from Auckland Workers Educational Association (WEA) had planned the event for workers who were already committed to Treaty implementation, so the those in the group had a range of shared values and a high level of skill at operating in groups. This meant that the structure set up for the weekend, with facilitation shared among group members and regular agenda and time setting worked extremely well. The setting, a scout camp in Auckland on the shore of the Manukau, was basic but comfortable in terms of amenities and in a beautiful location.

Some funds had been raised for a Treaty hui. By sharing cooking and domestic chores within the group the organisers were able to cover the costs from registrations and thus have a pool of money to make available for hui for Te Iwi. This is part of the "walking with the talk" - sharing resources - of honouring the Treaty.

A question that was raised early on was whether in fact continuing to run workshops with Pakeha about the Treaty of Waitangi was doing anything to shift power and resources to Te Iwi O Aotearoa. If the answer was no, it was suggested, then maybe workshops were an ineffective use of energy. This question remained alive throughout the gathering, as related questions about the content of workshops and who attended them were discussed. As were other issues like funding and changing, working inside and outside of institutions, accountability, working with mixed groups that included Te Iwi and people from Pacific nations and requests for training of Te Iwi groups were considered.

The value of these discussions for me was not in seeking answers or solutions but in becoming clearer about the analysis that leads to a commitment to fully honouring the Treaty and strategies for disseminating this. For instance in the report back after a small group session the following questions and issues had come up around selecting who do to workshops with:

- Are our efforts best directed at grass roots groups or institutions?

• What are the differences between working with those at the "bottom" in institutions and in grass roots situations?

• Does working on Pakeha culture and identity have a better outcome for Te Iwi than Treaty workshops? Te Iwi have expressed a need to have their own education about the Treaty and for Pakeha to look at who we are and what we are doing, with the Treaty being part of that process.

• An "entry point" should be established for making the material of workshops relevant to an institution or group. This may be different every time.

The discussion of evaluation brought out the difficulty of measuring effectiveness. It also included reiterating the need for operating from a group base (the ethics of "tomers" making a career out of Treaty workshops came up several times), and for building evaluation into all work. The need to interpret evaluations was also considered - it is not necessarily the aim of a workshop to make people "happier". There was strong support for building evaluation and measurements into workshops.

"This is what we will do, how we will do it and the time it will take and we will meet again on this date." On-going work of this sort with groups would mean restricting the number of new groups.

A quote from an un-named woman in my notes at this point is: "We discover the limits of what we can do and carry on."

Another important discussion concerned the meanings of kawanaatanga and tino rangatiratanga and how each relates to the Treaty and to today. Kawanaatanga can mean the Pakeha institutions and values that run the country at present or it can mean the place of Pakeha within tino rangatiratanga (the latter as defined by Te Iwi). The implications of this are vast. It is worth noting that an original intention of kawanaatanga was to bring law and order among the Pakeha who here when the Treaty was signed.

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"We recognise that the present economic system lies at the heart of the racism in this country. Te Iwi O Aotearoa and their resources continue to be exploited by this rapacious, capitalistic system.

"Te Iwi O Aotearoa have been kaitiaki (guardians) of the land and sea in their respective areas since the beginning of human habitation in this land. Their knowledge of what the environment can sustain surpasses that of any other group. Recognition of their role as kaitiaki is

fundamental to righting the injustices that a colonising economic system has wreaked on them and their land.

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I have not covered all the issues that were given attention in a full and stimulating weekend. The pitfalls of a simplistic approach to resource sharing, the need for support and networking among workers and the role of Network Waitangi in this, the economic myths that are presently current, like the one that private health care will cost the country less, all these and more were debated. A final quote from my notes. "We Pakeha are addicted to being right and being good rather than looking to see what has to be done."

There were no easy answers, but threads and patterns emerged, and the closing evaluation indicated that the gathering had been overwhelmingly successful in that it had offered the support that was vital to those working in isolation and stimulation and challenge (of the invigorating rather than demoralising kind) to everyone.

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TREATY HUI

More than

~~thirty~~ ^{mostly Pakeha} predominantly Pakeha women and two men gathered in Auckland over three days in March to evaluate their work among Pakeha to further the implementation of the Treaty of Waitangi. Pat Rosier was there.

did not go to the hui as a reporter but as a participant, and am writing about the event as I experienced it.

Some of those who came have been working – paid, unpaid or a combination of these – in this area for up to ten years and have a wide experience of gatherings such as this. For others the gathering was a first and the area of work comparatively new. There was a strong contingent from Network Waitangi (previously Project Waitangi, but the change of name goes with a change in direction and focus).

The organisers, a group of Auckland women, with administrative support from Auckland Workers Educational Association (WEA), had planned the event for workers who were already committed to Treaty implementation, so those in the group had a range of shared values and a high level of skill at operating in groups. This meant that the structure set up for the weekend, with facilitation shared among group members and regular agenda and time setting worked extremely well. Subjects that people felt passionately about were dealt with in an atmosphere of attention and consideration ^{tion} without personal recrimination. The setting, a scout camp in Auckland on the shore of the Manukau had adequate amenities and a beautiful location.

By sharing cooking and domestic chores within the group the organisers were able to cover the costs of the gathering from registrations and thus have a pool of money to make available for hui for iwi people. Fundraising efforts had, from the beginning been committed to supporting iwi-based hui. This is part of the "walking with the talk" – sharing resources – of honouring the Treaty.

A question that was raised early on was whether in fact continuing to run workshops with Pakeha about the Treaty of Waitangi was doing anything to shift power and resources to the iwi in Aotearoa. If the answer was no, it was suggested, then maybe workshops were an ineffective use of energy. This question remained alive throughout the gathering, as related questions about the content of workshops and who attended them were discussed. As were other issues like funding and charging, working inside and outside of institutions, accountability, requests for training of iwi groups and working with mixed groups that included the iwi and people from Pacific nations. The latter was one of the most difficult topics of the weekend, with concern to stay focussed on the Treaty yet not render non-Pakeha immigrant peoples invisible.

ai yai yai!
Considerateness

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The value of these discussions for me was not in seeking answers or solutions but in becoming clearer about the analysis that leads to a commitment to fully honouring the Treaty and strategies for disseminating this. For instance in the report back after a small group session the following questions and issues had come up around selecting who do to workshops with.

- > • Are our efforts best directed at grass roots groups or ^{at} institutions?
- > • What are the differences between working with those at the "bottom" in institutions and in grass roots situations?
- Does working on Pakeha culture and identity have a better outcome for the iwi than Treaty workshops? People from the iwi have expressed a need to have their own education about the Treaty and for Pakeha to look at who ^{Pakeha} ~~we~~ are and what ^{Pakeha} ~~we~~ are doing, with the Treaty being part of that process.
- > • An "entry point" should be established for making the material of workshops relevant to an institution or group. This may be different every time.

The discussion of workshop evaluation brought out the difficulty of measuring effectiveness. It also included reiterating the need for operating from a group base (the ethics of "loners" making a career out of Treaty workshops came up several times), and for building evaluation into all work. The need to interpret evaluations was also considered - it is not necessarily the aim of a workshop to make people "happier". (An awareness of injustice does not lead to happiness.) There was strong support for building evaluation and measurements into workshops: "This is what we will do, now we will do it and the time it will take and we will meet again on this date." On-going work of this sort with groups would mean restricting the number of new groups. A quote from an unnamed woman in my notes at this point is: "We discover the limits of what we can do and carry on", which illustrates both a commitment and a willingness to keep examining the whys and hows of Treaty work.

Another important discussion concerned the meanings of kawanatanga and tino rangatiratanga and how each relates to the Treaty and to today. Kawanatanga can mean the Pakeha institutions and values that run the country at present or it can mean the place of Pakeha within tino rangatiratanga (the latter as defined by the iwi). The implications of this are vast. It is worth noting that an original intention of kawanatanga was to bring law and order among the Pakeha who were here when the Treaty was signed.

Another quote from my notes, attributed to Mitzi Nairn: "In the absence of an economic base there is no culture." Economics was another continuing thread throughout the weekend. The group agreed to a press release (which was, as expected, received by the media with a thundering silence) it reads:

"As an association of anti-racism and Treaty workers we believe that an alternative economic approach is essential for the well-being of all

people in Aotearoa/ New Zealand. This alternative must be based on tino rangatiratanga, ecological sustainability and co-operation.

"We recognise that the present economic system lies at the heart of the racism in this country. Te Iwi O Aotearoa and their resources continue to be exploited by this rapacious, capitalistic system.

"Te Iwi O Aotearoa have been kaitiaki (guardians) of the land and sea in their respective areas since the beginning of human habitation in this land. Their knowledge of what the environment can sustain surpasses that of any other group. Recognition of their role as kaitiaki is fundamental to righting the injustices that a colonising economic system has wreaked on them and their land.

"The embracing of alternative economics which recognises tangata whenua and which is based on ecological sustainability will benefit all people who live in this country.

"Pakeha in particular will need to move beyond a value system that promotes competitiveness and individualism to one of co-operation and justice for the common good."

Another session focussed on linking sexism, racism, classism etc and using models that do not present these as a hierarchy. I have not covered all the issues that were given attention in a full and stimulating weekend. The pitfalls of a simplistic approach to resource sharing, the need for support and networking among workers and the role of Network Waitangi in this, the economic myths that are presently current, like the one that private health care will cost the country less, all these and more were debated. A final quote from my notes. "We Pakeha are addicted to being right and being good rather than looking to see what has to be done."

7 There were no easy answers, but ~~things~~^{themes} and patterns emerged, and the closing evaluation indicated that the gathering had been overwhelmingly successful in that it had offered the support that was vital to those working in isolation and stimulation and challenge (of the invigorating rather than demoralising kind) to everyone.

Statement from a national gathering held in Tamaki Makaurau in March 1991.

As an association of anti-racism and Treaty workers we believe that an alternative economic approach is essential for the well-being of all people in Aotearoa/New Zealand. This alternative must be based on tino rangatiratanga, ecological sustainability and co-operation.

We recognise that the present economic system lies at the heart of racism in this country. Te Iwi O Aotearoa and their resources continue to be exploited by this rapacious, capitalistic system.

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The embracing of alternative economics which recognises tangata whenua and which is based on ecological sustainability will benefit all people who live in this country.

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