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*To Network Waitangi Groups  
Action Alert!*

Te Kawariki are holding a hui at Waitangi on 3 - 6 February. They are hosting a United Nations Rapporteur, for the United Nations Draft Declaration on the Rights of Indigenous Peoples. This follows on from the Indigenous Peoples of the Pacific Workshop held in September 1996 in Fiji (refer enclosed information).

Groups will be presenting submissions on the Draft Declaration, Treaty Rights in Aotearoa etc. Te Kawariki has asked Network Waitangi to also present a submission.

We would like responses from groups around the country as to what they see as important issues for us to address.

**Major points that we feel are relevant.**

- Working from a Pakeha perspective and what that means.
- A little background and history on Network Waitangi.
- What we have been doing and what we are aiming at.
- Honourable Kawanatanga our understanding/work on this issue.
- Education and Consultancy roles.
- Working with people in organisations/peoples movements for change.
- Treaty settlement issues.
- Resolution from 1995/6 gathering (enclosed).

Looking forward to your input

Jane Cooper  
Joan McDonald  
Karen Way  
Jo Kemp

PS - Please note change of address

Pakeha Treaty Workers: Perspectives on the Implementation of the Treaty of Waitangi in Aotearoa

Network Waitangi

Report prepared by Network Waitangi Whangarei on behalf of Network Waitangi and Associated Treaty-based non-Maori Groups.

Waitangi 1997

Introduction to Project Waitangi

(See "A" for project origins)

The Project becomes a Network

(See "B")

Constitution of Network Waitangi Whangarei

("C" - As example of typical aims, objectives, membership, etc).

Press Statement from 1996 : 8th National Non-Maori Anti-Racism and Treaty Workers' Gathering

("D")

Typical Lesson Plan for Treaty Seminar

("E")

Current List of Contacts

("F")

Conch Fund Grant - Future Directions

\$1,500 granted for funding a Taitokerau meeting for Maori and non-Maori Treaty workers/educators on constitutional change and Treaty/Decolonisation work. Meeting expected to start/strengthen links among activists and educators in the North, share teaching techniques, discuss areas of commonality and difference in teaching Maori/non-Maori groups, the possibilities for shared facilitation of mixed groups, accountability, general and long-term strategies, potential for co-operation.

DRAFT ONLY:

## THE ROLE OF TANGATA TIRITI / TAUIWI TIRITI ACTIVISTS IN THE STRUGGLE FOR TINO RANGATIRATANGA

We have been asked to make some comments on the role of Tangata Tiriti, or Tauwi Tiriti educators and activists, alongside the struggle of Tangata Whenua for Tino Rangatiratanga. The closest we have to an agreed common statement from Network Waitangi educators and associates throughout Aotearoa is a set of resolutions jointly reached in the last two national gatherings, at Taurikura in the Tai Tokerau, and at Tapu-te-Ranga beside Raukawa Moana. We would like to look at these resolutions first.

(The actual Resolutions are appended to these comments)

### AGREED RESOLUTIONS

The resolutions are underpinned by an insistence that Te Tiriti o Waitangi, as an ongoing covenant between the Crown and Iwi/Hapu, be the basis for our constitutional relationship. Discussion, education work, and action on the various aspects of Constitutional Change have become increasingly central to our networking, particularly over these last three years. In this, we have tried to listen to and be guided by Tangata Whenua initiatives of thought and action on Constitutional Change, including the developments at Hirangi Marae and here at Waitangi. Any role we may have in the future will have to include this constitutional work in a central position.

All the other resolutions revolve around the processes of settling Treaty claims, which was the other major area of discussion and debate in 1995, still on the agenda today. We clearly rejected the Fiscal Envelope and related proposals put forward by the Crown to settle Treaty claims, and committed ourselves as Tangata Tiriti workers to publicize the negative effects of these Crown proposals for all of us. We also called on the Crown to respect the Tino Rangatiratanga of Iwi / Hapu, including their own processes; and not to shuffle off its own Tiriti obligations by devolving power to Local Authorities and State Owned Enterprises and pretending they are separate from the Crown, or by further selling land or changing the categories of particular areas of land so that they can no longer be available for Treaty settlements. The Tangata Tiriti workers also called for the Crown to deal honourably with settlement claims: by fully implementing those Waitangi Tribunal recommendations acceptable to the claimants, by fully resourcing Iwi/Hapu claims' research and processes, by dealing with each claim on its own merits, and by ensuring that agreements are regularly monitored so that they are adhered to by the Crown.

These resolutions have, to some degree, been empowered by the actions we have taken as individuals and groups.

### FURTHER COMMENTS

One interpretation of our culture as Pakeha would have it, and with good reason, that we should present today only what we have formally agreed to as a national organisation. But we feel that some more comments need to be made, because of the context of this meeting, and

because of the specific question you have put to us not directly addressed in our agreed statements: - what is the role that Tangata Tiriti could play alongside the struggle of Tangata Whenua for Tino Rangatiratanga? Beyond agreed policy, there is a range of areas that Tauwiwi Tiriti educators and activists, including but not restricted to Network Waitangi, are currently working on, and a range of understandings we hold in common. The following comments need to be heard with those limitations in mind. Some of them may be modified by the time they are presented to the UN Treaty Rapporteur later this year, as by then we will have had more time to come to some agreement on them.

These comments contain a caution. The difficulty in describing now the work that is going on, on the Kawanatanga side of the Treaty relationship, is that we could convey too glowing a picture of where we are at.

It is essential that we own clearly and honestly at the start that the struggle is mainly against Pakeha, and that the vast majority of Pakeha do not agree with the comments that we are about to make. You may be familiar with Frank Haden's racist comments in the Sunday paper - a few Pakeha will get angry with him and want to disown him, but the majority will actually agree with him. This is not to belt ourselves over the head; it's simply a realistic understanding of how our culture works, and how our institutions work. We can make token modifications quite readily, but mostly that's rearranging the deckchairs on the Titanic. We tend to ensure that the power is still in our hands.

To put it rather bluntly: be careful about trusting us. When pinch comes to shove, too many of us look after ourselves - that's part of our culture, our way of doing things. Watch us, monitor us. Maybe some of us can be counted on as allies (that needs to be checked and rechecked). But don't depend on us for revolution. That will come from Maori. Hopefully some of us will be with you then.

#1. On the key issue of Constitutional Change and embedding the Tiriti and Declaration as the constitutional basis of this country:- some work is going on at present from the Pakeha / Tauwiwi side, and the level of discussion and debate among us has lifted, which may well prove useful in the future. Some organisations have entered processes aimed at shaping them along Tiriti-based lines, with varying degrees of success; this seems to be helping reduce the fears and lift the level of acceptance amongst a small number of Pakeha / Tauwiwi that such an approach is possible without the world collapsing. Facing our fears is an important element of all this. An even smaller number of Tauwiwi is working closely together on the Constitutional issues of the Tiriti, from the Kawanatanga side. There is an expressed intention not to charge off on our own in all this, but to prepare ourselves for Maori initiatives coming through.

An important observation is that there are alliances being forged between various sectors of the broader progressive movement, and between them and Maori activists, on the basis of a Tiriti analysis. In particular we are aware of some Tauwiwi reflecting and acting against the impact of global capitalism, who see implementing the Tiriti as the only hope for our future and are taking that commitment seriously.

#2. Some elements of the specifically educational work on Te Tiriti that is going on amongst Tauwiwi appear to be important if we are going to make a contribution to the struggle.

A) One element of that educational work is helping those of us of the dominant culture see what we are generally blind to, the generations of racism we carry within us, the assumptions we make without even realizing them, and the institutions we set up that embody those assumptions. Most of us Pakeha haven't even begun to look at other understandings and situations, to suspect that other cultures may have different pictures in their minds, and thereby different assumptions, structures, institutions. We don't question our right to use the English language, for example, but we think it's okay to challenge Maori on the usage of words like taonga; ultimately, that's racist. Our mindset is so much tied into the processes of colonization that we have to be decolonized ourselves. A lot of this, we are sure, will already be clear to Maori.

B) A related aspect of our education work is the journey to find and create a genuine Pakeha cultural identity. Much of our identity has been tied into what may be called the downside of the West, reduced to scientific, technological, capitalist ideas of so-called 'progress.' Hone Kaa was on line when he said that it is good for us Pakeha to know who we are, but it is also good that we know HOW we are what we are, and HOW POWERFULLY we are what we are.

Part of our education work is to move beyond putting ourselves down (not a particularly helpful exercise) to recover the positive sides of our history, to discover within our culture the deeper spiritual links with each other and our environment. And such an identity is not a colonial one, set over and against Europe or England, but alongside Tangata Whenua and tied up with Te Tiriti and with the Declaration.

This provides us with a stronger base than guilt to struggle for Tino Rangatiratanga. Some of this is already happening outside purely educational activities, in activism on specific issues like the proposed Port at Marsden Point.

C) Other aspects of educating have to do with the structures of our society, and how they have to be changed. In this sense, Tiriti education for Tauwi goes beyond sharpening our sensitivities to the indigenous cultures of Aotearoa to developing an awareness that we Pakeha (and Tauwi in general) have benefitted from the processes of colonization, and more than most Maori.

D) More than that, however, Tiriti education in the end has to do with motivating people to take action to change our society so that it does conform to the Tiriti and Declaration's intention and vision. What that action actually is will vary according to the context we are in. Tangata Whenua will yourselves act to reclaim your rights. But maybe the task of Tangata Tiriti is mainly on the Kawanatanga side, to remove the barriers to Iwi / Hapu exercising Tino Rangatiratanga; to both challenge and support the Crown and other Tauwi to implement Te Tiriti o Waitangi; to model how an honourable Kawanatanga could look in our own institutions... In particular, there has been some useful discussion around our role as Tauwi and Pakeha in relation to the media. How successful our work in all these areas has been, and is likely to be, is a matter for debate.

#3. Inevitably, Tiriti work has increasingly led us into dealing with economics. Honouring the Tiriti is necessarily about developing economies that actually relate to our ecological environment rather than exploit her, that strengthen our communities rather than continue the disintegration that the market economy imposes. Changing our society has meant that we have

to face the questions of who holds economic power, and how can we change that?

As people are more and more aware, real economic (and social and political) power rests more with the forces of international capital, in a sense, than with the nation-state. International capital, through TransNational Corporations and their allies, is engaging in a 'second wave' or rather a continuation of the processes of colonization, and those tentacles will not simply retract of their own accord. Unfortunately, most Pakeha see TransNational Corporations' control as the name of future progress. A few, however, are starting to see the narrow opportunity available to us, before all the market-oriented laws are set in concrete and all the land and resources for Treaty settlements are sold off, a chance for regaining this country through implementing Te Tiriti, through following and matching the leadership in resistance that Tangata Whenua have already shown and actively linking our destinies to the self-determination of you who are most firmly rooted in this land. If we Tauwiwi manage to look beyond our own backyard to the collective good, we may have something to contribute of value.

#### \* Conclusion

Keeping in mind the caution we made earlier - not to trust us too readily - we would still like to say at the end that we are hopeful that, with real accountability to you our partners in Te Tiriti, our continuing work will have some effect towards making our side honest, and make some contribution towards the fulfilment of Tino Rangatiratanga in Aotearoa. We are also keen to pick up the practical opportunities to work together that we have been offered.

PRESS RELEASE

RESOLUTIONS FROM

7th NATIONAL NON-MAORI ANTI-RACISM AND TREATY WORKERS' GATHERING

HELD AT TAURIKURA, WHANGAREI HEADS, 3 - 6 FEBRUARY 1995

WE THE PARTICIPANTS OF THE 7TH NATIONAL NON-MAORI ANTI-RACISM AND TREATY WORKERS' GATHERING: recognising that Te Tiriti O Waitangi is an affirmation of Maori sovereignty as declared in the Declaration of Independence, 1835 -

- 1 Acknowledge that Te Tiriti O Waitangi is an on-going covenant between the Crown and Iwi/Hapu and insist that it be the basis for our constitutional relationship.
- 2 We unanimously reject the "Crown Proposals for the Settlement of Treaty of Waitangi Claims", including the Fiscal Envelope. It is the Crown's obligation to honour Te Tiriti O Waitangi, not to extinguish Maori Tiriti rights and non-Maori responsibilities.
- 3 A just Tiriti O Waitangi settlement process must be based on the Tino Rangatiratanga of Iwi/Hapu and the Kawanatanga responsibilities of the Crown. We call on the Crown to respond to and act upon Iwi/Hapu Tiriti O Waitangi settlement processes and proposals.
- 4 We will expose every avenue used by the Crown to divest itself of its Tiriti O Waitangi obligations. We insist that Local Authorities and State Owned Enterprises are Crown agencies and must operate in accordance with and honour the Tiriti.
- 5 We call for an immediate moratorium on all sales of Crown, Local Authority and State Owned Enterprise land. There is no surplus Crown land in Aotearoa. All such land needs to be available for settlements.
- 6 Natural resources, the Conservation Estate and privately owned land must be available for Tiriti O Waitangi settlements.
- 7 We call for full implementation of all existing Waitangi Tribunal recommendations which are acceptable to the claimants.
- 8 We insist all Iwi/Hapu be fully resourced/reimbursed by the Crown to research and present Tiriti O Waitangi claims.
- 9 We insist that each Tiriti claim be investigated and settled on its own merits and as it arises.
- 10 We insist that settlements reached are adhered to by the Crown and regularly monitored so that they are not undermined by subsequent government policies.

The meeting resolves to publicise the negative effects of the "Crown Proposals for the Settlement of Treaty of Waitangi Claims" on present and future generations of all who live in Aotearoa.

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