
NEWSLETTER

Project Waitangi
PO Box 825
Wellington
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AUGUST 1990

PROJECT WAITANGI CHANGE OF STRUCTURE

The Project Waitangi National office will close during October 1990. Nikki and Maryanne will finish work around that time.

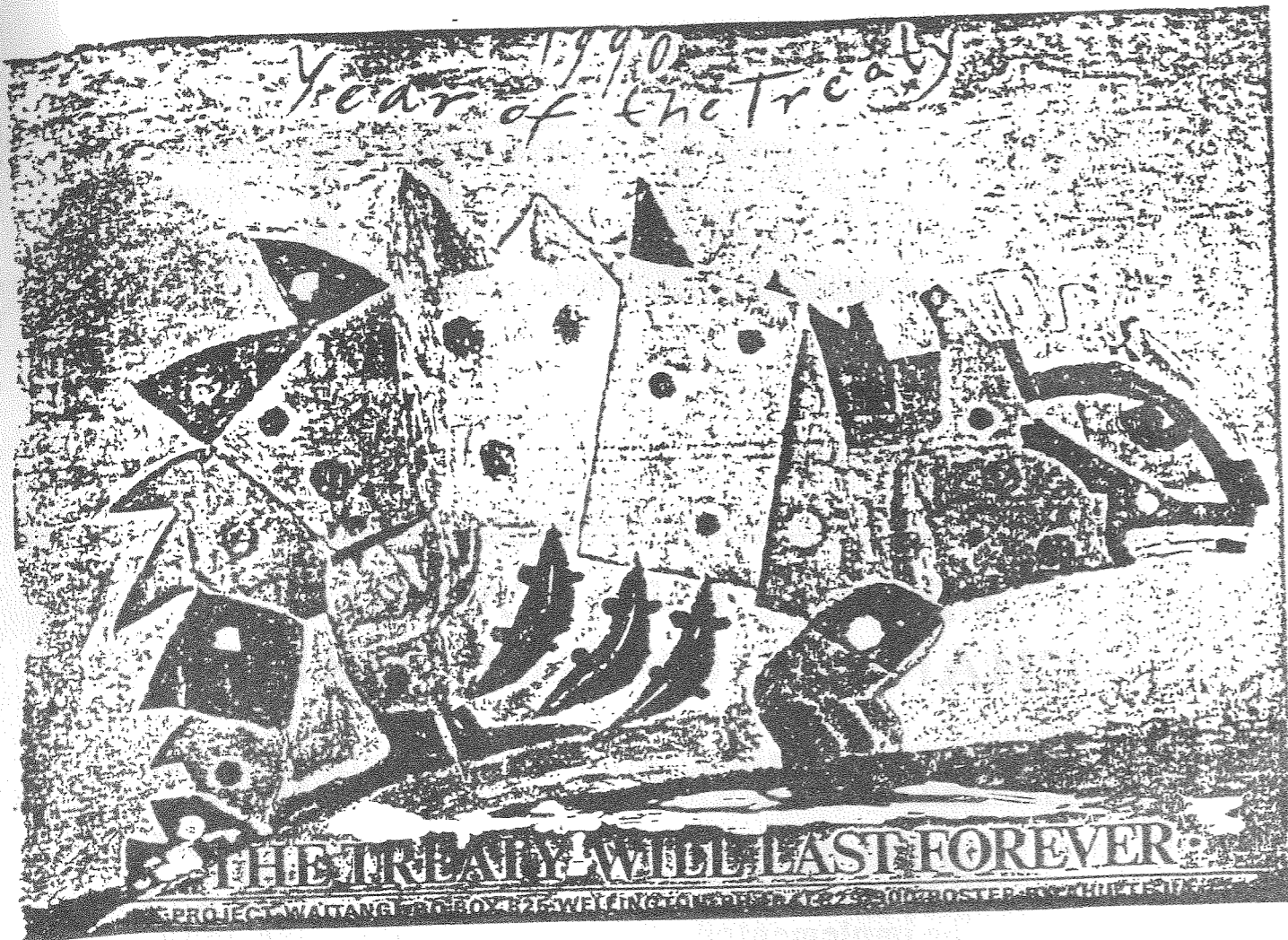
When we set up this office in 1986, it was decided that it would continue until 1990. The task was to open and encourage a debate amongst Pakeha about the Treaty of Waitangi, and work for the Treaty to be implemented. This is clearly happening, both through the National office's work and that of our 24 regional Project Waitangi groups. Now it is time to close this office and regionalise our functions.

We are holding a National Meeting of Project Waitangi groups in August to discuss which functions of this office can be picked up by Project Waitangi regional groups. There has been some interest by the regional groups in doing this, particularly the resource production and distribution, and the bi-monthly newsletter.

Further details of which groups are to take over functions will be given in the next newsletter.

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THE CLASS STRUGGLE DOESN'T RULE - O.K.!

One Sunday afternoon earlier this year, I went on a superb historical walk of Wellington, which was organised by Project Waitangi and church groups to expose the real and sleazy story of the colonialists' land grabbing in this area around 1840. I have played no part in the important political movement spearheaded by Project Waitangi to build understanding of, and support for Maori self-determination among Pakeha. But the walk set me thinking about the relationship between the struggle of the tangata whenua and the class struggle between the working class and the bourgeoisie.

Through my involvement in the trade union movement, I have gained a keen appreciation of the political significance of the debates about whether class struggle is primary and so on. These issues loomed large in the sharp debates inside the Federation of Labour and the NZCTU about the establishment of semi-autonomous Maori and women's committees at regional and national levels.

Having said all this, I hold the view that the struggle for Maori self-determination is of equal importance, and parallel to, the class struggle. I see the struggle for equality for women in the same light, but for the purposes of this paper I will say no more about that particular struggle.

These conclusions represent the biggest single change in my political thinking over the past 22 years, i.e. since I first became active in the Labour Movement in the Hutt Valley as a school boy. While on the walk and as we came to the Methodist Church in Taranaki Street, I ruefully reminded myself how I once sang the song that the class struggle is dominant and all-encompassing. And I know I'm on weak ground personally if I ever try to be too smart-arsed about this; one of the occupational hazards of having been an active political journalist for so long is that I cannot expunge my views of yesteryear.

There are a number of reasons for my change of heart. Considering the issue from the perspective of the history of Aotearoa/New Zealand, and the clear focus brought to it by Project Waitangi, one cannot avoid both the many links between class exploitation and the oppression of the tangata whenua and the differences between them. At many of the stops on our walk around Wellington, these connections were made or implied by the speakers.

Another major consideration for me is the importance of mutual solidarity between the working class and Maori. While I recognise the contradictions between their struggles, I believe that the common interests are much greater provided that the contradictions are handled in a non-antagonistic way.

I am well aware that at times the interests of Maori and those of workers clash. I also understand that historically Maori

workers have, as a rule, been among the staunchest supporters of the trade unions and indeed the Labour Movement as a whole. Reading Bert Roth's new book *Days of Action* (Trade Union History Project, 1990), I was excited to learn that this support has not been confined to Maori unionists.

On page 25, he writes that just before the 1943 May Day celebrations, a statement was published in the Communist Party paper "In Print" which said:

The high point of unity is once again recorded from Auckland, where the great Maori leader from Waikato, Princess Te Puea Herangi, will be one of the speakers at the big rally at Myers Park.

Roth records that in "a most memorable speech", Te Puea appealed to the large crowd to support Maori in post-war reconstruction and praised the contribution of women to the war effort. When I quoted this excitedly to my partner Sue, she reminded me that this wasn't a oncer from Te Puea and pointed out how Te Puea worked closely with the Auckland Trades Council and the Labourers Union to support Ngati Whatua in their land struggles in the 1940's.

I appreciate that the counter to this argument might be, "So what? Of course unionists and Maori have fought side by side but this does not detract from the argument in working class political theory that class struggle is tops."

My own approach to the "solidarity" argument comes from a different route than the history of Aotearoa. When I ponder on the ideas, movements and experiences that have shaped my own politics, I always come back to the Vietnamese struggle for liberation/self-determination as the seminal influence in placing me where I stand on the Left.

While I do have some regrets about some of our excesses back then, I have no doubts at all about the stand I supported in the debates which led to the Trots walk out of the Committee on Vietnam in 1972. By going beyond their liberal position of "anti-war but no further", the majority took a conscious stance of open support for Vietnamese liberation. Then they red-baited us for it and we won that argument not in the smoke-filled rooms, through smart manoeuvres and by stacking meetings, but among the masses.

Some of my proudest and fondest memories of all my political involvements are the opportunities I was fortunate to have with others, to meet and talk with representatives of the Vietnamese liberation struggle. The one outstanding impression I have of what they said was: "Thank you for your support, you are our dear friends. But it is our struggle and we will brook no interference from anyone, including our friends."

Later on, I supported China against Vietnam in 1979 and have a rather shallow pamphlet I wrote at the time under the imprimatur of the China Society to prove it! I had the opportunity a few years later to discuss Chinese foreign policy at some length with reasonably senior officials of the Chinese foreign affairs bureaucracy. These talks strengthened considerably my doubts

about the foreign policy of both party and state because there wasn't even an attempt to cover up the true guiding principle of that policy: national self-interest.

Shortly after Sue and I took up together, she bought me Wilfred Burchett's autobiography: *At the Barricades*. One of the many juicy insider's stories he tells is his knowledge of the Chinese leadership's ambivalence toward the Vietnamese, particularly the sharp differences between Mao Zedong and Zhou Enlai (who took the principled position). There is no doubt in my mind now that Chinese foreign policy did "go off" after Zhou's death. In hindsight, my sympathies now are much more with the Vietnamese over the 1979 war, even though I hold no brief for their internal policies. But I retain a deep respect for the Vietnamese leadership for always remaining staunch to the independence of their revolution.

I hope this diversion onto Vietnam has not got too rambling. My point is that when I came to thinking seriously about Maori self-determination and the political challenges it poses for Pakeha lefties, the Vietnamese friends I'd met in the 1970's figuratively tapped me on the shoulder and said: "What is the difference between what you did then and what you should do now?" My answer? In essence, none.

To sum up this point, the solidarity argument with its fundamental element of absolute respect for the independence of the other peoples' struggles is extremely important. However in itself it is not crucial.

Those of us who take Marxism seriously as an influence on our political thinking and stand, must also face the question I'm debating from yet another perspective. This is the theoretical one, by which I mean the guidance we can get from the accumulated experience of the international working class movement, as it has been expounded by the great Marxist teachers.

I won't risk another lengthy diversion into what I mean by Marxism these days. But I have spent some time consulting an excellent theoretical text: *A Dictionary of Marxist Thought* (Basil Blackwell paperback, Oxford, 1988 reprint). The range of views expressed is wide but the book has none of the petty and destructive sectarianism that has plagued Marxism for all of its history. At the start of their introduction, the editors set the scene very well when they say:

A hundred years after Marx's death the ideas which he launched upon the world have come to constitute one of the most lively and influential currents of modern thought... Yet it is equally clear that these ideas have acquired none of the fixity of a closed and completed system, but are still actively evolving; and in the course of the past century they have assumed a great variety of forms. This has occurred not only by extension into new fields of inquiry, but also through an internal differentiation, in response on one side to critical judgements and new intellectual movements, and on the other to changing social and political circumstances.

Three articles in the dictionary discuss topics relevant to my argument. The first on "nation" is by V.G. Kiernan, a distinguished British Marxist historian whose publications include a fine book on the history of European imperialism from the 19th to the mid-20th centuries which pays brief but appropriate tribute to the resolute struggle of Maori during the land wars.

One of the points Kiernan makes in his article on "nation" is that the views of Marx and Engels on nationality, and even the more systemised Marxist work on the subject, such as the standard text written by Stalin, have not stood up well in the light of history. He notes that Marx and Engels believed that the Welsh, among other small nationalities, were going down the tubes "and for this they had no regrets". (p. 344) I immediately thought back to the arguments I had with some of my comrades 10-15 years ago about the prospects for the Maori language which was dismissed by many as dead and fit only for burial. I'm proud to say that on that point at least, I was right at the time, and the Welsh have certainly had the last laugh too.

Kiernan's other article of relevance is on "nationalism" (pp 346-349). He begins:

Nationalism is a subject on which Marx and Engels are commonly felt to have gone astray, most markedly in their earlier years, by greatly underestimating a force which was about to grow explosively.

He goes on to survey the at best tentative and at worst despicable way in which leading Marxists have attempted to come to grips with the relationship between the class struggle for socialism and the nationalist struggle for self-determination and liberation.

He confines himself, very wisely, to theory rather than muddying the waters by discussing the gruesome record of Marxist-Leninists holding state power on the issue. But even if one feels, as I do these days, that one thing still going for Marx and Engels is that because they never held state power their hands remained pretty clean, Kiernan's treatment of their views makes for pretty uncomfortable reading. Their attitudes did improve over time but I cannot help but conclude from Kiernan's article that it was the political importance in European and British politics of the day of the questions of Poland (in particular) and Ireland which pushed them into a better position. The lesson for me is that the basic theory was quite inadequate.

Toward the end of his article, Kiernan points out that in Asia, the linkage of socialism with nationalism worked out much better than in Europe. He makes a telling point about India (where he lived and taught for some years) when he contrasts the different colonial experience of that country with the experience of China and Vietnam. In India, he writes, a national movement on liberal lines had a long start and continues:

There were chronic debates among Indian Marxists as to whether they should collaborate with it and on what

terms; their failure to gain more ground owed much to their seeming to stand aloof from the national struggle. (p.348)

The last article, by the sociologist John Rex, discusses "race" (pp 405-407). I will quote two extracts from this article which, for me, brought a lot of things together:

The notion that those social systems which did not have the characteristics of the advanced capitalist societies were 'feudal' or 'oriental' has given way among many Marxist scholars in recent times to the notion that along with the classical development of capitalism and class struggle in the North-West European metropolises from the sixteenth century onwards, there also developed two peripheries, on the one hand a 'second serfdom' within which ancient institutions took on a new subordinate role within world capitalism, and on the other hand the new forms of colonial settlement in the Americas, Asia and Africa. It was in these latter situations that the characteristic form of political interaction came to be thought of - though mainly by non-Marxists - as being a matter of race relations.

The class analysis of colonial societies is infinitely complex... It always has a central core that derives from the basic form of economic exploitation which may take such forms as plantation agriculture using imported slave or indentured workers, the enforced dependency of peasantries, and various forms of tax-farming. A further accretion of groups, however, takes place in newly constituted or reconstituted colonial societies, including freedmen, coloured people and poor whites who belong fully to neither the exploiting nor the exploited groups, secondary traders from third countries, white settlers from the metropolis who arrive as free farmers, capitalist entrepreneurs or free artisans, and the distinct cadres of missionary clergy and administrators. In the interaction between these groups there is both class struggle of one form or another within the basic structures of exploitation and a struggle between colonial estates in defence of their special interests. Since the different groups involved are usually recruited and sometimes imported from different racial, ethnic and national backgrounds the struggle between them is often seen as a race or ethnic struggle. (pp 405-406)

A little further on, Rex writes:

Within one Marxist problematic of 'class-in-itself' becoming 'class-for-itself', the persistence of groupings based on race and ethnicity may sometimes be viewed as a transient form of false consciousness which will be superseded in time by true CLASS CONSCIOUSNESS. Racial ethnic consciousness, however, appears recalcitrant to this transformation. Such recalcitrance may not be based on false consciousness at all, but upon a realistic understanding that the relationship of a group to the political as well as the economic order is

a distinct one and that it has its own particular interests to defend. (p. 406)

I recognise that what I've just quoted from John Rex can be criticised for failing to take proper account of the place of indigenous peoples, i.e. the 'Fourth World' perspective argued by Ranginui Walker among others. However, Rex sums up a lot of the issues I've been pondering on in his article and I would like to leave my comments on class struggle v. the nationalist struggle by quoting his final paragraph:

The use of the concept of race and race relations should not, therefore, be confined to a secondary hypothesis, in which an independent element is seen as disturbing normal processes of capitalist development and class struggle, even though such a secondary hypothesis may have its uses. What the type of analysis used here suggests is that the exploitation of clearly marked groups in a variety of different ways is integral to capitalism and that ethnic groups unite and act together because they have been subjected to distinct and differentiated types of exploitation. Race relations and racial conflict are necessarily structured by political and economic factors of a more generalised sort. (p. 407)

I have written this paper and put a lot of effort into it because I am concerned that, despite the stand of lots of individuals, some unions and other groups within it, the Labour Movement will end up isolated from the most important political struggle of our times. If I can be so bold as to end with a personal slogan: "Remember the Vietnamese, support the tangata whenua and do so without reservation!"

Peter Franks

(Peter Franks is the Research Officer for the New Zealand Clerical Workers Union. The views expressed in this paper are his own.)

HUI RANGATIRATANGA

(Excerpts from draft report Hui Rangatiratanga, published by organising Komiti)

Hui Rangatiratanga, held in Rotorua from 6 - 8 July 1990, was called by Maori members involved in the Combined Teachers Federation.

The aims of the hui were:

- To develop a structure that will unify Maori who are involved in education.
- To address what is happening in Maori education
- To help develop strategies that will enable Maori to achieve Tino Rangatiratanga in education.
- To clarify educational goals for Maori people.

...

The decisions taken by the hui and subsequent publicity have sent more than a ripple of excitement through Maoridom in all parts of Aotearoa. A few Pakeha individuals and mainstream institutions have also expressed their faith in Maori making decisions about the shape and implementation of their educational future. The knee-jerk and defensive reactions of some Pakeha individuals and institutions and Maori representatives of Pakeha institutions were expected by the hui. Despite this, the hui organisers have not closed ranks and members are available to participate in formal or informal discussions with any individual organisation committed to listening to the voices of the hui....

The recognition that existing teacher unions have resources and expertise that can support the aspirations of Maori education was a point of discussion at the hui. However, there was a clear signal from the hui that unions need to address how they propose to give effect to the Treaty of Waitangi to develop an enriched partnership with Maori members. The two key areas that need to be given a great deal of thought and action are:

- sharing power and authority
- sharing resources....

The message of the hui was clear

Maori will reclaim their rangatiratanga in the education system.

Waiting for it to be given back is no longer an option.

(For a full copy of the final report, write to Bill Hamilton PO Box 466 Wellington or Ken Mair PO Box 2119 Wellington.)

RESOLUTIONS ENDORSED BY THE HUI

HUI RANGATIRATANGA

1. STRUCTURES

Maori Education Authority

1. That Hui Rangatiratanga approve the establishment of an independent Maori education authority.

Steering Committee (National Roopu)

2. That a National Maori Education Roopu be established.

The Roopu will comprise two members from each of the education sector unions plus representatives from iwi and other Maori groups who wish to be represented.

3. That the Roopu will put in place a process that will determine the aims, goal, philosophy, structure, rationale, funding, procedures, resources and implementation strategies of a Maori Education Authority.

4. That the main task of the Maori Education Roopu will be to put in place a process that will establish an independent Maori Education Authority.

5. That the Roopu will report back to a Hui Rangatiratanga to be held between August 30, and 2 September 1990 at Te Kupenga o te Matauranga.

6. That the Roopu will meet in August, November, March and May at different centres throughout the country. The first to be held at Tauhara College, 3rd of August at 5.00pm.

7. That iwi be encouraged to be involved in the Roopu activities with the aim being that this Roopu will be iwi-driven by 1995.

8. That a process of consultation be set in place where policy will be developed and implementation consistent with the overall Kaupapa of iwi.

9. That Tira Ahu Iwi be requested to help finance the Roopu's activities.

HUI RANGATIRATANGA RESOLUTIONS ENDORSED IN PRINCIPLE

IV MAORI EDUCATION POLICY

19. That by 30 September, 1990 the Ministry of Education present to iwi and Maori communities for approval a National Maori Education Policy.

20. That the policy include in its aims for Maori:

- achievement in te Ao Maori
- achievement in te Ao Pakeha
- retention of self esteem, dignity and identity (ie. individual and group mana)
- empowerment of whanau, hapu, iwi in the education of their people.

21. That the policy aim to ensure that all Teacher's College graduates are competent in Te Reo Maori.

22. That the Ministry of Education present an annual report to iwi on Maori Education that identifies funding allocated to Maori Education and progress in achieving stated aims.

23. That the education system aims to have 10,000 fluent trained Maori-speaking teachers by the year 2000.

24. That the Ministry of Education appoint a Chief Executive Office (Maori Education) by 31 December, 1990.

25. That full funded Maori education resource centres be established in all Ministry districts by the end of 1995.

26. That the Treaty of Waitangi be the rationale for the development of Maori Education Policy.

Local

10. That Hui Rangatiratanga encourages districts and regions to establish Komiti Maori that involves education sector unionists and whanau making co-operative decisions about Maori education in their areas.

11. That the education sector unions and Boards of Trustees be encouraged to fund Komiti Maori activities.

Teacher Union Federation

12. That Hui Rangatiratanga opposes a Maori presence in the proposed education sector federation.

13. That Hui Rangatiratanga supports an amalgamation of education sector unions that gives honour and effect to the Treaty of Waitangi.

KELSTON GIRLS' HIGH SCHOOL

14. That Hui Rangatiratanga call on the Kelston Board of Trustees to support Mrs Betty Ngata and her whanau in their efforts to have the education system at Kelston Girls' High School:

- (a) Recognise the authority of the Maori language teacher to teach at every level including responding to the roll in Maori.
- (b) Recognise the importance of the Maori Language Department and to give it complete autonomy.
- (c) Pay adequate recompense and wages for personal injury by the protracted nature of this case.

SECONDARY SCHOOL PRINCIPALS

15. That Hui Rangatiratanga deplores the high rate of suspensions and expulsions occurring in our schools which we see as evidence of the inadequacy of the school system to cope with this important issue, and an abrogation of the responsibilities of the principals and boards of trustees.

16. Hui Rangatiratanga requests that a meeting of representatives of our two organisations be held to develop appropriate procedures for Maori children at risk.

17. That all parties take urgency on this issue and find ways of addressing it.

POLITICAL PARTY POLICIES

18. That Hui Rangatiratanga abhors the way political parties deal with Maori education and demands that Maori education be controlled by Maori and that sufficient resources be allocated to advance Maori aims for Maori education.

27. That specific quality training programmes be developed by the Ministry for teachers in bilingual and immersion classes and support personnel for Maori education.

28. That schools, districts and regions urgently develop their policies on Maori Education.

29. That Hui Rangatiratanga aim to have more Maori teachers teaching Maori to Maori children.

V. TREATY OF WAITANGI

30. That Hui Rangatiratanga recommends that Maori teachers and parents devote their energy into re-instating rangatiratanga in the education system (ie. schools, institutions).

31. That Hui Rangatiratanga believes that Maori people should control Maori Education and that resources in education must be shared fairly with Maori.

32. That Hui Rangatiratanga makes an attempt to remove the stigma "ethnic minority" as referred to nga iwi Maori, and replace it with Tangata Whenua.

33. That a study of the Treaty of Waitangi be included in the curriculum as a compulsory subject for all levels in schools which receive state funding.

34. That Hui Rangatiratanga rejects as racist and sinister the NZ Business Roundtable "Sexton Report".

35. That Hui Rangatiratanga endorses the Waitangi Tribunal recommendation to the Minister of Education (Te Reo Report:1986) and urges that the Minister give urgent attention to the full recommendation.

36. That the Treaty of Waitangi be implemented at all levels and within all disciplines of education and that the policies and implementation be determined, reviewed and monitored by each iwi.

VI. PAKEHA RESPONSIBILITY

37. That Hui Rangatiratanga recommends that teacher unions host a hui for Pakeha that develops policy about pakeha responsibility to honouring the Treaty of Waitangi and supporting Maori education.

38. That Pakeha leaders be encouraged to respond to racist comments.

39. That Pakeha be encouraged to develop a campaign that raises the Treaty to "major issue" status for the 1990 election.

TAURANGA PROJECT WAITANGI

In February this year, we had an excellent weekend with members of Tauranga Women's Centre, Tauranga Rape Crisis and Bay of Plenty Women's Refuge.

A seven-week Give Life A Go course was open to the public, and we had an enthusiastic group - good to see almost equal numbers of men present as in the past, women have been more actively visible at workshops. We have added an extra session to our initial training workshops: this session focuses on some of the Government's response to the Treaty of Waitangi, especially in the last 10 years - for example, the Government "principles" on the Treaty.

A weekend with Tauranga Community Childcare Trust workers was held recently, which was followed by a session looking at the writing of their Charter.

Tauranga Rape Crisis have included two Project Waitangi sessions in their Introductory Training Course, which is currently in progress.

Coming up is a two-day workshop for Area Health Board staff in Tauranga, and another 7-week course for the public at the Hillier Centre:

#####

DAYTIME PROJECT WAITANGI COURSE

at

HILLIER CENTRE

Wednesday mornings: 9.15 - 11.45 am

7 weeks from: October 3rd - November 14th

ENCOURAGE YOUR FRIENDS TO ENROL

Phone Tauranga 759-709

#####

PROJECT
WAITANGI
WANGANUI

The Treaty of
WAITANGI

A series of four discussions looking at the history of the Treaty of Waitangi and its importance in 1990.

- 22 August: The Treaty in its historical setting, how and why it came to be signed. Discussion led by Jan Harrison and Jayne McKendry.
- 29 August: 1840-1990. What happened to the Treaty after 1840. Again Jan and Jayne will lead this session.
- 5 September: Tino Rangatiratanga: culture and economy - the economic base of bi-cultural development. This session will be led by Mitzi Nairn.
- 12 September: Power, politics and the Treaty. One way of analysing political and social structures and looking at their effect on Maori and Pakeha today. This topic led by Jillian Wychel and David James.

The Speakers: Mitzi Nairn lives in Auckland and works for the Programme on Racism of the Conference of Churches in Aotearoa-New Zealand. Jan, Jayne, Jillian and David are members of Project Waitangi (Wanganui). All speakers are experienced in running workshops with groups of Pakeha people seeking a better understanding of the Treaty of Waitangi.

Place: Alexander Library Meeting Room

Time: 1.00-3.00pm or 7.30-9.30pm

Cost: \$12.00 for the 4 sessions.

Enquiries to Jayne McKendry, 58863(home), 54169(work) or Hilary Wooding, 52390(evenings).

Please enrol by 17 August, 1990.

These discussions have been arranged by Project Waitangi (Wanganui) and Wanganui Community Education Service.

ENROLMENT FORM - TREATY OF WAITANGI DISCUSSION SERIES.

Name: _____ Phone: _____

Address: _____

I wish to enrol for the afternoon/evening series (delete one).
Send with fee of \$12.00 to: 'Treaty Series'
C.E.S.
P.O. Box 346, Wanganui.
(Please make cheques payable to: C.E.S.).



MAORI TELECOM CLAIM DONATIONS REQUESTED

The Treaty protects Maori economic viability says WAI-130 the current pan-Maori claim before the Waitangi Tribunal. The 1840 economic base of land, forests and fisheries has been alienated and the people marginalised. In the Information Age the nervous system of the nation has become the modern telecommunications system. The developing Maori radio and television networks as well as businesses, iwi administration, educational and language needs all require guarantees of access to it.

Article Two of the Treaty is a guarantee of the right to development so that Maori do not get locked into a 19th century time warp. Maori fear that the new structure of Telecom will further damage their attempts to stand tall in their own country.

This is the basis of the Telecom claim filed 8 June by Sir Graham Latimer, Chairman of the New Zealand Maori Council and Huirangi Waikerepuru, Tumuaki of Nga Kaiwhakapumau i Te Reo (Wellington Maori Language Board) on behalf of the chiefs and tribes of New Zealand.

The requirements of tino rangatiratanga have been ignored; there were no consultations and negotiations with Maori before the sale; attempts to start these were ignored in repeated letters to the Crown; the Kiwi share provisions are insubstantial and unenforceable.

The Waitangi Tribunal immediately accepted the claim for urgency. There have been three procedural meetings between lawyers for the Crown and the American buyers of Telecom together with Judge Peter Trapski and lawyers for the claimants. The next steps are not clear. There may be negotiations, mediation or hearing before the full Tribunal.

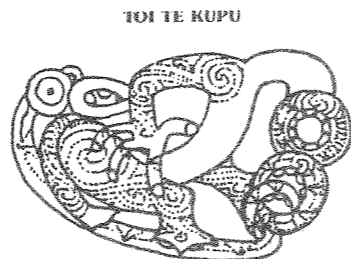
One thing is clear however. That is the cost of hiring lawyers. Both the Maori Council and Nga Kaiwhakapumau have accepted the burden of this case at a time when their limited resources have already been overstretched by the broadcasting assets case in the High court and the Radio frequencies claim to the Tribunal.

The government's budget to pay for the costs of selling off Telecom was in excess of \$40 million !!! There was no budget allocated to Maori.

The purpose of this article therefore is not just to keep you informed but also to ask for your donations to pay for the lawyers.

Any contribution would be extremely welcome and could be sent to:

"Telecom claim"
Nga Kaiwhakapumau i Te Reo Inc
Box 5394
Lambton Quay WELLINGTON/TE WHANGANUI-A-TARA



NGA KAIWHAKAPUMAU I TE REO
Incorporated Society

The Rowan Partnership
in association with
Federation of Voluntary Welfare Organisations

BICULTURAL DEVELOPMENT:
TRAINING FOR TRAINERS

at FRIENDS SETTLEMENT, WANGANUI

Dates and times: 6pm Monday 10th to 3pm Thursday 13th September

Cost: \$300 including accommodation and meals

Trainers: David James and Jillian Wychel

There is a great demand for training from organisations of all kinds for bicultural development and for honouring the Treaty in their work and structure. There is a shortage of trainers who are able reliably to provide this training and who are available at times and at a cost that enables organisations to train all their staff. This course is a contribution towards filling that gap.

The trainers: David James and Jillian Wychel work as the Rowan Partnership. They run a great variety of courses on a foundation of a combined total of forty years in community education work and training with adults. In the past year they have run over thirty bicultural development workshops between Auckland and Invercargill, including seven for the Federation of Voluntary Welfare Organisations.

The participants: The numbers are limited to 20, and will be selected if necessary from among the applicants. We believe that this work is best done in teams of two, so we encourage organisations to support two (or more) trainers to attend. If this is impossible, we are relying on those who come to bring one or more others on board to work with them in their home organisation. We are looking for people who do come with the support of a group or organisation which will give them ongoing support and accountability.

Other prerequisites for participants are:

- to have been a learner in at least one bicultural, Treaty or anti-racism workshop;
- to have skills and experience as a trainer, involving the use communication skills, presenting information, and leading experiential exercises;
- to be able to undertake ongoing independent reading and updating;
- to have a personal commitment to the issues involved, and to be able to deal with the usual range of reactions to them;
- to be personally secure enough to avoid using guilt as a weapon against oneself or others.

The workshop: We shall model and evaluate with the group a basic bicultural development workshop format. Participants will have the option of leading exercises themselves, either supplied by us or their own. The group will provide specific feedback for those who do facilitate.

Depending on the training needs identified by participants, the following issues will be included in the workshop:

- Values clarification concerned with bicultural issues
- A framework for understanding different aspects of racism, including cultural and institutional racism
- Negotiating the place of bicultural training within the total development and planning of an organisation
- Formats for workshops ranging in length from two hours to two days
- Resources and materials, including additional reading
- Maori participation
- Additional insights/models, eg from structural analysis and training for social change
- A basic model of experiential learning for adults
- Leadership styles
- Preparation, evaluation, accountability and follow-up
- Some of the common traps and pitfalls
- Current issues in Aotearoa/New Zealand, and resources for them

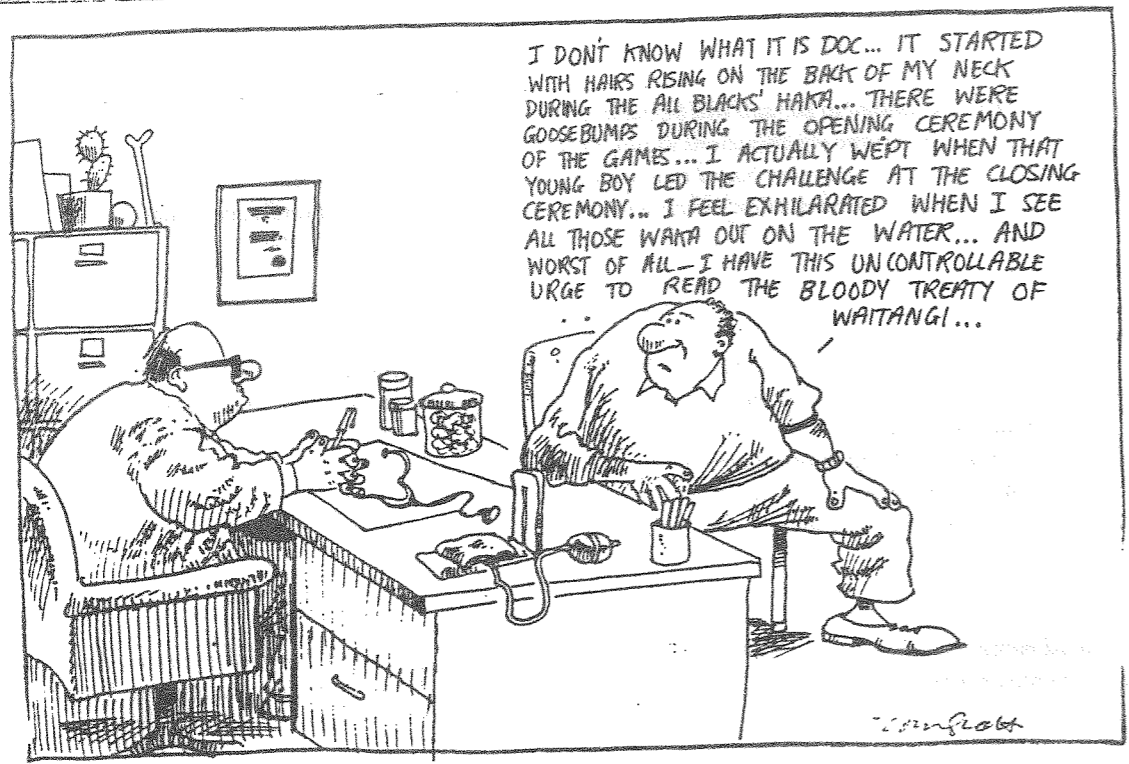
Later workshops: If there are too many suitable applications for this course, one or more could be held later in Wanganui or in the South Island (say Christchurch) or elsewhere, depending on suitable places.

Friends Settlement: The Settlement is a small Quaker community on the outskirts of Wanganui, used by a wide variety of other organisations which value its facilities and its peaceful atmosphere. The accommodation is simple (bring your own sleeping bags and towels) but modern and comfortable. All the standard training aids and resources will be available.

Contact addresses:
The Rowan Partnership
260 Wicksteed Street
Wanganui
tel (064) 56-732

The Programmes Officer
Fed'n of Voluntary Welfare Organisations
PO Box 5111, Wellington
tel (04) 850-981

(For application form write to above address)



60 Matipo Street
Wanganui
Ph: (064) 45637
June 8th 1990

To: Project Waitangi
P.O. Box 825
Wellington

Kia ora ra koutou katoa.

This is to inform you all that at our recent National Conference held in Christchurch on Queen's Birthday weekend, the NewLabour Party adopted into its Constitution the following under the heading 'Partnership':

"The NewLabour Party commits itself to 'Tino rangatiratanga' as expressed in the Maori version of Te Tiriti O Waitangi, and when any determination is made concerning land or other taonga of Maoridom, Tino rangatiratanga will form the basis for such determination".

The implications of this endorsement will mean that all policies will reflect te tino rangatiratanga - Maori chieftainship over land and other taonga.

As the Maori Commission Convenor for the NewLabour Party, my task is to provide those in leadership roles within the Party with information on current issues relating to Maoridom, to maintain consultation with Maori people and to work on policy development at the National Council level.

I therefore urge each and everyone of you to please use the words TE TIRITI O WAITANGI and not the words 'the Treaty of Waitangi' in your discussions, publications, etc. We of the NewLabour Party Maori Commission recognise and uphold Te Tiriti O Waitangi (as opposed to 'the Treaty of Waitangi') which was signed by 500 chiefs. At the time of the signing of this Tiriti, the Maori tribes of Aotearoa had full chieftainship over all their land and other taonga. Te Tiriti O Waitangi acknowledged and reaffirmed that fact.

I hope that this will encourage you all in your work to promote te Tiriti, and anticipate your co-operation to assist us fully in working for self - determination for Maori people.

Noho ora mai,
J. Blakely
Ihapera Blakely

Other Contact persons;
Spokesperson on Maori Policy for NewLabour Party: Mr Bo Rawhiti ph (09) 29-93881
Maori Executive: John McCarten ph (09) 276-2042

INTRODUCTION TO THE TREATY OF WAITANGI

A ONE DAY SEMINAR DESIGNED TO INFORM PARTICIPANTS ABOUT THE TREATY OF WAITANGI AND ITS IMPLICATIONS FOR TODAY

THE SEMINAR CONTENT INCLUDES:

- the background to the signing of the Treaty of Waitangi
- the texts of the Treaty
- Aotearoa/New Zealand history since 1840
- current position of Maori, Pakeha and other cultures in Aotearoa/New Zealand
- implications of the Treaty of Waitangi for today

COURSE INFORMATION

Date: **THURSDAY 20 SEPTEMBER 1990**

Fee: **\$120 per person including G.S.T. (includes lunch and refreshments)**

Venue: **WILLIS LODGE (318 Willis St)**

Time: **9.30AM - 4.30PM**

Enrolment Deadline: **September 14 1990**
The number of participants is limited to 30.

PROJECT WAITANGI RESOURCE LIST

All prices include GST

PLEASE ADD POSTAGE

TREATY OF WAITANGI KIT
Questions and Answers \$12.00

WAITANGI TRIBUNAL KIT
Questions and Answers 8.50

PAKEHA CULTURE KIT 6.00

SCHOOL CHARTERS AND THE TREATY
A Guide for Trustees from a Pakeha perspective. 4.60

THE TREATY OF WAITANGI AND THE WAITANGI TRIBUNAL
Fact and Fiction - some comments on Hilda Phillips' "Let the Truth be Known" by Harry C. Evison - published by the Ngai Tahu Trust Board 5.40

TREATY OF WAITANGI TEXT
A4 double sided. up to 100 .40
Maori text, literal 100 or more .35
translation of Maori 500 or more .30
text, and English 1000 or more .25
version.

TREATY OF WAITANGI
CLIPPING FILE 6.00

THE MAORI AND THE CRIMINAL JUSTICE SYSTEM:
Project Waitangi summary of Moana Jackson's report 8.50

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- Project Waitangi's submission to Royal Commission.
- Resource Management Law Reform, Sept 88.
- Resource Management Law Reform, Feb 89.
- Maori Fisheries Bill.

HISTORY OF WELLINGTON 8.50
includes information on Moa Point, Te Aro Pa, pre-colonial and post-colonial history of Wgtn.

PROJECT WAITANGI NEWSLETTER 20.00
produced every 2 months. per year

PROJECT WAITANGI POSTERS: 5.00
Tuatara - The Treaty will last forever (1st in a series for 1990)

Treaty of Waitangi - It's the Putting Right that Counts. (map of Aotearoa showing Maori land) 6.75

YOUTH TREATY SUMMIT POSTERS 8.00
"Our Treaty our future"

PROJECT WAITANGI LEAFLETS:
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- Honouring the Treaty in 1990

- Tall ships, tall stories - exposing myths on history of Wellington

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